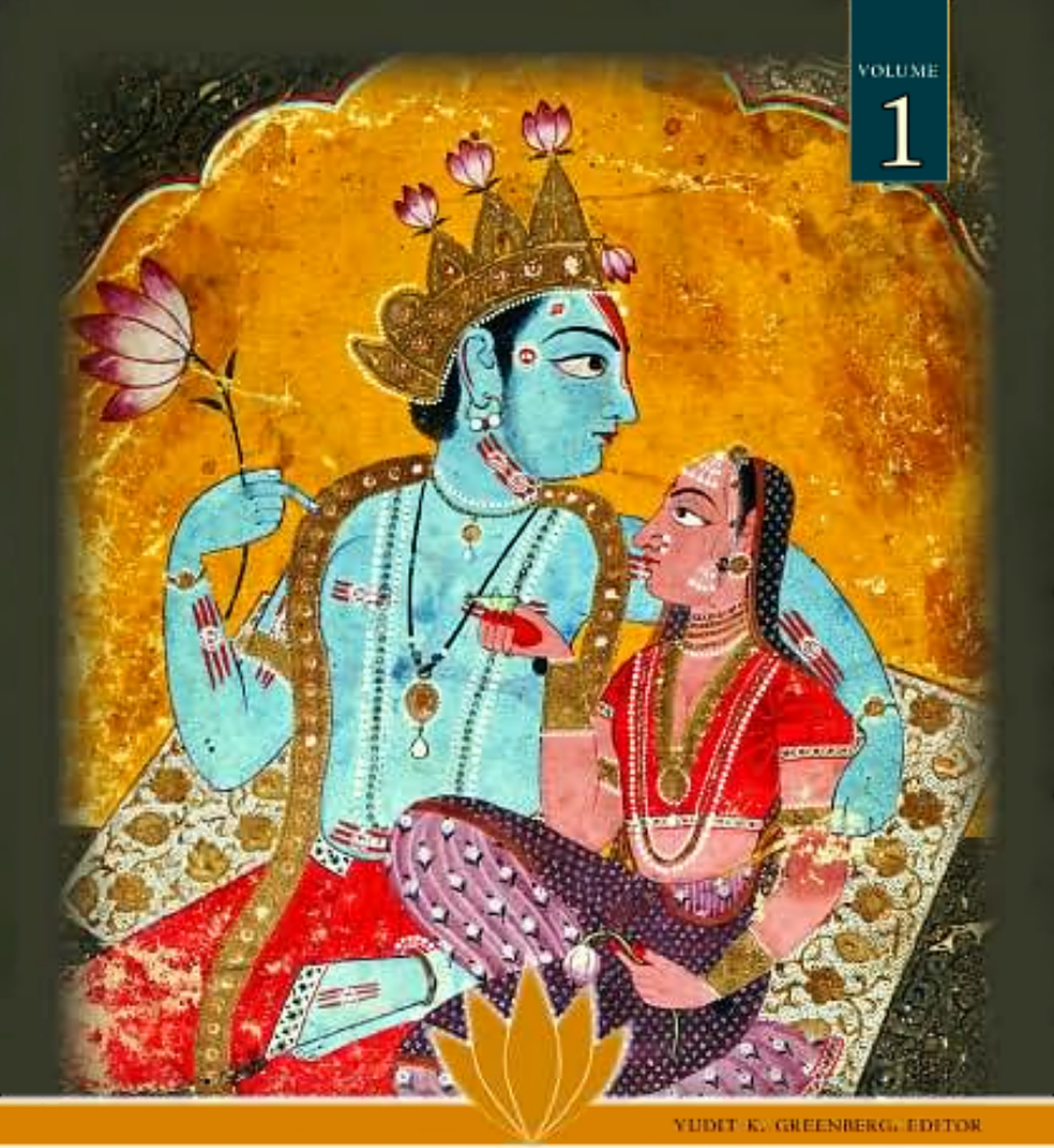


VOLUME 1

YUDIT K. GREENBERG, EDITOR

ENCYCLOPEDIA OF LOVE IN WORLD RELIGIONS

ENCYCLOPEDIA OF LOVE IN WORLD RELIGIONS

www.abc-clio.com ABC-CLIO 1-800-368-6868

ENCYCLOPEDIA OF LOVE IN WORLD RELIGIONS

EDITOR

Yudit Kornberg Greenberg

Volume 1: A–I

ABC CLIO

Santa Barbara, California
Denver, Colorado
Oxford, England

www.abc-clio.com ABC-CLIO 1-800-368-6868

Copyright 2008 by ABC-CLIO, Inc.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, except for the inclusion of brief quotations in a review, without prior permission in writing from the publisher.

Library of Congress Cataloging-in-Publication Data
Encyclopedia of love in world religions / Yudit K. Greenberg, Editor.
p. cm.
Includes bibliographical references and index.
ISBN 978-1-85109-980-1 (hard : alk. paper) — ISBN 978-1-85109-981-8 (ebook)
1. Love—Religious aspects—Encyclopedias. I. Greenberg, Yudit Kornberg.

BL626.4.E53 2008
205′.677—dc22

2007019000

11 10 09 08 07 10 9 8 7 6 5 4 3 2 1

Production Editor: Kristine Swift
Editorial Assistant: Sara Springer
Production Manager: Don Schmidt
Media Editor: Jed DeOrsay
Media Production Coordinator: Ellen Brenna Dougherty
Media Resources Manager: Caroline Price
File Manager: Paula Gerard

This book is also available on the World Wide Web as an ebook.
Visit www.abc-clio.com for details.

ABC-CLIO, Inc.
130 Cremona Drive, P.O. Box 1911
Santa Barbara, California 93116–1911

This book is printed on acid-free paper ♾

Manufactured in the United States of America

Contents

List of Entries, vii
List of Contributors, xiii
Foreword, xxiii
Preface, xxvii
Acknowledgments, xxxi

Volume 1
Reflections on Love by Contemporary Spiritual Leaders, 1
The Supreme Emotion, *His Holiness the Dalai Lama,* 1
Encyclical Letter Deus Caritas Est, *Pope Benedict XVI,* 3
Sufi Love, *Javad Nurbakhsh,* 7
Love and Compassion, *Sri Mata Amritanandamayi Devi,* 11
Love in Jainism, *Acharya Mahaprajna,* 14
A History of Love, *The Lubavitcher Rebbe, Menachem Mendel Schneerson,* 16

Love: Perspectives from Sociology, Philosophy, and Religious Studies, 21
The Art of Compassion, *Karen Armstrong,* 21
Love and Autonomy, *Irving Singer,* 23
Mythic versus Prosaic Love: Sociological Perspectives on the American Marriage and Culture of Love, *Ann Swidler,* 26

Entries A–I, 29

Volume 2
Entries J–Y, 335

General Index, I-1
Selected Topical Index, I-17
About the Editor, I-29

List of Entries

Volume 1

Adultery in Buddhism
Adultery in Christianity
Adultery in Hinduism
Adultery in Islam
Adultery in Judaism
African American Religion
African Religions
Ahavah
Akiva ben Yosef
Altruistic Love
Ancestors
Androgynous Myths
Art in Judaism, Christianity, and Islam
Asceticism
Awe

Beauty in Buddhism
Beauty in Christianity
Beauty in Hinduism
Beauty in Islam
Beauty in Judaism
Beloved Community
Betrayal
Bhagavad Gita
Bhakti
Birth in Hinduism
Bisexuality
Bliss
Bodhisattva
Body in Buddhism
Body in Christianity
Body in Hinduism
Body in Islam
Body in Judaism
Buddha

Catholic Mysticism
Celibacy
Charity in Buddhism
Charity in Christianity
Charity in Hinduism
Charity in Islam
Charity in Judaism
Chosenness
Church Fathers
Commandments to Love
Community in Buddhism
Community in Christianity
Community in Hinduism
Community in Islam
Community in Judaism
Compassion and Mystical Experience
Compassion in Buddhism
Compassion in Christianity
Compassion in Hinduism
Compassion in Islam
Compassion in Judaism

www.abc-clio.com ABC-CLIO 1-800-368-6868

Confucianism
Confucius
Covenant

Daoism
Dead Sea Scrolls
Death in Buddhism
Death in Christianity
Death in Hinduism
Death in Islam
Death in Judaism
Desire
Devotion
Dialoghi d'Amore
Disenchantment
Divine Comedy
Divine Love in Buddhism
Divine Love in Christianity
Divine Love in Hinduism
Divine Love in Islam
Divine Love in Judaism
Divorce in Buddhism
Divorce in Christianity
Divorce in Hinduism
Divorce in Islam
Divorce in Judaism

Ecstasy
Emotion in Sikhism
Emotions
Envy
Eros

Fantasies
Fatherhood in Buddhism
Fatherhood in Christianity
Fatherhood in Hinduism
Fatherhood in Islam
Fatherhood in Judaism
Fear and Love in Judaism
Feminist Thought in Buddhism
Feminist Thought in Christianity
Feminist Thought in Hinduism
Feminist Thought in Islam
Feminist Thought in Judaism
Festivals of Love in Buddhism
Festivals of Love in Christianity
Festivals of Love in Hinduism
Festivals of Love in Islam
Festivals of Love in Judaism
Filial Love in Buddhism
Filial Love in Christianity
Filial Love in Confucianism
Filial Love in Hinduism
Filial Love in Islam
Filial Love in Judaism
Food in Buddhism
Food in Christianity
Food in Hinduism
Food in Islam
Food in Judaism
Forgiveness in Buddhism
Forgiveness in Christianity
Forgiveness in Hinduism
Forgiveness in Islam
Forgiveness in Judaism
Fragrance in the *Song of Songs*
Freudianism and Marxism
Friendship

Gita Govinda
God as Father
God as Mother
Goddesses in Buddhism
Goddesses in Hinduism
Gods and Goddesses in Greek and Roman Religions
Gods in Buddhism
Gods in Hinduism
Grace in Buddhism
Grace in Christianity
Grace in Hinduism
Grace in Islam
Grace in Judaism
Guilt
Guru

Happiness
Harmony
Hasidism

Hatred
Healing
Hebrew Bible
Hedonism
Hierodouleia
Hindu Mysticism
Homosexuality in Buddhism
Homosexuality in Christianity
Homosexuality in Hinduism
Homosexuality in Islam
Homosexuality in Judaism
Honor and Love in Christianity
Hospitality

Incest in Buddhism
Incest in Christianity
Incest in Hinduism
Incest in Islam
Incest in Judaism
Intellectual Love of God
Interfaith Dialogue
Intermarriage in Judaism
'Ishq

Volume 2

Jainism
Jealousy
Jesus
Joy

Kabbalah
Kamasutra
Kissing in Judaism
Krishna
Kundalini

Lesbianism in Buddhism
Lesbianism in Christianity
Lesbianism in Hinduism
Lesbianism in Islam
Lesbianism in Judaism
Lilith
Liturgy in Buddhism
Liturgy in Christianity
Liturgy in Hinduism
Liturgy in Islam
Liturgy in Judaism
Longing in Hinduism
Longing in Sufism
Love of Neighbor in Buddhism
Love of Neighbor in Christianity
Love of Neighbor in Hinduism
Love of Neighbor in Islam
Love of Neighbor in Judaism
Lover and Beloved in Sufism
Lust

Magic and Love in Buddhism
Marriage in Buddhism
Marriage in Christianity
Marriage in Hinduism
Marriage in Islam
Marriage in Judaism
Mary
Medieval Christian Philosophy
Medieval Islamic Philosophy
Medieval Jewish Philosophy
Messengers of Love
Mettā
Modesty in Buddhism
Modesty in Christianity
Modesty in Hinduism
Modesty in Islam
Modesty in Judaism
Mother Earth: Native American Religions
Motherhood in Buddhism
Motherhood in Christianity
Motherhood in Hinduism
Motherhood in Islam
Motherhood in Judaism
Muhammad
Myth

Narcissism
Nature in Buddhism
Nature in Christianity
Nature in Hinduism
Nature in Islam
Nature in Judaism
Neo-Paganism
New Religions
New Testament

Pain
Pain and Love in Christianity
Paradise in Islam
Passions
Persian Love Lyric
Philosophical Allegory in the *Song of Songs*
Platonic Love
Pleasure
Poetry in Buddhism
Poetry in Christianity
Poetry in Hinduism
Poetry in Islam
Poetry in Judaism
Pornography
Prema
Process Philosophy
Procreation
Protestant Mysticism
Puritanism
Purity

Qur'an

Rabbinic Judaism
Rasa
Reasonless Love
Renaissance Literature
Romantic Love in Buddhism
Romantic Love in Christianity
Romantic Love in Hinduism
Romantic Love in Islam
Romantic Love in Judaism

Sabbath
Sabbatianism
Sacrifice in Buddhism
Sacrifice in Christianity
Sacrifice in Hinduism
Sacrifice in Islam
Sacrifice in Judaism
Saints in Buddhism
Saints in Christianity
Saints in Hinduism
Saints in Islam
Saints in Judaism
Sawanih
Secular Humanism
Seduction
Self Love
Separation
Sex in Marriage
Sexual Pleasure in Buddhism
Sexual Pleasure in Christianity
Sexual Pleasure in Hinduism
Sexual Pleasure in Islam
Sexual Pleasure in Judaism
Sexual Revolution
Sexual Symbolism
Shakti
Shaykh
Shekhinah
Shiva
Sibling Rivalry
Sikhism
Social Justice
Song of Songs
Soul in Buddhism
Soul in Christianity
Soul in Hinduism
Soul in Islam
Soul in Judaism
Soul Mates
Spinsterhood
Spiritual Discipline in Buddhism
Spiritual Discipline in Christianity
Spiritual Discipline in Hinduism
Spiritual Discipline in Islam
Spiritual Discipline in Judaism
Spiritual Love in Women Mystics
St. John
St. Paul
Suffering in Buddhism
Suffering in Christianity
Suffering in Hinduism
Suffering in Islam
Suffering in Judaism
Sufi Poetry
Sufism
Symposium

Tantra
Teachers in Buddhism
Teachers in Christianity
Teachers in Hinduism
Teachers in Islam
Teachers in Judaism
Temptation
Unconditional Love
Wedding Rituals
Wine in Sufism
Wisdom of Love
Yin and Yang
Yoga

List of Contributors

Binyamin Abrahamov
Bar Ilan University
Ramat Gan, Israel

Mustafa Abu-Sway
Al-Quds University
Jerusalem, Israel

Kecia Ali
Boston University
Boston, Massachusetts

Peg Aloi
Emerson College
Boston, Massachuetts

Erez Aloni
Hebrew University
Jerusalem, Israel

Rebecca Alpert
Temple University
Philadelphia, Pennsylvania

Brian Anderson
University of Pennsylvania
Philadelphia, Pennsylvania

Carol S. Anderson
Kalamazoo College
Kalamazoo, Michigan

James B. Apple
University of Alberta
Edmonton, Alberta, Canada

Benjamin Balint
Van Leer Institute
Jerusalem, Israel

Linda-Susan Beard
Bryn Mawr College
Bryn Mawr, Pennsylvania

Robert M. Berchman
Dowling College
Oakdale, New York

Zsuzsa Berend
University of California, Los Angeles
Los Angeles, California

Afshan Bokhari
Suffolk University
Boston, Massachusetts

www.abc-clio.com ABC-CLIO 1-800-368-6868

Kathleen P. Borres
Saint Vincent Seminary
Latrobe, Pennsylvania

Cenap Cakmak
Rutgers University
Newark, New Jersey

Abdin Chande
Adelphi University
Garden City, New York

Nilma Chitgopekar
Delhi University
New Delhi, India

Carol P. Christ
Ariadne Institute and California Institute of Integral Studies
San Francisco, California

Pamela D. H. Cochran
University of Virginia
Charlottesville, Virginia

Richard A. Cohen
University of North Carolina
Charlotte, North Carolina

Richard S. Cohen
University of California, San Diego
San Diego, California

Raymond F. Collins
The Catholic University of America
Washington, D.C.

J. Thomas Cook
Rollins College
Winter Park, Florida

James P. Cousins
University of Kentucky
Lexington, Kentucky

Paul G. Crowley
Santa Clara University
Santa Clara, California

Mario D'Amato
Rollins College
Winter Park, Florida

Nythamar de Oliveira
Pontifical Catholic University
Porto Alegre, Brazil

James A. Diamond
University of Waterloo
Ontario, Canada

Andrea Dickens
United Theological Seminary
Dayton, Ohio

Wendy Doniger
University of Chicago
Chicago, Illinois

Jean Downey
Independent Scholar
Winter Park, Florida

Brian Michael Doyle
Marymount University
Arlington, Virginia

Joel Duman
Independent Scholar
Jerusalem, Israel

Aron Dunlap
Temple University
Philadelphia, Pennsylvania

William Edelglass
Colby College
Waterville, Maine

Esty Eisenmann
Hebrew University
Jerusalem, Israel

Yanis Eshots
University of Latvia
Riga, Latvia

Alexander Etkind
Cambridge University
Cambridge, England

Fabrizio M. Ferrari
University of London
London, England

Stephen C. Finley
Rice University
Houston, Texas

Paul Joseph Fitzgerald
Santa Clara University
Santa Clara, California

Nancy Frazier
Independent Scholar
Leverett, Massachuetts

Dana Freibach-Heifetz
Tel Aviv University
Tel Aviv, Israel

Barry Freundel
Baltimore Hebrew University
Baltimore, Maryland

Tee S. Gatewood III
Independent Scholar
Baton Rouge, Louisiana

Rela Mintz Geffen
Baltimore Hebrew University
Baltimore, Maryland

James Giles
The University of Guam
Mangilao, Guam

Pinchas Giller
University of Judaism
Los Angeles, California

Elliot Ginsburg
University of Michigan
Ann Arbor, Michigan

Ilana Gleicher
Tel Aviv University
Tel Aviv, Israel

Ariel Glucklich
Georgetown University
Washington, D.C.

Daniel Gold
Cornell University
Ithaca, New York

Jonathan C. Gold
University of Vermont
Burlington, Vermont

James Allen Grady
Vanderbilt University
Nashville, Tennessee

David B. Gray
Santa Clara University
Santa Clara, California

Arthur Green
Hebrew College
Newton Centre, Massachusetts

Yudit Kornberg Greenberg
Rollins College
Winter Park, Florida

Joshua Grove
State University of New York
Albany, New York

David J. Halperin
University of North Carolina
Chapel Hill, North Carolina

Daniel Joseph Harrington
Weston Jesuit School of Theology
Cambridge, Massachusetts

Warren Zev Harvey
Hebrew University
Jerusalem, Israel

John Stratton Hawley
Columbia University
New York, New York

Patrick J. Hayes
Fordham University, Marymount College
Tarrytown, New York

Joel Hecker
Reconstructionist Rabbinical College
Wyncote, Pennsylvania

Maria Heim
Amherst College
Amherst, Massachusetts

Shai Held
Harvard University
Cambridge, Massachusetts

Melila Hellner-Eshed
Hebrew University
Jerusalem, Israel

Phyllis K. Herman
California State University
Northridge, California

Dave D. Hochstein
Wright State University—Lake Campus
Celina, Ohio

Barbara A. Holdrege
University of California, Santa Barbara
Santa Barbara, California

Margaret Holub
Independent Scholar
Mendocino, California

Thomas Emil Homerin
University of Rochester
Rochester, New York

Steven P. Hopkins
Swarthmore College
Swarthmore, Pennsylvania

Moshe Idel
Hebrew University
Jerusalem, Israel

Eva Illouz
Hebrew University
Jerusalem, Israel

Charles David Isbell
Louisiana State University
Baton Rouge, Louisiana

Roger Jackson
Carleton College
Northfield, Minnesota

Stephen Jenkins
Humboldt State University
Arcata, California

Nathan Jennings
Episcopal Theological Seminary of the Southwest
Austin, Texas

Nevad Kahteran
University of Sarajevo
Bosnia and Herzegovina

Harold Kasimow
Grinnell College
Grinnell, Iowa

Claire Katz
Texas A&M University
College Station, Texas

Stephen A. Kent
University of Alberta
Edmonton, Alberta, Canada

Janet M. Klippenstein
University of Alberta
Edmonton, Alberta, Canada

Keith N. Knapp
The Citadel
Charleston, South Carolina

Richard David Knapp
Independent Scholar
Orlando, Florida

Mirka Knaster
Independent Scholar
Oakland, California

Gail Labovitz
University of Judaism
Los Angeles, California

Francis Landy
University of Alberta
Edmonton, Alberta, Canada

Berel Lang
Wesleyan University
Middletown, Connecticut

Beverly Lanzetta
University of Arizona
Tucson, Arizona

Don Lattin
Independent Scholar
San Francisco, California

Oliver Leaman
University of Kentucky
Lexington, Kentucky

Yuen Ting Lee
Hong Kong Shue Yan College
Hong Kong, China

Laura Levitt
Temple University
Philadelphia, Pennsylvania

Ze'ev Levy
Haifa University
Haifa, Israel

Leonard Lewisohn
University of Exeter
Exeter, England

Steve Mandelker
Independent Scholar
Jerusalem, Israel

Wisam Mansour
Fatih University
Istanbul, Turkey

Frederique Apffel Marglin
Smith College
Northampton, Massachusetts

Nancy M. Martin
Chapman University
Orange, California

Andrew McCarthy
Saint Leo University
Virginia Beach, Virginia

Michael McCarthy
Santa Clara University
Santa Clara, California

Kathryn McClymond
Georgia State University
Atlanta, Georgia

June McDaniel
College of Charleston
Charleston, South Carolina

Keren R. McGinity
Brown University
Providence, Rhode Island

Christopher McMahon
University of Mary
Bismarck, North Dakota

John Merkle
College of St. Benedict
St. Joseph, Minnesota

Carrie A. Miles
George Mason University
Fairfax, Virginia

Jo Milgrom
Independent Scholar
Jerusalem, Israel

Patit Paban Mishra
Sambalpur University
Burla, India

Khaleel Mohammed
San Diego State University
San Diego, California

Aisha Musa
Florida International University
Miami, Florida

Jacob Neusner
Bard College
Annandale-on-Hudson, New York

Andrew Newberg
University of Pennsylvania
Philadelphia, Pennsylvania

Barbara Newman
Northwestern University
Evanston, Illinois

Alex Nice
Willamette University
Salem, Oregon

Elizabeth Oakley-Brown
Lancaster University
Bailrigg, Lancaster, England

Carol Ochs
Hebrew Union College
New York, New York

Patrick S. O'Donnell
Santa Barbara City College
Santa Barbara, California

Carl Olson
Allegheny College
Meadville, Pennsylvania

Thomas Jay Oord
Northwest Nazarene University
Nampa, Idaho

Natan Ophir
Yeshiva University
Jerusalem, Israel

Sudarsan Padmanabhan
Kenyon College
Gambier, Ohio

Kim Paffenroth
Iona College
New Rochelle, New York

Deven M. Patel
University of Pennsylvania
Philadelphia, Pennsylvania

Karen P. Pechilis
Drew University
Madison, New Jersey

Todd LeRoy Perreira
San Jose State University
San Jose, California

Sarah Pessin
University of Denver
Denver, Colorado

Tracy Pintchman
Loyola University
Chicago, Illinois

Annabella Pitkin
Columbia University
New York, New York

Bryan Polk
Penn State Abington
Abington, Pennsylvania

Alisha Pomazon
McMaster University
Hamilton, Ontario, Canada

Stephen G. Post
Case Western Reserve University
Cleveland, Ohio

Kokila Ravi
Atlanta Metropolitan College
Atlanta, Georgia

Heidi M. Ravven
Hamilton College
Clinton, New York

Charles J. Reid, Jr.
University of St. Thomas
Minneapolis, Minnesota

James Thomas Rigney
Cambridge University
Cambridge, England

Naftali Rothenberg
Van Leer Institute
Jerusalem, Israel

Leyla Rouhi
Williams College
Williamstown, Massachusetts

Scott Rubarth
Rollins College
Winter Park, Florida

Julie Hanlon Rubio
St. Louis University
St. Louis, Missouri

Joseph Runzo
Chapman University
Orange, California

Eilish Ryan
University of the Incarnate Word
San Antonio, Texas

Israel Moshe Sandman
University of Chicago
Chicago, Illinois

Leigh Miller Sangster
Emory University
Atlanta, Georgia

Karam Tej Sarao
University of Delhi
Delhi, India

B. V. Venkatakrishna Sastry
Hindu University of America
Orlando, Florida

Lawrence H. Schiffman
New York University
New York, New York

Mathew N. Schmalz
The College of the Holy Cross
Worcester, Massachusetts

Neil Schmid
North Carolina State University
Raleigh, North Carolina

Gilya G. Schmidt
University of Tennessee
Knoxville, Tennessee

Tim Schramm
University of Hamburg
Hamburg, Germany

Graham M. Schweig
Christopher Newport University
Newport News, Virginia

Kenneth Seeskin
Northwestern University
Evanston, Illinois

James D. Sellmann
The University of Guam
Mangilao, Guam

David Shatz
Yeshiva University
New York, New York

Miranda Shaw
University of Richmond
Richmond, Virginia

Rita Sherma
Binghampton University
Binghampton, New York

John N. Sheveland
Gonzaga University
Spokane, Washington

Judith Simmer-Brown
Naropa University
Boulder, Colorado

Caleb Simmons
Florida State University
Tallahassee, Florida

Harpreet Singh
Harvard University
Cambridge, Massachusetts

Nikky-Guninder Kaur Singh
Colby College
Waterville, Maine

Kim Skoog
The University of Guam
Mangilao, Guam

Eric D. Smaw
Rollins College
Winter Park, Florida

Davesh Soneji
McGill University
Montreal, Quebec, Canada

Gregory Spinner
Central Michigan University
Mount Pleasant, Michigan

Ira F. Stone
Reconstructionist Rabbinical College
Philadelphia, Pennsylvania

Christine Su
University of Hawaii at Manoa
Honolulu, Hawaii

Eiji Suhara
Arizona State University
Tempe, Arizona

Sara Sviri
Hebrew University
Jerusalem, Israel

Michael J. Sweet
University of Wisconsin–Madison
Madison, Wisconsin

John B. Switzer
Spring Hill College
Mobile, Alabama

Leena Taneja
Stetson University
DeLand, Florida

SherAli Tareen
Duke University
Durham, North Carolina

M. Thomas Thangaraj
Emory University
Atlanta, Georgia

Ithamar Theodor
Haifa University
Haifa, Israel

James Thull
Montana State University–Bozeman
Bozeman, Montana

Hava Tirosh-Samuelson
Arizona State University
Tempe, Arizona

Julius Tsai
San Diego State University
San Diego, California

Herman Wayne Tull
Independent Scholar
Princeton, New Jersey

Ellen M. Umansky
Fairfield University
Fairfield, Connecticut

Edward Collins Vacek, S.J.
Weston Jesuit School of Theology
Cambridge, Massachusetts

Arthur Versluis
Michigan State University
East Lansing, Michigan

Alan Vincelette
St. John's Seminary
Camarillo, California

Darlene Fozard Weaver
Villanova University
Villanova, Pennsylvania

Michael Welker
University of Heidelberg
Heidelberg, Germany

Brannon Wheeler
United States Naval Academy
Annapolis, Maryland

Abraham Zablocki
Hampshire College
Amherst, Massachusetts

Foreword

Love is said to be universal. There is no word as seemingly simple, direct, and resonant as the word *love*. But the pages of this *Encyclopedia of Love in World Religions* give evidence of just how widely and deeply we must probe to find the scope and meanings of love in the religious traditions of humankind.

To investigate love in the world's religions is to step into a world as complex as human experience. Opening the covers of this encyclopedia and casting an eye over its contents, we find terms and entries many would readily associate with love, such as "desire" and "sexual pleasure," "marriage" and "covenant." The ironies of alphabetization have landed "adultery" as the very first entry and "divorce" has a place down the list as well, and yet we readily recognize these as part of the landscape of love. We also encounter terms like "compassion" and "forgiveness" that stretch and expand the scope and quality of love. As we read on through the list of entries we discover the prominence of terms like "sacrifice," "suffering," and "pain," reminding us that we will not be able to explore the territory of love without looking into the places where it hurts and is sorely tested. And we come face to face with a series of entries on "death," for there is no account of love in the world's religions that can avoid the valleys and shadows of death. The investigation of love leads us from familiar territory into a wide, demanding, and even terrifying landscape.

Love is a simple English word, and yet we know from our first classes in the Classics that the languages and cultures of the world have a nuanced vocabulary of love that expands and enriches the English-speaker's understanding of human experience. The Greeks spoke of the passionate, romantic love called *eros* and distinguished it from abiding friendship, brotherly love, and familial love they called *philia.* Yet another word, *agape,* designated wide, caring, and unconditional love, and it was this term that was adopted by the writers of the Christian New Testament to convey the love we should have for one another and the love God bears toward us. Indeed, the apostle Paul's discourse on *agape* in I Corinthians 13 becomes virtually a definition of love for Christians. This encompassing

www.abc-clio.com ABC-CLIO 1-800-368-6868

love is underlined in the "great commandments" in both the Jewish and Christian traditions: love God with all your heart, soul, mind, and strength and love your neighbor as yourself. This is *agape,* or *ahavah* in Hebrew.

The Hindu vocabulary of what might be translated as "love" in English is also complex and nuanced. The term *kama,* like *eros,* is the one-pointed passion associated with sexual love. Like Cupid, Kama is personified as a divine being who moves about gracefully, unseen, creating the atmosphere of springtime wherever he goes, taking aim at the heart with his bowstring of buzzing bees and his arrows of flowers. *Prema* is different from *kama;* it is the sweetness of love, self-sacrificing and pure, not filled with the passion of possession. *Viraha* is a word for love that contains within it the searing intensity of yearning. It means "love in separation," the longing love that is experienced by lovers separated from each other. Perhaps the word that stretches the largest canopy of religious meanings of love is *bhakti,* sometimes translated as "devotion," human devotion to the Divine. But the term *bhakti* more accurately conveys a mutuality that is lost in the meaning of devotion. *Bhakti* is love shared, for the great lesson of the Bhagavad Gita is not only that we find fulfillment in the love of God, but also that God loves us, for we are dear to God.

The loving relation of God and humankind is intricately articulated in the Krishna tradition, where different tastes of love are expressed. *Vatsalya* is the unconditional love of parent for child, of Krishna's parents for the baby Krishna, taking its name from *vatsa,* the word for calf. *Vatsalya* is literally "mother-cow love," the spontaneous love that flows whenever the calf is near. *Sakhya* is the love of friends admiring, trusting, like the relation of young Krishna with his cowherd friends. *Madhurya* is the honey-flavored love of lovers, risking and ecstatic, like the love of Krishna and the milkmaid *gopis* who met him in the groves to dance. *Shanta* is the peaceful experience of the loving heart in the presence of the Supreme Lord. The vocabulary of loving God, they say, is as varied as the personalities and temperaments of we human beings.

Finally, we are well aware as we begin this venture that love is not only a quality of the human, some would say the one quality that makes us most truly human, but is also ascribed to the one we call God, however we in various religious contexts use that term. God is always spoken of as Rahman and Rahim in the Qur'an, meaning "the Compassionate One, the Merciful One." In the New Testament the First Letter of John (4.7–16) attests that "God is Love," as simple as that: Everyone who loves is a child of God and knows God, for God's very nature is disclosed in *agape,* love.

My own Methodist tradition includes the seemingly obscure doctrine of "prevenient grace," that God's very nature is love, a divine love that surrounds all humanity and precedes all that we do. God loves us first, all of us, and only because of that surrounding love are we human beings able to love. In one of Charles Wesley's great hymns, Jacob wrestles with the Angel through the night, yearning, demanding to know the name of the Holy One. Finally, his repeated refrain resounds, "Thy nature and Thy Name is Love!"

The *Encyclopedia of Love in World Religions* enables us to delve into the many semantic, cultural, and religious worlds in which concepts such as love, compas-

sion, sacrifice, suffering, and death are expressed. While there is much that is overlapping in the range and meaning of these words, there is much more to be learned as we see the ways in which they do not overlap and take us into new terrain that expands our vision.

For those of us in the field of religious studies, the *Encyclopedia of Love in World Religions* is a new contribution that amplifies our understanding in countless ways. This will be useful for our research and will be a valuable resource for students, professors, and, indeed, every inquisitive reader.

Diana L. Eck
Professor of Comparative Religion and
Indian Studies and Director of the
Pluralism Project, Harvard University

Preface

The *Encyclopedia of Love in World Religions* is the first reference work to offer a comprehensive, multidisciplinary investigation of the subject of love in the classic and contemporary literature of Buddhism, Christianity, Hinduism, Islam, Judaism, and in other world religions, cultures, and philosophies. With contributions by more than 190 scholars, the encyclopedia contains over 300 entries that examine the concepts, emotions, and relationships associated with love and world religions. Entries draw on the disciplines of religious studies, theology, philosophy, sociology, anthropology, gender studies, literary criticism, and history. The transreligious scholarship features writings by major spiritual leaders and thinkers, who provide the framework for this cross-cultural study.

The *Encyclopedia of Love in World Religions* addresses a major need in the field of religious studies. Despite the abundance of publications on sexuality in the last two decades, the topic of love as an independent category of analysis has generally been neglected. As the first reference of its kind on the topic of love in world religions, the encyclopedia breaks new ground in an interdisciplinary area of study that discusses the many forms of love and employs multiple methodologies in the analysis of love's embodiment in religion and culture. Its objectives are to serve as an atlas to the global terrain of ideas, beliefs, and practices linked to love and religion, and to provide a balanced view of religion as a distinct thought system that is, nevertheless, integral to culture. I hope this work will help readers to better understand the differences between popular clichés about love that permeate Western culture, and more complex, nuanced notions of love that have been inherited through rich intellectual and spiritual traditions. The expertise offered by scholarship from the humanities and the social sciences expands the notion of love beyond the realm of beliefs and doctrines to include the material culture of rituals, laws, customs, and practices. Another important objective of this encyclopedia is to both question and diffuse the rigid dichotomies between sexuality and spirituality, sacred and profane, immanence and transcendence, and earthly and divine love. Further, I hope that the *Encyclopedia of Love in World Religions* will create an important locus for cross-disciplinary and cross-cultural dialogue.

www.abc-clio.com ABC-CLIO 1-800-368-6868

The encyclopedia juxtaposes a comprehensive survey of different conceptions of love with a thorough exploration of their role in religious thought and practice. The premise of the project is that divine love and human love are interconnected in a variety of complex and intriguing ways. It is impossible to study the story of divine love in the world's religions without referring to its human recipients and their dilemmas regarding love. Despite the fact that divine love is usually depicted as the highest form of love, it is at the same time modeled after human relationships. Divine love is depicted in religious and philosophical texts in metaphors drawn from relationships such as parent–child, husband–wife, and lover–beloved. Both in its metaphoric depictions and in its lived reality, divine and human love intertwine. The examination of human relationships—including their problematic dimensions—is central to the project and serves as important a role as the study of sacred texts in which the deity is the protagonist of the narrative.

This reference work incorporates the paradigm that love represents embodied phenomena, offering new perspectives that begin with the view that love cannot be extricated from its worldly embodiments. Theologians and philosophers often address love as an abstract and universal idea. In these discourses, notions of love as unlimited compassion—ultimately as divine essence—are foundational. An important shift in thinking about love and religion that has shaped this encyclopedia is recognizing that even notions of divine love are embedded in categories such as the body, sexuality, and gender, and are contextualized in rituals and daily practice as much as in divine and saintly reality. In light of this new thinking, the encyclopedia expands beyond the metaphysics of love, discussing topics such as birth, festivals of love, food, and sexual and aesthetic pleasure. As such, love is portrayed in terms of rituals, laws, customs, taboos, and social practices, as well as in terms of theological and philosophical ideas.

Along with the paradigm of love as an embodied phenomenon, the encyclopedia adopts the perspective that love is culturally constructed. Whether negative or positive, religions and cultures have dictated and imposed upon members of their groups many social practices—even proper emotions—associated with love. As such, cultures and religions have adopted notions and values that have shaped their public discourse regarding acceptable social relations. The Western view and practice of romantic love, the Chinese notion of harmony, and the Arab practice of hospitality are examples of the pivotal role that cultures have played in creating and shaping their respective traditions.

Love is treated in ways that contribute to the richness of the subject and perplex us at the same time, challenging us to expand our particular cultural and intellectual perspectives. Questions informing the selection of topics include:

Is love a decision?
Can love be unselfish?
What is the difference between human and divine love?
What is the distinction between love and desire?
Why do some religions insist upon abstinence and celibacy as expressions of divine love?
Must love always be a relationship of mutuality?

Are expressions of love gender-dependent?
What is the role of metaphors and allegories in the construction of meanings of love?

The reader will be challenged to contemplate the wide range of notions of love as emotion, mood, action, decision, relationship, moral teaching, religious ideal; as joy and tribulation; as conditional and unconditional relationship; as abstract idea and lived reality; and as personal and impersonal phenomenon, temporal and eternal.

The extensive nature of this encyclopedia is evident in the variety of love relationships and qualities of love that it encompasses. These can be broadly classified as altruistic love, erotic love, filial love, spiritual love, romantic love, self love, and friendship. Distinct as these types of love are, they are also intertwined. Spiritual love can be conveyed in the language of filial love, erotic love, romantic love, or friendship. When understood broadly as passionate desire, erotic love can be directed toward another person or toward the divine. Altruistic or selfless love is epitomized as a pivotal characteristic of divine love, yet it is also illustrated in filial love and friendship. The encyclopedia examines love in terms of relationships—community, divine love, filial love, friendship, homosexuality, and marriage; and in terms of emotional states—bliss, compassion, happiness, joy, longing, lovesickness, and passions.

Selections from religious and philosophical masterpieces, including *Dialoghi D'Amore*, *Symposium*, Bhagavad Gita, *Kamasutra*, *Sawanih*, and the *Song of Songs* treat the motif of love in depth—its literary metaphors, its epistemology, and its phenomenology. Another group of entries—Hasidism, New Religions, Sufism, and Tantra—introduces the place of love in historical movements and ideologies. Further expositions delve into negative emotions, experiences, and taboos associated with love: adultery, betrayal, fear, guilt, hate, jealousy, narcissism, pain, shame, and suffering.

Contributing to the comparative and interdisciplinary study of religions, the encyclopedia probes concepts, predispositions, and social behaviors common to all cultures, religions, and philosophies. Whether treating love in light of historical influences or as an independent cultural phenomenon or idea, this collection suggests a perennial phenomenology—the existence of certain recurring patterns of human experience and thought.

An example of a common motif found in several religions is the notion of divine erotic love. This motif reveals itself in mystical visions, myths of sacred marriage, and metaphors of deep yearning for—and intimacy with—the divine. Entries such as *'Ishq,* Longing in Sufism, *Song of Songs,* Tantra, and Spiritual Love in Women Mystics transect different cultures, languages, and religions to explore the phenomenology of divine erotic love. As a further example, entries that illuminate cultural distinctions include the topics of monasticism and celibacy as social practices that are idealized in the history of Buddhism and Christianity but deprecated in Judaism and Islam. The study of such cultural parallels and variations of love is essential to the critical analysis of religious phenomena.

The *Encyclopedia of Love in World Religions* is arranged alphabetically and contains three types of entries. There are entries by authors who write about notions associated with love from the perspective of one or several cultures, religions, and schools of thought. Examples include Devotion, Fantasies, and Wedding Rituals. Composite entries are included about notions of love authored by scholars of the five major world religions—Buddhism, Christianity, Hinduism, Islam, and Judaism. The writers survey topics such as Beauty, Community, Marriage, and Teachers. Finally, there are entries about historical figures, major literary works, and language- and culture-specific topics whose main theme is love. Examples include Bhakti, Buddha, *Dialoghi d'Amore*, and *'Ishq*. Each entry offers cross-references as well as a list of references and further reading to assist the reader in quest of a comprehensive understanding of the subject.

My fascination with and commitment to the study of love notwithstanding, I realized from the very beginning of my research the inexhaustible nature of this topic. The broad, deep-rooted nature of love as a category of analysis with applications and implications in practically every aspect of religious life, philosophy, and culture remains a challenge that both overwhelms and inspires.

Any book has to deal with inevitable limits on the number of topics and their length. Owing to this constraint, I had to exclude, for example, entries with titles of thinkers and writers. The search for contributors in some areas such as indigenous religions and cultures yielded meager results, while at the same time, there was an overwhelming response from scholars who work in Western philosophy and the five major religions. These circumstances demanded a tremendous balancing act.

The rewards far outweighed the challenges. The first step of choosing the topics was exciting and full of possibilities, as was the process of soliciting contributors. I received enthusiastic responses from scholars who heard about the project and supported its goals, which was truly exhilarating, as was communicating with experts from all over the globe. Constructing this encyclopedia has enabled me to engage in dialogue with scholars whom I would not otherwise have had the privilege to know. Reviewing and editing the essays as they were submitted was, for the most part, a process of discovery filled with intellectual joy, continually expanding my own intellectual horizons, providing answers to some questions, while provoking many more.

Yudit Kornberg Greenberg

Acknowledgments

This project would not have been possible without the love and support of colleagues, friends, spiritual teachers, and family. As editor, my deepest appreciation is for all the contributors whose scholarship provides the substance of this encyclopedia. They are the choir and their individual voices helped to produce this symphony.

I am thankful to many in the Rollins College community whose support over the years has helped me grow as a scholar and teacher. I appreciate and value my colleagues in the Philosophy and Religion Department, who never hesitate to offer their comradeship and sense of humor. Thanks to Dorothy Mays in the Olin Library, whose insights into publishing an encyclopedia were immensely helpful, to Mario D'Amato for his valuable review, and to my students, especially from Love, Eros, and Religion, whose questions and insights into the complex subject of love enlighten and enliven my teaching and learning.

I thank the members of my advisory board: Daniel Boyarin, Francis Clooney, Elliot Ginsburg, Zeev Harvey, Barbara Holdrege, Moshe Idel, Francis Landy, Margaret Miles, and Naftali Rothenberg, who provided wise counsel. I am very grateful to Stephen Post for his enthusiasm about the project and for the grant he provided from the Institute for Unlimited Love. Heartfelt thanks to Karen Pechilis, a loyal colleague and friend, who graciously shared her expertise, and to Oliver Leaman for his advice on the project. The editors at ABC-CLIO have also been extremely helpful. Special thanks to Wendy Roseth, Steven Danver, Alexander Mikaberidze, and Kristine Swift.

I am grateful to have benefited from both the friendship of special individuals and the wisdom of spiritual teachers. Jean Miyaki Downey is always ready to indulge me in deep conversations and the best Indian meals at Woodlands. My deepest appreciation to Samani Mudit Pragya and other yoga teachers who help keep my body flexible, my mind alert, and my heart open.

My profound respect for the spiritual leadership of Rabbi Menachem Mendel Schneerson (ZTL), whose vision, impact, and presence are still felt around the world.

www.abc-clio.com ABC-CLIO 1-800-368-6868

A special tribute goes to my friend and confidante Patricia Ambinder, research assistant for the encyclopedia, whose dedication, insights, meticulousness, and passion for the project are above and beyond words. I am immeasurably indebted to her for countless hours of editing, discussing, and polishing its contents.

I dedicate this work to the memory of my deceased parents, Luba and Arie Kornberg, whose unconditional love gave me the first and lasting sense of love in the world, and my place in it—may their kindness and their sense of joy serve as a source of blessings to our next generation. I am deeply grateful to my dear sons, Rafi and Elie, whose love and affection continue to be a great source of inspiration, and to my life partner and best friend, David, for whom the line from the poem I wrote for you soon after we met—*Im Ein Anu Lanu, Me Lanu* ("if we are not for each other, who is for us")—is as true today as always.

Finally, I am grateful for the everflowing wisdom of love that is as much human as it is divine. May its power on earth increase exponentially.

Yudit Kornberg Greenberg

ENCYCLOPEDIA OF LOVE IN WORLD RELIGIONS

www.abc-clio.com ABC-CLIO 1-800-368-6868

Reflections on Love by Contemporary Spiritual Leaders

THE SUPREME EMOTION

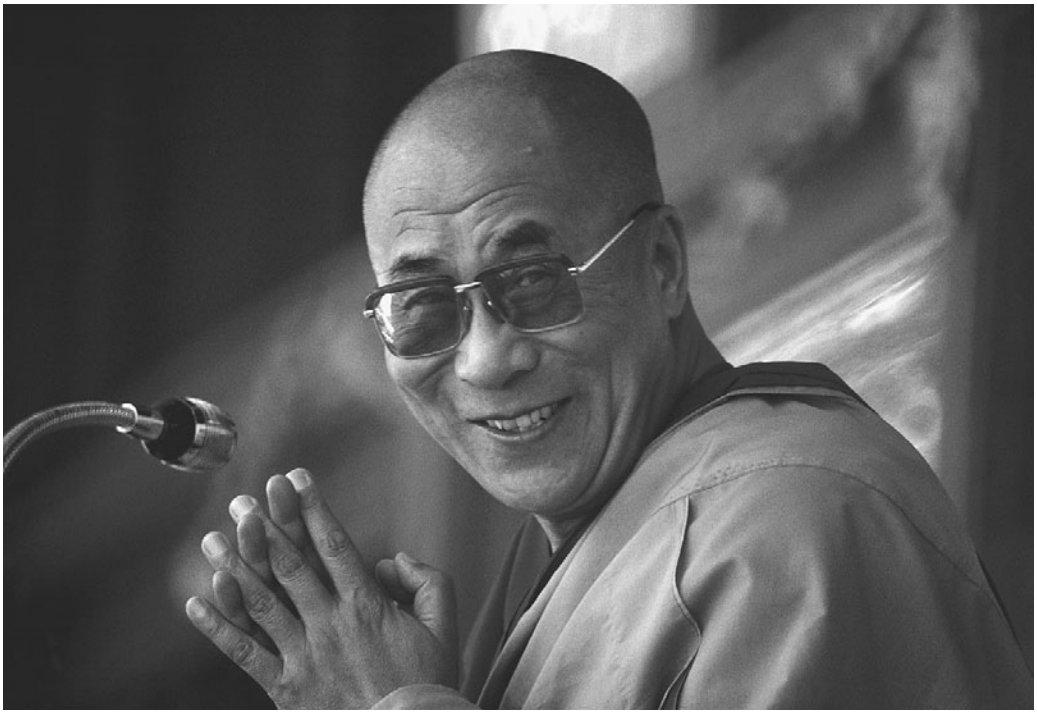
His Holiness the Dalai Lama

Our innate capacity for empathy is the source of that most precious of all human qualities, which in Tibetan we call *nying je*. Now while generally translated simply as *compassion*, the term *nying je* has a wealth of meaning that is difficult to convey succinctly, though the ideas it contains are universally understood. It connotes love, affection, kindness, gentleness, generosity of spirit, and warmheartedness. It is also used as a term of both sympathy and of endearment.

Although it is clear from this description that *nying je*, or love and compassion, is understood as an emotion, it belongs to that category of emotions which have a more developed cognitive component. Some emotions, such as the revulsion we tend to feel at the sight of blood, are basically instinctual. Others, such as fear of poverty, have this more developed cognitive component. We can thus understand *nying je* in terms of a combination of empathy and reason. We can think of empathy as the characteristic of a very honest person; reason as that of someone who is very practical. When the two are put together, the combination is highly effective. As such, *nying je* is quite different from those random feelings, like anger and lust, which, far from bringing us happiness, only trouble us and destroy our peace of mind.

When we act out of concern for others, our behavior toward them is automatically positive. This is because we have no room for suspicion when our hearts are filled with love. It is as if an inner door is opened, allowing us to reach out. Having concern for others breaks down the very barriers which inhibit healthy interaction with others. And not only that. When our intentions toward others are good, we find that any feelings of shyness or insecurity we may have are greatly reduced. To the extent that we are able to open this inner door, we experience a sense of liberation from our habitual preoccupation with self. Paradoxically, we

www.abc-clio.com ABC-CLIO 1-800-368-6868



His Holiness the Dalai Lama conducts a Kalachakra Initiation in front of 25,000 followers (1992). (Kazuyoshi Nomachi/Corbis)

find this gives rise to strong feelings of confidence. Thus, if I may give an example from my own experience, I find that whenever I meet new people and have this positive disposition, there is no barrier between us. No matter who or what they are, whether they have blond hair or black hair, or hair dyed green, I feel that I am simply encountering a fellow human being with the same desire to be happy and to avoid suffering as myself. And I find I can speak to them as if they were old friends, even at our first meeting. By keeping in mind that ultimately we are all brothers and sisters, that there is no substantial difference between us, that just as I do, all others share my desire to be happy and to avoid suffering, I can express my feelings as readily as to someone I have known intimately for years. And not just with a few nice words or gestures but really heart to heart, no matter what the language barrier.

We also find that when we act out of concern for others, the peace this creates in our own hearts brings peace to everyone we associate with. We bring peace to the family, peace to our friends, to the workplace, to the community, and so to the world. Why, then, would anyone not wish to develop this quality? Could anything be more sublime than that which brings peace and happiness to all? For my own part, the mere ability we human beings have to sing the praises of love and compassion is a most precious gift.

The world's major religious traditions each give the development of compassion a key role. Because it is both the source and the result of patience, tolerance, forgiveness, and all good qualities, its importance is considered to extend from the beginning to the end of spiritual practice. But even without a religious per-

spective, love and compassion are clearly of fundamental importance to us all. Given our basic premise that ethical conduct consists in not harming others, it follows that we need to take others' feelings into consideration, the basis for which is our innate capacity for empathy. And as we transform this capacity into love and compassion, through guarding against those factors which obstruct compassion and cultivating those conducive to it, so our practice of ethics improves. This, we find, leads to happiness both for ourselves and others.

Source: Dalai Lama. 1999. "The Supreme Emotion." Adapted from Chapter 5, *Ethics in the New Millennium.* New York: Riverhead Press.

ENCYCLICAL LETTER DEUS CARITAS EST

Pope Benedict XVI

Part I

The Unity of Love in Creation and in Salvation History

5. . . . Man is truly himself when his body and soul are intimately united; the challenge of *eros* can be said to be truly overcome when this unification is achieved. Should he aspire to be pure spirit and to reject the flesh as pertaining to his animal nature alone, then spirit and body would both lose their dignity. On the other hand, should he deny the spirit and consider matter, the body, as the only reality, he would likewise lose his greatness. . . . Only when both dimensions are truly united, does man attain his full stature. Only thus is love—*eros*—able to mature and attain its authentic grandeur.

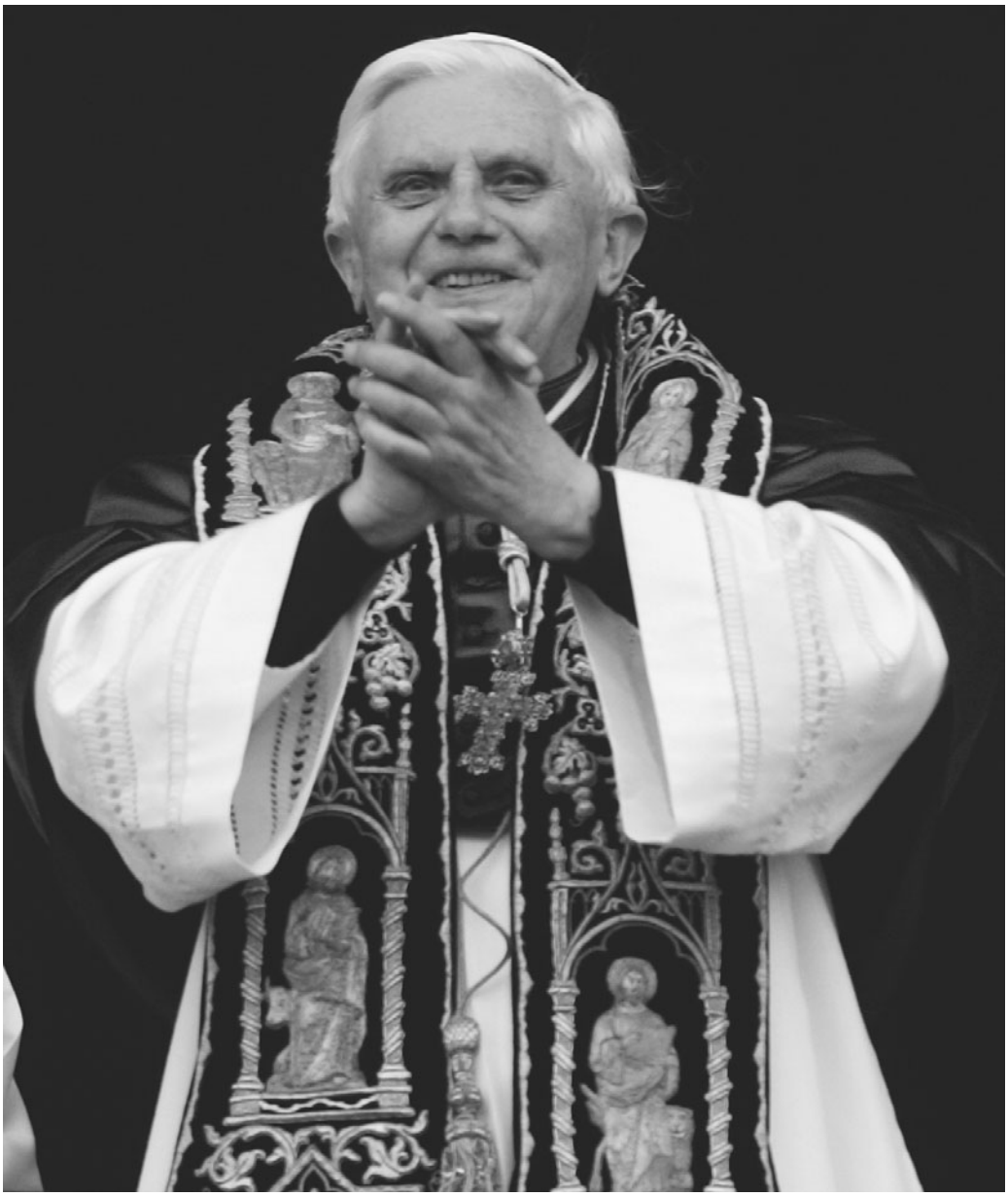
. . . Yet the contemporary way of exalting the body is deceptive. *Eros*, reduced to pure "sex," has become a commodity, a mere "thing" to be bought and sold, or rather, man himself becomes a commodity. This is hardly man's great "yes" to the body. On the contrary, he now considers his body and his sexuality as the purely material part of himself, to be used and exploited at will. Nor does he see it as an arena for the exercise of his freedom, but as a mere object that he attempts, as he pleases, to make both enjoyable and harmless. . . . Christian faith, on the other hand, has always considered man a unity in duality, a reality in which spirit and matter compenetrate, and in which each is brought to a new nobility. True, *eros* tends to rise "in ecstasy" towards the Divine, to lead us beyond ourselves; yet for this very reason it calls for a path of ascent, renunciation, purification and healing.

6. . . . Love is indeed "ecstasy," not in the sense of a moment of intoxication, but rather as a journey, an ongoing exodus out of the closed inward looking self towards its liberation through self-giving, and thus towards authentic self-discovery and indeed the discovery of God: "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it" (*Lk* 17:33), as Jesus says throughout the Gospels (cf. *Mt* 10:39; 16:25; *Mk* 8:35; *Lk* 9:24; *Jn* 12:25). In these words, Jesus portrays his own path, which leads through the Cross to the Resurrection: the path

of the grain of wheat that falls to the ground and dies, and in this way bears much fruit. Starting from the depths of his own sacrifice and of the love that reaches fulfillment therein, he also portrays in these words the essence of love and indeed of human life itself.

10. . . . God's *eros* for man is also totally *agape*. This is not only because it is bestowed in a completely gratuitous manner, without any previous merit, but also because it is love which forgives. . . So great is God's love for man that by becoming man he follows him even into death, and so reconciles justice and love.

. . . God is the absolute and ultimate source of all being; but this universal principle of creation—the *Logos*, primordial reason—is at the same time a lover with



Pope Benedict XVI waves to the crowd from the central balcony of St. Peter's Basilica at the Vatican (April 19, 2005). (AP/Wide World Photos)

all the passion of a true love. *Eros* is thus supremely ennobled, yet at the same time it is so purified as to become one with *agape*. We can thus see how the reception of the *Song of Songs* in the canon of sacred Scripture was soon explained by the idea that these love songs ultimately describe God's relation to man and man's relation to God. Thus the *Song of Songs* became, both in Christian and Jewish literature, a source of mystical knowledge and experience, an expression of the essence of biblical faith: that man can indeed enter into union with God—his primordial aspiration. But this union is no mere fusion, a sinking in the nameless ocean of the Divine; it is a unity which creates love, a unity in which both God and man remain themselves and yet become fully one. As Saint Paul says: "He who is united to the Lord becomes one spirit with him" (*1 Cor* 6:17).

Part II
The Practice of Love by the Church as a "Community of Love"

20. Love of neighbour, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful, but it is also a responsibility for the entire ecclesial community at every level. . . . Love thus needs to be organized if it is to be an ordered service to the community. The awareness of this responsibility has had a constitutive relevance in the Church from the beginning: "All who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:44–5). . . .

25. . . . The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God (*kerygma-martyria*), celebrating the sacraments (*leitourgia*), and exercising the ministry of charity (*diakonia*). These duties presuppose each other and are inseparable. For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being.[17]

. . . The Church is God's family in the world. In this family no one ought to go without the necessities of life. Yet at the same time *caritas-agape* extends beyond the frontiers of the Church. The parable of the Good Samaritan remains as a standard which imposes universal love towards the needy whom we encounter "by chance" (cf. *Lk* 10:31), whoever they may be. . . .

Justice and Charity

26. Since the nineteenth century, an objection has been raised to the Church's charitable activity, subsequently developed with particular insistence by Marxism: the poor, it is claimed, do not need charity but justice. Works of charity—almsgiving—are in effect a way for the rich to shirk their obligation to work for justice and a means of soothing their consciences, while preserving their own status and robbing the poor of their rights. . . . There is admittedly some truth to this argument, but also much that is mistaken. . . . The rise of modern industry caused the old social structures to collapse, while the growth of a class of salaried workers provoked radical changes in the fabric of society. . . .

27. . . . Faced with new situations and issues, Catholic social teaching thus gradually developed, and has now found a comprehensive presentation in the *Compendium of the Social Doctrine of the Church.* . . .

28. . . . *a*) The just ordering of society and the State is a central responsibility of politics. . . . Fundamental to Christianity is the distinction between what belongs to Caesar and what belongs to God (cf. *Mt* 22:21), in other words, the distinction between Church and State, or, as the Second Vatican Council puts it, the autonomy of the temporal sphere.[19] . . .

b) Love—*caritas*—will always prove necessary, even in the most just society. . . . There will always be suffering which cries out for consolation and help. There will always be loneliness. There will always be situations of material need where help in the form of concrete love of neighbour is indispensable.[20] . . .

29. . . . The direct duty to work for a just ordering of society . . . is proper to the lay faithful. As citizens of the State, they are called to take part in public life in a personal capacity. . . .

The Church's charitable organizations, on the other hand, constitute an *opus proprium*, a task agreeable to her, in which she . . . acts as a subject with direct responsibility, doing what corresponds to her nature. . . .

30. . . . Today the means of mass communication have made our planet smaller, rapidly narrowing the distance between different peoples and cultures. This "togetherness" at times gives rise to misunderstandings and tensions, yet our ability to know almost instantly about the needs of others challenges us to share their situation and their difficulties. . . .

On the other hand—and here we see one of the challenging yet also positive sides of the process of globalization—we now have at our disposal numerous means for offering humanitarian assistance to our brothers and sisters in need. . . .

31. . . . Following the example given in the parable of the Good Samaritan, Christian charity is first of all the simple response to immediate needs and specific situations: feeding the hungry, clothing the naked, caring for and healing the sick, visiting those in prison, etc. The Church's charitable organizations . . . ought to do everything in their power to provide the resources and above all the personnel needed for this work. . . . [W]hile professional competence is a primary, fundamental requirement, it is not of itself sufficient. We are dealing with human beings, and human beings always need something more than technically proper care. They need humanity. They need heartfelt concern. . . .

. . . Charity, furthermore, cannot be used as a means of engaging in what is nowadays considered proselytism. Love is free; it is not practised as a way of achieving other ends.[30] . . .

34. . . . Saint Paul, in his hymn to charity (cf. *1 Cor* 13), teaches us that it is always more than activity alone: "If I give away all I have, and if I deliver my body to be burned, but do not have love, I gain nothing" (v. 3). This hymn must be the *Magna Carta* of all ecclesial service. . . . My deep personal sharing in the needs and sufferings of others becomes a sharing of my very self with them: if my gift is not to prove a source of humiliation, I must give to others not only something that is my own, but my very self; I must be personally present in my gift. . . .

42. . . . In the saints one thing becomes clear: those who draw near to God do not withdraw from men, but rather become truly close to them. . . .

Given in Rome, at Saint Peter's, on 25 December, the Solemnity of the Nativity of the Lord, in the year 2005, the first of my Pontificate.

Source: Pope Benedict XVI. 2006. *Deus Caritas Est* [Encyclical], Selections. Vatican City: Libreria Vaticana Editrice.

SUFI LOVE

Javad Nurbakhsh

Sufism is a way to God through love. In Iran, the term used by the Sufis for love is *'Ishq*, a word derived from *'Ashaqah*, which is a type of vine. When this vine winds itself around a tree, the tree withers and dies. So too love of the world dries up and turns yellow the tree of the body. But spiritual love withers the root of the self. In the dictionary, *'Ishq* is defined as "excessive love and complete devotion."

Love (*'Ishq*): From the Viewpoint of Islam

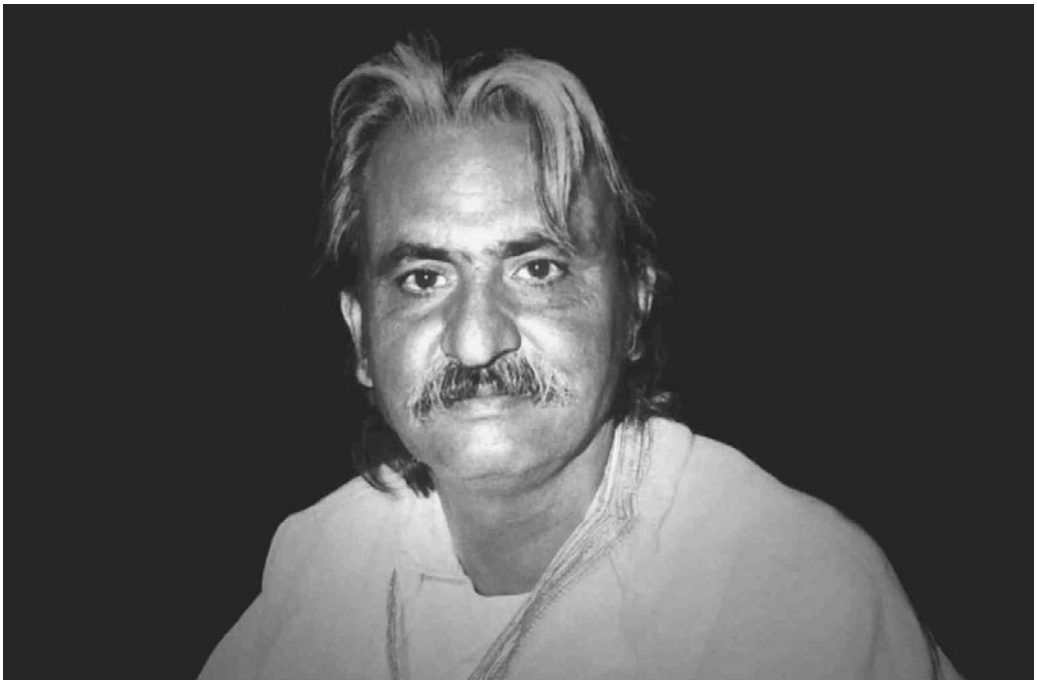
In the Qur'an, Allah proclaims, "Those who believe have great love for God." This intensity of love is called *'Ishq*. The Prophet Muhammad has declared, "One who has intense love for God is virtuous in love, and keeps his lovemaking hidden from others; when he dies, he will undoubtedly die a martyr." In a prophetic tradition (*hadith*), God says to Muhammad:

> Whoever seeks Me, will find Me.
> Whoever finds Me, will know Me.
> Whoever knows Me, will have love for Me.
> Whoever loves Me, will have *'Ishq* for Me.
> Whoever has *'Ishq* for Me, I will love.
> Whomever I love I will kill, and
> Whomever I kill, his blood money will I pay:
> I Myself am his blood money.

In a prayer, the Messenger of God, Muhammad, said: "I pray to see Thy Face and I long for Thy sight." Imam Husain said: "Thou art the one who removes 'that which is other' from the hearts of those who love Thee, until in their hearts there is only Thy Love."

Knowledge and Love

The end result of *muhabbah* (loving-kindness) is *'Ishq* (love). *'Ishq* is the supreme and most fervent kind of love. *'Ishq* is more special and pure than *muhabbah*, since *'Ishq* is a result of *muhabbah*, but not all *muhabbah* leads to *'Ishq. Muhabbah*,



Dr. Javad Nurbakhsh. (Courtesy of Khaniqahi Nimatullahi Publications, New York)

however, is on a higher level than gnosis (*ma'rifah*), since *muhabbah* arises from gnosis, but not all gnosis leads to *muhabbah*.

Instinctive Love, Spiritual Love, and Divine Love

In instinctive love, the lover longs for the beloved for his own sake. In spiritual love, the lover longs for the beloved for his own sake, as well as for that of the beloved. In Divine Love, however, the lover longs for the Beloved not for himself, but only for the sake of the Beloved.

As Rumi has said in the *Mathnawi*:

> For those who love Him, He alone is their joy and sorrow.
> He alone is their recompense and their reward.
> If anything other than the Beloved is seen,
> Then that is not Love, it is mere passion.
> Love is that flame which when it blazes up,
> Consumes all but the Beloved Himself.

Real Love and Temporal Love

Temporal love arises from the beauty of transient forms. Like them, it is also transient—its only lasting result being the perpetuation of the species. It is the result of the sublimation and the refinement of sexual desire. Real or Divine Love, however, is a profusion and a rapture from the Absolute Beloved which descends upon the heart of the sincere lover. This lover is like a moth that flutters around the beauty of the candle that is the Absolute, burning away its relative existence in

His fire. The lover turns away from himself and perishes, inclines towards Him and becomes alive. When the lover is emptied of himself and becomes nothing, he finds eternal life.

A few Sufi masters have considered Real Love to grow out of temporal love, and indeed it is possible for temporal love to create a vessel for receiving the outpouring of Real Love. In the words of Rumi, "His aim was the form, but through it he finally found God."

Regarding the difference between Real and temporal love, Rumi says:

> Hey! Drink this fine fiery wine, these needles of fire,
> And fall so drunk that you will not wake on the Day of Resurrection.
> In this godly wine you will find youthful spirit.
> In the fire of instinct you will never find such unerring fidelity.

Love in Sufism

Generally speaking, man's love is the result of God's Love, Love being one of His attributes. But more precisely, Love is an attribute of the Divine Will, Will being an attribute of the Divine Essence.

When love (*'Ishq*) acts on anything that exists, it is called "will," and the creation of living beings is one of its results. When Love embraces the elect, or those whom God has chosen, it is called "mercy," and when Love embraces the elect of the elect it is called "bounty." This bounty is given only to humanity, and it completes the bounties of the Benefactor. As is said in the Qur'an, "I completed my bounty unto you." This verse refers to that same bounty and favor which is called "Sainthood" (*Walayah*).

By virtue of this favor, by the attracting force of "He loves them," God burns away the lover's existence as lover and brings him to the state of *fana* (self-having-passed-away). Then, by the illumination which manifests the Divine Attributes of the Beloved, the lover is drawn from the state of *fana* to the state of *baqa* (permanence in the Beloved). In this state, the relative existence of the lover has gone and Absolute Existence has become manifest. Here, by the Light of God, Reality can be perceived as it is. This is the meaning of the Prophet's saying, "O God, show me all things as they really are."

Ruzbihan has said:

> Love is a sword which cuts away the lover's temporal existence. Love is that perfection which comes from the perfection of the Absolute. When It unites with the lover, he will cease to be a mere slave and will no longer be caught up in the temporal world. Outwardly, he will reveal the Divine Majesty; inwardly he will attain the level of Lordship. It cannot be said that he dies, for death does not hold sway over one who lives by God's love.

Sufis believe that the foundation of the created world is Love. All motion, activity, and light throughout the entire universe as we know it derive from the rays of Love, and true perfection must be sought in and through Love. Some

Sufis have said, "Love is the totality of all the perfections that are in the essence of an individual. And this entirety can only be an attribute of the Absolute." For the same reason, 'Iraqi considered Love to be the Essence of Absolute Oneness.

Mir Husaini Hirawi has said:

> Love (*'Ishq*) is a shining star in the heaven of Reality.
> It is one step above muhabbah.
> Faith and unbelief are one and the same to Love.
> It craves neither doubt nor certainty.
> Love is a diver in the Ocean of the Absolute, its ship is the spirit.
> Indeed, Love is the dissolver of all difficulties,
> And the polisher of the mirror of the heart.

The Heart and Love

The soul encompasses the body; the heart encompasses both the soul and the body; and Love is the ruler of the heart. Some Sufis have said, "The house of the heart must be made empty of everything other than Love so that Love can reside there." However, this is an intellectual explanation. For Love, when it comes, burns and annihilates everything but the Beloved. Thus, by itself, Love empties the house.

Intellect and Love

In discussing Intellect and Love from the point of view of Sufism, what is usually meant by the intellect is reason or the particular intellect. But, in fact, the perfection of Divine Love manifests itself as the Universal Intellect; the perfection of Love is the same as the Universal Intellect.

Reason says, "There can be no more than three dimensions, more are impossible." Love answers, "The way beyond exists and I have been there many times."

Rumi says:

> What then is Love? The Ocean of Nonexistence;
> There the foot of the Intellect is dissolved.

Intellect is always busy doing things, while Love rests, free of all these imaginary activities. Intellect has knowledge and eloquence, while Love is free from both worlds.

Intellect says, "I know the subtleties of wonderful things." Love says, "Without the Beloved, all your words are just empty breath."

Mir Husaini Hirawi has written:

> Intellect says, "I do useful things."
> Love says, "I risk all."
> Intellect builds, saying, "This is fine here."
> Love burns, saying, "This is contaminated here."
> Intellect laughs, saying, "This is only name and fame."
> Love flies away, saying, "This is only bait and trap."

Shaikh Najm al-Din Razi, in his book *Intellect and Love*, compares Intellect to water and Love to fire. He states:

> Intellect travels in the world of being and has the attributes of water. Everywhere it goes, it flows like water and the two worlds flourish. But Love has the attributes of fire, and travels in the World of Non-being. Everywhere it goes, it annihilates; everything it touches is annihilated.

In our view, under certain conditions, the particular intellect or reason, and the love of this world can be like both water and fire. When the mind makes use of positive feelings, what results is an intellect that has the attributes of water. It brings about prosperity. Its investigations and innovations serve humanity.

On the other hand, when the mind acts without regard for positive feelings and rushes into the battlefield of life, what results is a reason that has the attributes of fire, destroying mankind and causing conflict and war.

If, however, these positive feelings harness the mind, what results is a love that has the attributes of water. Wherever it flows, others flourish and the self is emptied. This love serves others selflessly, as a cloud pours life-giving rain onto the field of all creation.

If these positive feelings do not consider the mind or are not able to make use of the mind, and go tearing wildly across the battlefield alone (with only selfish desires), the result is a love that has the attributes of fire. On behalf of the self, such a love burns up everything. In order to achieve its selfish desires, it actually destroys others.

Thus, according to the different states and interactions of the mind and positive feelings, various kinds of love and reason become manifested. In the highest state, when Divine Love obtains the services of the Perfect Mind, True Love appears. The fullness that is experienced then is described in the Qur'an as, "I (God) complete the giving of my riches and blessings to you."

Source: Nurbakhsh, Javad. 1979. *In the Tavern of Ruin: Seven Essays on Sufism,* Chapter 3. New York: KNP.

LOVE AND COMPASSION

Sri Mata Amritanandamayi Devi

If we penetrate deeply into all aspects and all areas of life, we will find that hidden behind everything is love. We will discover that love is the force, the power, and inspiration behind every word and every action. This applies to all people, irrespective of race, caste, creed, sect, religion, or of what work people do.

The common expression is "I love you." But instead of "I love you," it would be better to say, "I am love—I am the embodiment of pure love." Remove the *I* and *you*, and you will find that there is only love. It is as if love is imprisoned

Mata Amritanandamayi Devi, widely known as Amma the Hugging Saint, spends up to twenty hours a day hugging and speaking with people all over the world. (Reuters/Corbis)

between the *I* and *you*. Remove the *I* and *you*, for they are unreal; they are self-imposed walls that don't exist. The gulf between *I* and *you* is the ego. When the ego is removed the distance disappears and the *I* and *you* also disappear. They merge to become one—and that is love. You lend the *I* and *you* their reality. Withdraw your support and they will disappear. Then you will realize, not that "I love you," but that "I am that all-embracing love."

Pure love transcends the body. It is between hearts. It has nothing to do with bodies.

Bhakti is love—loving God, loving your own Self, and loving all beings. The small heart should become bigger and bigger and, eventually, totally expansive. A spark can become a forest fire. So to have only a spark is enough, for the spark

is also fire. Keep blowing on it, fanning it. Sooner or later it will burn like a forest fire, sending out long tongues of flame.

Love just happens. Nobody thinks about how to love, or when and where to love. Nobody is rational about love. Rational thought hinders love. Love is a sudden rising in the heart. Love is an unavoidable, unobstructable longing for oneness. There is no logic in this. It is beyond logic. So do not try to be rational about love. It is like trying to give reasons for the river to flow, for the breeze to be cool and gentle, for the moon to glow, for the sky to be expansive, for the ocean to be vast and deep, or for the flower to be fragrant and beautiful. Rationalization kills the beauty and charm of these things. They are to be enjoyed, experienced, loved, and felt. If you rationalize about them, you will miss the beauty and charm and the feelings they evoke. Sit by the seashore. Look at it. Feel its vastness. Feel the rising up and down of the waves. Feel and be amazed at the creation and the creator of such magnificence. What good will it do you to rationalize about the ocean?

When love becomes divine love, compassion also fills the heart. Love is the inner feeling and compassion is its expression. Compassion is expressing your heartfelt concern for someone—for a suffering human being. Therefore, love and compassion are two sides of the same coin; they coexist.

Compassion is Consciousness expressed through your actions and words. Compassion is the art of non-hurting. Compassion cannot hurt. Compassion cannot hurt anyone because compassion is Consciousness manifested. Consciousness cannot hurt anyone. Just as the sky cannot hurt anyone and space cannot hurt anyone, the manifestation of Consciousness, compassion, cannot hurt anyone. One who has compassion can only be compassionate.

Compassion does not see the faults of others. It does not see the weaknesses of people. It makes no distinction between good and bad people. Compassion cannot draw a line between two countries, two faiths, or two religions. Compassion has no ego; thus there is no fear, lust, or passion. Compassion simply forgives and forgets. Compassion is like a passage. Everything passes through it. Nothing can stay there. Compassion is love expressed in all its fullness.

Anyone who has tasted *prema bhakti*—devotion with supreme love—even for a second, will never waver from it. But such devotion does not arise in everyone.

Fear is completely absent only when love is present in all its fullness. This kind of love is found only in a devotee who has surrendered completely to God. Such a devotee lives in love; he has drowned in the ocean of love. Fully consumed by divine love, his individual existence is lost, for he has merged with the totality of love. He becomes love. He becomes an offering to his Lord. Like a drop of water, which falls into the sea and merges with its vast expanse, the devotee dives into the ocean of bliss as he offers himself to existence. In that state, all fear, all worries, all attachments and sorrows disappear.

The spirit of worldly love is not constant. Its rhythm fluctuates; it comes and goes. The beginning is always beautiful and enthusiastic, but slowly it gets less beautiful and less exciting until it ends up being shallow. In most cases, it ends up finally in upset, hatred, and deep sorrow. Spiritual love is different. The beginning is beautiful and peaceful. Shortly after this peaceful beginning comes the agony of longing. Through the middle period, the agony will continue to grow stronger

www.abc-clio.com ABC-CLIO 1-800-368-6868

and stronger, more and more unbearable. Excruciating pain will ensue, and this pain of love will prevail until just before it leads up to unity with the beloved. This unity is beautiful, even more inexpressibly beautiful than the beginning of love. The beauty and peace of this unity in love remains forever and ever.

In the ultimate state of oneness, even if the lover and beloved retain their bodies, that is, even if they exist as two bodies, deep in the depths of their love they are one whole. It is like two banks of the river. The banks are different; they are two as we as we see from the outside, but deep down they are one, one united in the depths. The same is the case with genuine lovers. Though they appear as two persons externally, deep within they are one, united in love.

No one loves anyone more than they love themselves. Behind everyone's love is a selfish search for their own happiness. When we don't get the happiness we expect from a friend, our friend becomes our enemy. This is what can be seen in the world. Only God loves us selflessly. And it is only through loving Him that we can love and serve others selflessly.

If we pour water at the root of a tree, it will reach all the branches. But if we pour water on the branches, the tree does not get the benefit, and our effort is wasted. If we love God, it is equal to loving everyone. It benefits everyone, because the same God dwells within everyone. Through loving Him, we love all. Forming bonds only with individuals, however, just leads to sorrow.

Life in the world cannot be an obstacle once God is enshrined in your heart. So bind Him with the rope of love.

Source: Copyright Mata Amritanandamayi Math, Amritapuri P.O., Kollam, Kerala, India. Reprinted here with permission.

LOVE IN JAINISM

Acharya Mahaprajna

According to Jain philosophy, nonviolence, sociability, compassion, and peaceful coexistence are the forms of love par excellence. In the context of worldly affairs, the meaning of the word *love* is the feeling of attachment to and affection for the body or material objects. A person unites himself or herself with another person only with the thread of love. Without physical love, the institution of family cannot come into existence: the mother cannot care for her child, nor can the organization become strong. There is no doubt that love imposes its sense of unity on what is otherwise perceived as duality.

Yet bodily love often becomes a cause of conflict and malice among people. This kind of love does not belong to the "pure category" but, because it is inevitable for sustenance of life, it falls under the category of *mamatva* ("mine-ness" or possessiveness). Bhagawan Mahavir classified "*possession*" into three types: (1.) Love for body; (2.) Love for material objects; (3.) Possession of Karmic Sanskars (imprints of past actions on consciousness).

The first two kinds of love fall into the category of *mamatva*. There is a concomitance between *mamatva* and fear. The apprehension that "something wrong may happen to the body" or that "whatever I have may not get lost" generates tension, which continues to lurk over man knowingly or unknowingly. Therefore, in the category of *mamatva*, love is a mixture of both happiness and suffering.

Spiritual love necessarily implies submission and total absorption of the self into the ideal. There is a wide description about it in the Jain system of meditation and also in the Jain poems composed in the form of eulogy and devotion. The following verse from the *Kalyan Mandir* (which is one of the most famous eulogistic Jain poems) may be cited as a self-explanatory proof for it—"O Lord! When you are in my heart, all my bondages get shattered, all my problems get solved just as the snakes at once run away from the tree of Sandalwood with the arrival of the peacocks." One can only feel but cannot describe how much the heart of a devotee is replete with bliss and affection.

No individual with self-consciousness would like to become a peon, slave, or a servant. In the Jain tradition, high esteem is given more importance than humility. High esteem is toward one's ideal. Humility is an explicit form of love. High esteem is an implicit form of love. An individual with devotion surrenders himself to the ideal by dissolving his ego. There is a natural awakening of the feelings of submission in an individual who has an unshakable faith in his religion or his ideal. Love for religion and love for the ideal are sublime and spiritual. The wider the horizon of affection, the more the development of consciousness, and this ultimately leads to the path of supreme welfare and real truth—*Anuragat viragah*—detachment is born out of affection. This saying points to this reality. The path of affection born out of worldly attachment leads toward materialism, while pure consciousness is the destination of love that arises from the dissolution of delusion.

Affection born out of delusion creates illusion in human beings. Very often, people give utmost importance only to material objects, wealth, and sexual lust. The affection for religion takes root only when delusion wanes. Although materialistic attachment is inevitable for the sustenance of life, the affection for religion is imperative for truthful life.

One special characteristic has been mentioned for a *Shravak* (devotee) of Lord Mahavir: *Atthiminjapemaanuraagaratta* (Bhagavati 2:94), the devotees' affection for religion penetrates their bones and marrow. For absolute love and total submission, it is imperative that bones and marrow should be saturated with affection. Genuine love becomes deeply cultivated and gets transformed into Sanskar, that is, it is deeply imprinted on the mind. Only love that becomes deeply rooted penetrates the bones and marrow. Just as love born out of worldly attachment may penetrate the bone and marrow, so may spiritual love. One may ask: If love is dominated with worldly attachment, then how can worldly attachment and renunciation be made compatible?

We can trace out the source of compatibility between worldly attachment and renunciation by keeping in view the philosophy of *Anekant*. Renunciation and attachment both are relative. When there is attachment toward materialism, detachment toward consciousness is created of its own accord. When attachment toward consciousness exists, detachment toward materialism becomes natural.

Love that is defined by bodily attachment generates problems. It can lead a person toward a criminal life. At present crimes of many kinds are increasing due to this lust for physical attachment. On the other hand, spiritual love solves our problems and uplifts our consciousness. Renunciation of worldly attachment and sublimation are Jain practices that help solve the intricate problems caused by attachment to physical pleasure. Sublimation has the potential to bring down the graph of social crimes and open new dimensions for spiritual development.

Source: "A Message from Acharya Mahaprajna." *Inner Reflections* 4 (3): 1–2. [Online article or information; retrieved July 11, 2007.] www.jvbna.org/newsletter/Newsletter_Jul2006.pdf.

A HISTORY OF LOVE

The Lubavitcher Rebbe, Menachem Mendel Schneerson

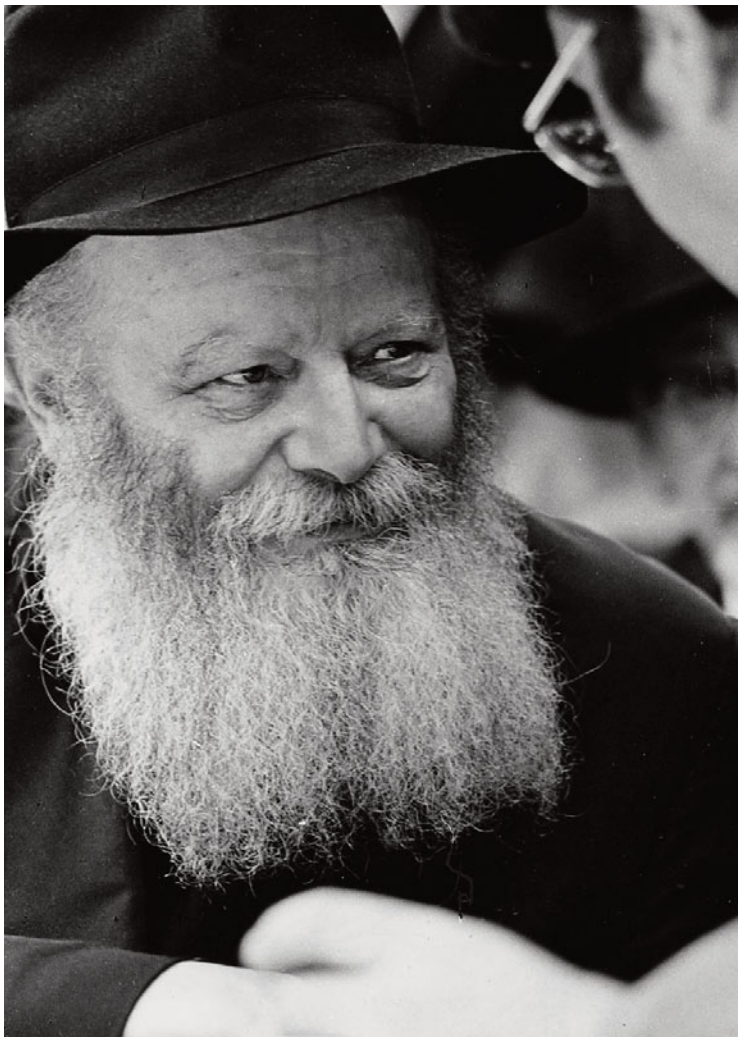
Man, by nature, is a selfish creature. Even in his relationships with others he tends to focus primarily on himself or, at most, on his self-colored perception of his fellow. Love is the endeavor to transcend this intrinsic selfishness and truly relate to one's fellow, to be sensitive to and devoted to his/her needs as an individual distinct of oneself and one's own stake in the relationship.

And yet, when the Torah speaks of the mitzvah (Divine commandment) to "Love your fellow as yourself" it does so in the context of man's duty to influence, and even change, the behavior and nature of his fellow man. In Leviticus 19:18–19), the Torah commands:

> Do not hate your brother in your heart; repeatedly rebuke your fellow, and do not attribute sin to him. Do not take revenge, or harbor hatred toward your people, and love your fellow as yourself; I am G-d.

As the commentaries explain, there are two possible reactions a person can have toward a fellow who has wronged him, or whom he sees behaving in a morally deficient manner: (1) He can despise him in his heart, regarding him as a "sinner" and perhaps even persecute him for his "sins"; (2) he can rebuke him in the effort to convince him of the folly of his ways and seek to influence him to change them. The path of love, says the Torah, is not to "hate your brother in your heart" but to "repeatedly rebuke" him and seek to better him.

Obviously, the desire to influence is consistent with the idea of love. No one would stand by as a loved one suffers hunger or is threatened by violence; no less so, if one sees someone he loves suffering from spiritual malnutrition or moral blindness, he will make every effort to reach out to him, to enlighten him, to offer guidance and assistance. But this aspect of loving behavior carries an inherent paradox. On the one hand, the endeavor to influence and change implies a departure from self and concern with the well-being of the other. On the other hand, it



Lubavitcher Rebbe Menachem Mendel Schneerson. (Chabad.org)

implies a seemingly selfish view of the other: a rejection of other as he is and a desire to impose one's own perception of what is good for him upon him.

An exploration of the history of humanity, as recounted in the Torah, reveals four figures who personified four different points of reference on the relationship between self and fellow.

Each of these individuals was considered the most righteous of his generation. Thus, their lives can be seen to reflect four stages in the spiritual development of humanity—four stages in the movement from an instinctive selfhood toward the complete abnegation of self and self-interest in relating to others.

The first of these four outstanding individuals was Enoch, a great-great-great-great-grandson of Adam. By his time, humanity had abandoned the One G-d of their fathers and had succumbed to idolatry and pagan perversity. Only Enoch still "walked with G-d."

But Enoch's righteousness was wholly selfish: he was preoccupied only with the refinement and perfection of his own spiritual self. Not only did Enoch fail to

have a lasting impact on his society, but he was ultimately in danger of being influenced by their corrupt behavior.

Several generations later we encounter another righteous man in a corrupt generation: Noah, builder of the ark and regenerator of humanity after the Flood.

Noah is instructed to build an ark so that they may survive the Flood. Our sages relate that Noah worked on the ark's construction a full one hundred and twenty years; all this time, he called out to his generation to mend its ways and avoid catastrophe.

However, the Zohar criticizes Noah for the fact that, despite his efforts, he did not pray for the salvation of his generation, unlike Abraham and Moses who pleaded with G-d to spare the wicked. Noah's involvement with others was limited to his sense of what *he* ought to do for them, as opposed to a true concern for their well-being. His "self" had sufficiently broadened to include the imperative to act for the sake of another, recognizing that the lack of a "social conscience" is a defect in one's own character; but he fell short of transcending the self to care for others beyond the consideration of his own righteousness.

Ten generations later was born an individual who raised the concept of man's devotion to the welfare of his neighbor to selfless heights—Abraham, the first Jew. He, too, faced a corrupt and pagan world; indeed, his title, "the Hebrew," is associated with the fact that "the entire world stood on one side, and he stood on the other." The selflessness of Abraham's concern for his fellow is demonstrated by his daring intervention on behalf of the five sinful cities of the Sodom Valley. G-d had decided to destroy these cities for their wicked ways. Abraham petitioned G-d on their behalf, using the strongest terms to demand of G-d that he spare these cities for the sake of the few righteous individuals they might contain. "It behooves You not to do such a thing," he challenged G-d, "to slay the righteous with the wicked. . . Shall the judge of the universe not act justly?!" Abraham put his own spiritual integrity at risk for the sake of the most corrupt of sinners; he was prepared to incur G-d's wrath upon himself, giving precedence to their physical lives over his own relationship with the Almighty.

Abraham's virtue over Noah was that his objective in relating to others lay not in realizing the potential of his social self (as was the case with Noah), but in achieving the desired result: to transform their behavior and character, bringing to light their good and perfect essence. But therein also lies the limitations of Abraham's love: ultimately, Abraham's kindness had an ulterior motive. True, it was not a personal motive; true, it was a motive that spells the recipient's ultimate good and is consistent with the recipient's true self; but it was an ulterior motive nonetheless.

Such love and concern—for the sake of the potential good that one sees in another—is a love that is tainted, however minutely, with selfishness: One is relating to one's fellow not as one's fellow sees himself, but with an eye to one's own vision of him. This allows for a reaction on his part (expressed, unexpressed, or even unconscious) that "You don't care for me as I am, only for what you wish to make of me. So you don't really care about me at all." True, one's only desire is to reveal the other's essential self; but this is a deeper, still unrealized, self. One's love fails to address the other as he now expressly is, focusing instead on one's knowledge of what he latently is and what he can and ought to make of himself.

In contrast, Moses' love for his people was utterly selfless. His was an unconditional love, one that is unassuming of what they ought to be or what they are on a deeper, yet unrealized level. He loved them as they were, and did everything in his power to satisfy their needs, both material and spiritual.

When Moses pleaded with G-d on behalf of the worshippers of the Golden Calf, he did not say "forgive them because they will repent" or "forgive them for they carry great potential," only "forgive them. And if You won't, erase me from Your Torah." Either You accept the sinner as he is, or put together a nation and Torah without me.

The effects of Moses' utterly selfless love are eternal: his guidance and leadership of his people yielded a nation whose endurance and unbroken continuity, to this very day, defies all laws of history.

Note: Culled from an article on chabad.org and reprinted with permission. To learn more about Rabbi Menachem Mendel Schneerson of righteous memory and his teachings visit www.therebbe.org.

Source: Chassidic Masters. "A History of Love." (Based on the Teachings of Lubavitcher Rebbe.) [Online article or information; retrieved July 11, 2007.] www.chabad.org /parshah/article.asp?AID=42612.

Love: Perspectives from Sociology, Philosophy, and Religious Studies

THE ART OF COMPASSION

Karen Armstrong

. . . The word *compassion* does not mean to feel sorry for somebody. It is a word of Greek and Latin origin that means to *feel with* others. It is a difficult virtue, because our natural egotism makes us resistant to anything that seems to threaten our interests or identity, but if our inherent selfishness is allowed free rein in private, public, or international life, the result is likely to be disastrous.

All the great world religions agree that compassion is the chief religious virtue, and far more important than ideological or sexual orthodoxy. . . . This spirituality of empathy did not mean that you had to have warm feelings for others, but simply that you learned to enter their point of view and realize that they had the same fears and sorrows as yourself. This insight must then be translated into practical action.

. . . The Latin word *ex-stasis* means "to stand outside" the self. If every time we are tempted to speak unkindly of an annoying colleague, a sibling, or an enemy country we asked how we would like such a thing said of ourselves, and, as a result of this reflection, desisted, in that moment we would transcend the clamorous ego that often seeks to destroy others to ensure our own survival. If we lived in this way day by day, hour by hour, moment by moment, we would enjoy a constant, slow-burning ecstasy that leaves the self behind. The late Rabbi Abraham Joshua Heschel once remarked that when we put ourselves at the opposite pole of ego, we are in the place where God is.

But the practice of compassion has to be consistent. It does not work if it is selective. If, as Jesus explained, we simply love those who are well-disposed towards us, no effort is involved; we are simply banking up our own egotism and remain trapped in the selfishness that we are supposed to transcend. That, I think,

www.abc-clio.com ABC-CLIO 1-800-368-6868

is why Jesus demanded that his followers love their enemies. They were required to *feel with* people who would never feel affection for them, and extend their sympathy without expecting any benefit for themselves.

But does that mean that we are supposed to "love" Hitler or Osama bin Laden? The practice of compassion has nothing to do with feelings. According to the thirteenth-century theologian Thomas Aquinas, what we call "love" simply requires that we seek the good of another. If we allow our rage and hatred to fester, this will not hurt Osama—it would probably gratify him—but we ourselves will be diminished. Instead, we should try to wish the best for Osama, which means that he will abandon the rage that has distorted his humanity, and give up his vile policies.

We need training in compassion, because it does not come to us naturally. The ancient Greeks knew this. Every year, on the Festival of Dionysus, all Athenian citizens had to attend the tragedies written by Aeschylus, Sophocles, and Euripides. It was a mandatory course in empathy. Suffering was put on stage, and the audience was directed by the chorus to weep for people whom they would normally have considered beyond the pale. These tragedies were part of a religious festival; they were designed to make the audience extend their sympathy to people such as Oedipus, who murdered his father and had incestuous relations with his mother, or with Heracles, who in a fit of divinely inspired madness had killed his wife and children. These powerful dramas gave people an *ekstasis* that Aristotle called *katharsis*—a liberating purification of the emotions which transformed the terror inspired by these fearful human dilemmas into compassion. We need to find similarly imaginative ways to educate people today.

Intolerance is usually rooted in fear. The militant piety that we call fundamentalism, which erupted in every major world religion during the twentieth century, is inspired by a profound dread of annihilation. Every fundamentalist movement that I have studied in Judaism, Christianity, and Islam is convinced that the modern secular establishment wants to wipe them out. This kind of fear exacerbates the tensions that are currently dividing the United States.

. . . Christian fundamentalists believe that the federal government wants to destroy religion. They are fighting for survival, and when people feel that their backs are to the wall, they can often lash out aggressively. But when secularists and liberals feel that *their* sacred values are threatened by the Christian Right, they can be equally intolerant. Confucius would have recommended that both sides practice *shu*: Their own fear should help them to recognize the distress of their opponents, and to realize that there are probably faults on both sides. . . . We need the compassionate ethic, which teaches to reach out in sympathy to people who seem initially alien, more desperately than ever before.

Source: Armstrong, Karen. 2005. "The Art of Compassion." *AARP The Magazine* 48 (2).

LOVE AND AUTONOMY

Irving Singer

From the very beginning of my work on the nature of love, I characterized it as an acceptance of another as he is in himself. I sometimes varied the language by speaking of the other as he or she "happens to be." I did so in order to emphasize, as against theorists like Freud (or Plato), that love does not necessarily require a particular type of object. By its mere definition, it is a bestowing of value upon anyone or anything that matters to the lover. In talking about acceptance, I meant that this bestowal does not seek to alter another in ways that are alien to his or her inclinations and desires. Whatever they are, whatever they involve, they constitute the other as that person happens to exist at any moment. We accept them as an indication of our loving fidelity to the one who has them. Our ability to love is limited because our capacity for acceptance is.

Acceptance of this sort must not be confused with liking. Though love is a way of delighting in another, this does not mean that we derive pleasure from all the many attributes that belong to this individual. Most we accept in an act of courtesy. Some may be too hard to change. Even if they are repellent in themselves, we tolerate them because they are properties of the person we love. Lovers may even treasure these unlikable traits, much as they might prize a letter from their sweetheart that has become besmirched in the mail. Usually, however, we cherish what does seem likable and desirable in the beloved. For those qualities make it easier for us to accept her as she is.

While having this variable relation to pleasure or likeability, our acceptance is an interest in the other as one who is unique in her totality. Uniqueness does not mean that she is not similar to anyone else. It refers to the fact that a person's life is molded and largely created by her own preference and choice of meaning. These are uniquely hers in the sense that she is the one who determines what they are. To accept another is to show allegiance to her autonomy in this respect.

Personal autonomy can be violated in many ways. One can impose one's own desires, and even seek to crush what matters to the other. Malice entails a more or less conscious attempt to destroy someone's autonomous nature. More often, people are oblivious to the fact that others have an autonomy of their own. Human beings often disregard each other's separate being, or else aggress against it in the act of expressing their own autonomy. Love does not augment autonomy in the beloved. Love merely perceives and respects it. It bestows value on it by according great importance to its existence. The lover gives meaning to his or her life by affirming and attending to the sheer autonomy of the one he or she loves.

In saying this, I principally have in mind the love of persons. Though in a trivial sense things and ideals may be uniquely what they are, they cannot be autonomous like people. They do not make choices, and they have no feelings to which we might respond. At the same time, the love of persons is frequently central to love in general. We often love things and ideals by treating them *as if* they were persons, or at least resembled them. This is a byproduct of our need to

bestow value. Through the imagination, our ideas about autonomy are easily extended to inanimate objects. Just as we consider it an infringement of a man' s autonomy if he is forced to be a slave or an accomplice in his own destruction, so too do we feel that the autonomous being of a Victorian mahogany bureau is violated when someone thoughtlessly paints over it. For reasons of love alone, we may also care that trees in a forest remain as they are, authentically what they "want" to be, which is to say, alive and not cut down.

Characterizing love in terms of autonomy, we should beware of metaphysical quandaries. Some philosophers have thought that love penetrates to the secret essence of another person and respects the beloved's free will in some ultimate realm of being. That is not what I mean by autonomy. Accepting another as just the entity that he or she happens to be implies no philosophical belief about freedom of the will. As far as love is concerned, the autonomous other may exist in a deterministic universe, all of it subject to ineluctable causation. Such questions lie beyond the province and the expertise of love. It addresses itself only to what appears before it in the empirical world, what is presented to it and what it *makes* present by means of its attentive attitude. If the object is a person, he or she will manifest needs and desires, feelings and emotions, choices and inclinations that constitute a personality. Except for moments of physical constraint and social or psychological subjugation, persons have the capacity to direct their lives on their own. Therein lies their autonomy, which may or may not result form causal factors beyond immediate inspection.

Love is more than just respect for, or even concern about, the autonomy of its object. It is also a means by which the lover carves out his own autonomous destiny in relation to the object's autonomy. This is an act of freedom whether or not it increases other kinds of freedom that lovers have but sometimes sacrifice. The notion that love is by definition self-abnegation, a radical submission to another person, confuses it with masochistic imitations of the real thing. Love is not inherently sacrificial, even if—for reasons of love—one gives up some freedoms that might have been retained under other circumstances.

These freedoms, and the opportunities for happiness they could have made accessible, are often lost permanently through love. Yet the autonomy of lover or beloved is not thereby altered. It is not jeopardized by the fact that they have made sacrifices for each other. Choosing to be faithful, as they may, even promising to remain so forevermore, they are doing what they want. They have not been coerced into this mode of interpersonal response. The grandeur and instinctual goodness in their bestowal of value is not a sacrifice of *themselves*. What they give up are present and future possibilities that they now freely exclude. By refusing to cheat on their relationship, for example, they may renounce the freedom to behave with others as they do with each other; nor will they be able to abandon one another casually; or in general treat the beloved as just a thing to be used and thrown away. But they themselves accept these conditions, and therefore the residual autonomy of each remains inviolate.

Love is not a device for either finding new freedoms in life or preserving the ones we had before. People who avoid love because they wish to do exactly as they please, even if this means emotional isolation, correctly understand the risks

that love involves. As a *feeling*, love can be joyous and exhilarating. But the life that includes this sentiment also consists of responsibilities, commitments, and obligations through which our loving attitude reveals itself. A parent's love appears not only in moments of delight or well-earned pride but also in steadfast endurance and unremitting effort. Far from weakening love, such loss of freedom strengthens it. Nor is the autonomy of the one who loves endangered, as it would be if he were compelled to live a life he has not chosen. Love is a relationship in which each participant acts autonomously despite the forfeiture of freedoms that inevitably results.

In making this distinction between autonomy and freedom, I recognize that it is often difficult to separate them. Think of a man who loves his wife, or would like to do so, but who finds himself revolted by her addiction to cigarettes. As frequently happens, she, too, is disgusted with herself. The husband believes that, at some level of her being, she does want to break the habit. Is he violating her autonomy when he takes cigarettes out of her purse, or interferes when she is about to light up? He may feel that he is motivated by love, and that anything less intrusive would border on coldness or unconcern. He may claim that since she wants to stop smoking, having insisted as much on many occasions, his actions reveal attunement to her autonomous being. In limiting her momentary freedom, he may believe that he is faithful to her deeper self.

On the other hand, the wife may feel that unless she has actually asked her husband to help in this fashion, his behavior is not an expression of love. She may say that if he really loved her he would be less revolted by her addiction than he seems to be and less prone to take such extreme measures. But what if the husband's patience and sympathetic affection are simply unavailing? What if the wife herself has lost all hope of controlling her need to smoke? We might conclude that it is destroying the possibility of love between these two people by preventing them from accepting what the other is autonomously. Or else we might say that they continue to love each other since they confront their problem jointly: their love, as in the words of Shakespeare's sonnet, "bears it out even to the edge of doom."

I see no ready solution to this ambiguity about love in relation to freedom and autonomy. One would have to know how much the would-be lovers cause suffering in each other, and how much their responses mask underlying hostility or resentment. If every possible solution has been tried and has failed, the couple may finally give up in the matter of cigarette smoking but love each other nevertheless. If they experience a feeling of helplessness, however, or anger in being yoked with this other person under these circumstances, their capacity to love each other may no longer exist. In that event, neither will be able to accept the other's autonomy, regardless of what they would like. Love is not vouchsafed to human beings in every situation. That universal aptitude is not a freedom anyone can have on all occasions.

Source: Singer, Irving. 1994. *The Pursuit of Love,* 134–139. Baltimore, MD: The Johns Hopkins University Press.

MYTHIC VERSUS PROSAIC LOVE: SOCIOLOGICAL PERSPECTIVES ON THE AMERICAN MARRIAGE AND CULTURE OF LOVE

Ann Swidler

Romantic Love is the quality of "rightness" that defines the particular, unique other that one does marry; it is the emotion that propels one across the gap that separates single from married life; and it is "commitment," the psychological concomitant of the all-or-nothing, exclusive, enduring relationship constituted by a marriage. The popular culture of love both prepares persons for and helps them to organize and carry through the aspects of marriage that depend on individual action.

"Love," like other powerful cultural concepts, embodies a contradiction central to the society in which it flourishes. The ideal of love describes a relationship so right that it can be simultaneously perfectly free and perfectly binding. A purely voluntary commitment, love is a contradiction in terms. The power of the concept of love is continually renewed by the contradiction it bridges. Only if there really is something like love can our relationships be both voluntary and enduring.

In Contemporary America, two different ways of understanding love are rooted in different aspects of the institution of marriage. The contemporary structure of marriage as an institution—exclusive, voluntary, life-transforming, and enduring—generates no single logic. Rather, it poses tasks or practical difficulties of action, to which the wider culture generates many different, sometimes competing, and always only partially satisfactory solutions. The culture of "prosaic–realistic love" addresses the problem of how to make a relationship last. "Mythic" or "romantic" love focuses on the problem of deciding: whether to commit oneself to a relationship and how to choose whether or not to stay in a relationship. The culture of romantic love reproduces the institutional features of marriage as psychological states, honing the capacity to identify on other person as *the* person whom one loves and to know that this relationship is "it."

The prosaic–realistic love culture may teach patience, the value of affection over infatuation, and how to discount strong emotions in favor of more constant thoughts and feelings, as well as such skills as "communication," " sharing," sexual intimacy, and managing conflict. These are skills that many contemporary Americans believe make the difference between relationships that last and those that fail. But shared religious commitment and the quest for personal fulfillment may also at one time or another, for one group or another, be envisioned as ways of making relationships last.

The culture of romantic love has a stricter logic, presumably because it is more tightly bound to the key institutional features of marriage. Nonetheless, romantic love may enshrine sudden passion, a gradually growing inner certainty, or careful weighing of pros and cons as ways to know whether a relationship is worthy of commitment. These cultural solutions are not united by their inner logic, or by pervasive schemas that are transposed from one arena to another. Rather, however

internally diverse, fluid, or incoherent they are, these cultural patterns are given unity by the institutional dilemmas to which they are addressed.

The culture of love flourishes because, while marriage is institutionalized, the process of getting married (or deciding whether or not to leave a marriage) and—in the contemporary period, the procedure for staying married—is not. As marriage has become more fragile, no longer fully settling the lives of those who rely on it, a second culture of love, prosaic realism, has blossomed alongside the old. This new love culture helps people to be the kinds of persons, with the kinds of feelings, skills, and virtues that will sustain an ongoing relationship.

Without expectations of (or hope for) stable relationships, there would be no need for a culture of love. People would come together or drift apart as friends do in our culture, arousing feelings we might frequently describe as "loving," but without the need for a special cultural category of "love"—neither the mythic love that makes one person uniquely right, nor the prosaic love that makes relationship last.

Without voluntarism—cultural practices that make social relationships matters of choice—there would also be no need for a culture of love. Like Tevye's wife, people could be married without continually examining whether or not they loved their partners enough to stay in the relationship, or in the right way to make the relationship last.

When marriage was a firmer institution, the mythic culture of romantic love helped bridge the gap between the voluntary choices of individuals to marry—the uninstitutionalized part of the institution of marriage—and the institution of marriage itself. In the current period, when divorce has radically altered marriage, a new culture of prosaic love attempts to bridge the gap between the persisting expectation that marriages should last and the increasingly insecure character of the marriage bond. Where institutions have begun to unravel, men and women do active cultural work to patch together rents in the institutional fabric.

Source: Swidler, Ann. 2001. *Talk of Love: How Culture Matters.* Adapted from Chapter 6, 111–134. Chicago: University of Chicago Press.

A

Abraham

See Ahavah; Divine Love in Judaism; Qur'an; Sacrifice in Judaism

---

Adam

See Grace in Christianity; Lilith; Longing in Sufism; Soul Mates

---

Adultery in Buddhism

Traditional Buddhism treats adultery—sexual relations out of wedlock—as a serious transgression that furthers suffering. Viewed as harmful to oneself and others, it is typically contextualized within the framework of the third of five fundamental precepts of Buddhist morality: Buddhists must refrain from taking life, committing theft, indulging in sexual misconduct, giving false speech, and using intoxicants. These guidelines form the basis of Buddhist morality for both the laity and the clergy, and what defines sexual misconduct varies between the two groups. Monks and nuns are expected to be chaste, while the laity is, above all, enjoined to avoid sex with another's partner—marriage or a formalized union being the proper context for sexual relations between two people. With married couples, sexual misconduct is more largely construed beyond sex and out of wedlock to include such misbehaviors as intercourse with or through an improper part of the body, at an improper place or time, or with an instrument. Overall, the primary focus of the third rule is twofold: to avoid causing harm to others through one's sexual and deceitful behavior, and to constrain one's own sexual desire.

The rule is contextualized by the larger Buddhist goal of minimizing all craving—that is, desire motivated by greed and selfishness, and the karmic acts that follow. The goal of freedom from craving, resulting in selflessness and compassion, operates in the sexual and interpersonal realm as in all other realms of life.

For monks or nuns to have sexual relations with another person, married or not, necessitates that the clergy member be defrocked. This insistence on celibacy and chastity among the clergy in Buddhism serves several related

www.abc-clio.com ABC-CLIO 1-800-368-6868

purposes, both religious and societal—monasteries serve as spaces for the exchange of goods between the laity and clergy, the laity providing material goods for the clergy in order that the clergy can provide spiritual goods for the laity. Celibacy facilitates the spiritual advancement of monks and nuns by freeing them from physical and mental preoccupations and attachment. Besides ministering to the needs of the laity, the clergy thus offer themselves as spiritual exemplars. The purity of the clergy enhances the spiritual benefits of the gift, thereby encouraging further largesse from the laity.

The definition of marriage for Buddhist adherents varies owing to the wide geographical and chronological expanse of the religion. As with monks and nuns, individuals in marriage are expected to give of themselves and constrain their cravings. In traditional Buddhist societies, marriage is not a religious institution but a secular one—no pan-Buddhist laws exist regulating marriage and family life. Besides monogamy, Buddhist cultures have permitted polyandry and polygamy. But despite those types of relationships, expectations hold that infidelity is not permitted for reasons that transcend cultural boundaries.

The best-known scriptural advice to the laity is the *Sigālovāda sutta* or the "Discourse to Sigāla." Here the Buddha counsels a young man, Sigālovāda, how to be successful in life according to Buddhist teachings, stating that among ways to a man's ruin is "going to women who are dear unto others as their own lives." In the same scripture, Buddha specifies the five ways in which a husband and wife are to interact; at the heart of the list is for each spouse to be faithful. Rather than blindly following the commandment against adultery, the motivation to be faithful lies in understanding that it is only through compassion and selflessness that one benefits others and attains salvation for oneself.

Neil Schmid

See also Celibacy; Divorce in Buddhism; Marriage in Buddhism

References and Further Reading

Harvey, Peter. 2000. *An Introduction to Buddhist Ethics: Foundations, Values and Issues*. Cambridge: Cambridge University Press.

Keown, Damien. 2005. *Buddhist Ethics: A Very Short Introduction*. Oxford: Oxford University Press.

Nhat Hanh, Thich, and Daniel Berrigan. 1993. *For a Future to Be Possible: Commentaries on the Five Wonderful Precepts*. Berkeley, CA: Parallax Press.

Adultery in Christianity

Adultery is consensual sexual intercourse by a married person with someone other than his or her married partner. The Christian faith, which takes the Christian Bible as its foundation, condemns adultery within the Ten Commandments and in Old and New Testament passages—for example, Exodus 20:14 and Galatians 5:21 (King James Version).

For Christians, adultery i idden because it violates the covenant, or contract, agreed to at the start of the marriage to bond until death. For the Roman Catholic and Eastern Orthodox churches, this covenant is sanctified between the partnership and God.

For many Christians, adultery consists not only of consensual sexual intercourse outside of marriage, but also in lustful or lewd thoughts (Matthew 5:28). For many mainline Protestant denominations, adultery includes rape, incest, fornication, and unclean communications.

For Christians in the Fundamentalist Church of Jesus Christ of Latter Day Saints, polygamy is not considered adulterous, whereas it is in almost all other Christian denominations. Christian Identity groups, such as the Ku Klux Klan, typically believe interracial marriages to be a form of adultery, whereas this is not the case in the majority of other Christian denominations.

Christianity is composed of many denominations, which differ in how they interpret the Bible and in how exclusively they use it as a foundation for their beliefs. In general terms, conservative Christians base their faith exclusively on a strict, literal interpretation of biblical text. Liberal Christians base theirs on a more figurative interpretation and supplement this with other informational sources, such as scientific advances. Roman Catholicism and the Eastern Orthodox Church are based on a combination of biblical text and traditions within those churches.

Variation exists in how individuals within each of these movements view divorce and adultery, but some general statements can be made. For conservative Christians, the only way for a married person to break the marriage covenant is if the partner is unfaithful (Matthew 5:32); if the nonbelieving partner of a believer in Christ deserts their partner (1 Corinthians 7:12–16); or if the partner has died (Romans 7:3). A secular divorce that does not meet these guidelines is not considered a divorce within the church. Legally divorced persons are still bound by the same rules concerning adultery as married persons.

For liberal Christians, a person who obtains a secular divorce also obtains a church divorce. For liberal Christians, passages such as Luke 16:18—"Whosoever putteth away his wife, and marrieth another, committeth adultery"—are interpreted to mean that a man who "puts away" or leaves his wife has not divorced her, and she is still bound to him in marriage. If a divorce does occur, she is not bound to him in marriage and is not guilty of adultery if a second marriage occurs. Conservative Christians interpret this passage differently. For them, there is no difference in putting a wife away and divorce—she is still bound to him in marriage and guilty of adultery if a second marriage occurs.

For Roman Catholics, Church Canon Law states that marriages are permanent. The only way for a married person to end the covenant is if the partner has died or if a church tribunal grants an Ecclesiastical Declaration of Nullity. This is only given if there is convincing evidence that the marriage was never valid to begin with. Because the couple never formed a marriage covenant, neither person is obligated by it.

Dave D. Hochstein

See also Divorce in Christianity; Marriage in Christianity

References and Further Reading

Abata, Russell M. 1978. *Sexual Responsibility: The Sixth and Ninth Commandments Explained.* Liguori, MO: Liguori Publications.

Douma, Jochem. 1996. *The Ten Commandments: Manual for the Christian life*. Phillipsburg, NJ: P & R Publishing.

House, Wayne H. 1990. *Divorce and Remarriage: Four Christian Views.* Downers Grove, IL: InterVarsity Press.

Instone-Brewer, David. 2002. *Divorce and Remarriage in the Bible: The Social and Literary Context*. Grand Rapids, MI: Eerdmans.

Adultery in Hinduism

Whether called adultery, infidelity, or unfaithfulness, the Hindu *dharmasastras* do not permit any act of sexual union outside the socially sanctioned marriage system. The life of a person in the phase of *grihasthya* (household life) has prescribed functions of *prajaa* (progeny for family), *dharma* (meeting religious goals), and *kama* (sensual and emotional pleasure). A serious breach of dharma occurs if there is any deviation like lesbianism, homosexuality, and adultery. The Bhagavad Gita (1:40–42) commented that a corrupt woman would destroy the family value, resulting in the destruction of her family. According to the *Vishnu Purana,* if a man commits adultery, he will be severely punished in this birth as well as the next birth (3:11). Even offering of gifts or touching of the

dress and ornaments of a woman constitutes an act of adultery. According to the ancient lawgiver, Manu (100 BCE to 100 CE), severe punishment was to be imposed on men and women indulging in *samgrahana* (adulterous acts) (5:154; 8:371–372). The *Atharva Veda* was against even having sinful thoughts (6:45, 1). Manu had implored the king to free the kingdom from assault, adultery, theft, defamation, and violence so as to enjoy sovereignty and integrity (5:154; 8:386–387). Hinduism recognizes the moral issues of adultery that cause degradation of family life as well as social disorder.

Despite sanctions against deviant sexual behavior, Hinduism produced passionate sexual expression in the Konarka Temple of Orissa and Khajuraho of Madhya Pradesh, which display sculptures of couples in sexual positions, group sex, tantric postures, and the like. Medieval Hindu poetry espousing the passionate love between Krishna and Radha and erotic poems in vernacular languages celebrated the *parakiya priti* (love outside marriage). Here women were portrayed as having their own emotional and sexual longings to be united with their beloveds. The lover's *viraha vedana* (pain in separation), amorous descriptions of lovemaking, eroticism, and ornamental delineation of female beauty and body were portrayed in Vaishnava literature. The rhetorical school in regional languages with lyrical couplets depicted moods of adulterous lovers, *nayika veda* (different varieties of ladies in love), and *milana* (lovers in union). The lyrical *Padavali* songs in Bengali dealt with *parakiya priti*. A *parakiya (*passionate relationship) crossing societal norms was not infrequent. The Chittor Queen Mirabai's (1504–1550) songs depicted her love and devotion to Lord Krishna. She left the palace and spent her time in worship of Krishna. The *Gita Govinda* of Jayadeva (1147–1170) depicted intense love between Lord Krishna and Radha. The unbridled eroticism and passion displayed between the two were nothing but the desire of *jeeva atma* (human soul) to merge with *param atma* (God). In modern times, adultery continues to be depicted in novels, poetry, soap operas, and movies. Hinduism tries to build a harmonious society with its prescribed rules for proper behavior. Adulterous behavior is still seen as an aberration that does not reflect the values of the society.

Patit Paban Mishra

See also Bhagavad Gita; Divorce in Hinduism; *Gita Govinda*; Marriage in Hinduism

References and Further Reading

Bakshi, S. R., and Sangh Mittra, eds. 2002. *Mirabai: Saints of India*. New Delhi: Criterion Publications.

Buhler, George, trans. 2001. *The Laws of Manu*. New Delhi: Motilal Banarsidass.

Danielou, Alain. 1994. *The Complete Kama Sutra*. Rochester, VT: Park Street Press.

Hawley, John Stratton, and Donna Marie Wulff, eds. 1987. *The Divine Consort: Radha and the Goddesses of India*. Boston: Beacon Press.

Johnston, Charles, ed. 2006. *Bhagavad Gita*. Varanasi, India: Pilgrims Publishing.

Kakar, Sudhir. 1990. *Intimate Relations: Exploring Indian Sexuality*. Chicago: University of Chicago Press.

Kane, Pandurang Vaman. 1930–1962. *History of Dharmasastra*. 5 vols. Poona, India: Bhandarkar Oriental Research Institute.

Subramaniam, Kamala. 1995. *Mahabharata*. Bombay: Siddhi Printers.

Tripathy, A. K., and P. C. Tripathy. 2006. *The Gita Govinda of Sri Jayadev*. New Delhi: Ministry of Information and Broadcasting, Publications Division.

Adultery in Islam

Adultery in Islam refers to an unlawful sexual act of intercourse between a man and a woman during which, according to the prophet of Islam, the male organ enters the female organ

the way "a rope goes into a well or a stick enters a *Kohl* canister" (Inamullah 1965). This definition applies equally to married and single people. In Islam, any illicit act of sexuality that does not involve full penetration does not comprise adultery.

Some versions of Shari'a law require that married or divorced persons found guilty of adultery (*zina*) be executed by stoning. Countries that contain a majority or large minority of Muslims vary greatly in their treatment of people who are found guilty of this crime. According to Amnesty International, countries such as Azerbaijan, Bulgaria, Djibouti, Macedonia, Mozambique, Turkey, and Turkmenistan have formally abandoned execution as the penalty for all crimes, including adultery and other sex crimes (Tahtawi 1998). A recent Pakistani law abolished the death penalty for extramarital sex and revised a clause on making victims produce four witnesses to prove rape cases. Other countries with a large Muslim population that practice a very strict form of Islamic law such as Saudi Arabia, the United Arab Emirates, Sudan, Iran, and some of the northern states of Nigeria still apply the death penalty for various crimes, including blasphemy and adultery. The Qur'an, the ultimate source of the Shari'a, does not advocate death by any form to the adulterer. The Qur'an prescribes flogging and does not even mention the word "stoning" or "death by stoning" (*rajm*). Verse 24–2 says, "The woman and the man guilty of adultery, flog each of them."

Where Shari'a is practiced, various countries tend to divide adultery into two categories, depending on whether it was committed by unmarried or married persons. Many traditional theologians (*ulama*) such as Imam Shafi'i in classical times and A. A. Maududi in modern times contend that "flogging" mentioned in the Qur'anic verse 24–2 applies to unmarried adulterers, whereas "stoning to death" applies to married adulterers. They support their views by referring to various sayings (*hadith*) by the Prophet Muhammad, such as the following saying transmitted through various narrators: "Abd al-Wahhab told us from Yunus bin 'Ubayd from al-Hasan from Ubadah bin al-Samit that the Messenger of God said: 'Take it from me, take it from me, God has appointed a way: for *bikr* with *bikr* (the unmarried or virgin), flogging with a 100 stripes and banishment for one year; for *al-thayyab* with *al-thayyabah* (the married), flogging with a 100 stripes and death by stoning.'"

Other theologians and scholars such as al Maliki, al-Tabari, and Ibn Qutayba stress that death by stoning is not Islamic, has nothing to do with the Qur'anic teachings, and was introduced into the Islamic laws under the ordinance of the Torah.

Despite the heated polemics about the nature of zina (adultery) and the mechanisms of its punishment, all theologians agree that self-confessions by the adulterers or the testimony of four impeccable witnesses who have seen the actual act of penetration are required to apply the punishment. This tradition traces back to the Prophet's sayings and practices in circumstances where he applied the punishment to a self-confessed person.

The Islamic process for verifying adultery is very cautious. Naturally, with the call for four witnesses it is next to impossible to prosecute a person for the crime of adultery unless the persons committing it have no regard for the mores of their society and commit the act in public.

Wisam Mansour

See also Divorce in Islam; Marriage in Islam; Qur'an

References and Further Reading

Ibn Qutayba. 1982. *Ta'wil Mukhtalif al-Hadith*. Abd al-Qadir Ahmad, ed. Cairo: Dar al-Kutub al-Islamiyah.

Khan, Inamullah. 1965. *Maxims of Mohammad*. Karachi: Umma Publishing House.

Maududi, A. A. 1960. *The Islamic Law and Constitution*. Lahore: Islamic Publications.

Schacht, Joseph. 1966. *Introduction to the Islamic Law*. Oxford: Oxford University Press.
Tahtawi, Musa. 1998. *Islam and the West*. Cairo: al-Qantara Press.

Adultery in Judaism

The prohibition against committing adultery is well known as one of the "Ten Utterances" cited in Exodus 20:13 and Deuteronomy 4:17. Given that biblical law—and rabbinic law in its wake—permits polygyny, at least in theory, men were not expected to limit themselves to a single sexual partner, and adultery is defined in Jewish tradition as the act of a married woman having sexual contact with a man other than her husband. A man may commit adultery against another man—by having sexual intercourse with that man's wife—rather than against his own wife. Adultery is also considered a sin against God, and therefore in biblical literature the severity of this sin is such that it defiles those who commit it; moreover, they will be "cast out" of the Land of Israel (Leviticus 18:20 and 24–30). Offenders should be put to death (Leviticus 20:10; Deuteronomy 22:22). A man who suspects his wife of adultery, but has no proof, may subject her to a trial by ordeal (Numbers 5:11–31), the only trial by ordeal found in biblical law.

In rabbinic and later Jewish law, adultery is grounds for a man to divorce his wife—and even obligates him to do so (*Shulhan Aruch*, *Even Ha-ezer* 115:6–9). The adulterous woman is forbidden sexually and maritally thereafter both to her original husband and to her partner in adultery (*Mishnah Sotah* 5:1; *Shulhan Aruch*, *Even Ha-ezer* 11:1): "what she wanted is not given to her, and what she had in her hand is taken from her" (*Tosefta Sotah* 4:5). The child born of an adulterous union is stigmatized as a *mamzer* and is prohibited from marrying a Jew of unimpaired lineage (*Mishnah Yevamot* 5:13 (see also 10:1); *Kiddushin* 3:12). The rabbis also clarified that sexual contact must be consensual on the wife's part to be considered adultery; rape is not treated as adultery (*Sifre Naso Piska* 7; Babylonian Talmud *Yevamot* 56b, *Ketubot* 51b, and others). Nonetheless, adultery and other forms of sexual sin such as incest are considered as one of the three sins—the other two being idolatry and bloodshed—for which a Jew must accept martyrdom rather than transgress (Babylonian Talmud Sanhedrin 74a).

Adultery also serves important metaphorical functions in biblical and later Jewish thought. Repeatedly in the book of Proverbs, the adulterous woman serves as a metaphor for the lure of sin and the temptation to stray from God's teaching. Because the covenant between God and Israel is described in many Jewish texts as a marriage—God as husband, Israel as wife—adultery also becomes a metaphor for idolatry and worship of other gods. This theme is particularly prominent in several prophetic works, notably Hosea 1–3; Jeremiah 3, in which God's response is to consider "divorce" of Israel and Judah; and Ezekiel 16 and 23.

This theme is taken up in later exegetical and homiletic contexts as well, as in a teaching attributed to Rabbi Yohanan ben Zakai: "Why was Israel exiled to Babylonia rather than any other nation? Because the family of their father Abraham came from there. A parable: what is the matter like? Like a woman who was unfaithful to her husband—where is she sent? To her father's house" (*Tosefta Bava Kama* 7:3).

Gail Labovitz

See also Divorce in Judaism; Marriage in Judaism

References and Further Reading

Biale, Rachel. 1995. *Women and Jewish Law: The Essential Texts, Their History, & Their Relevance for Today,* 2nd ed. New York: Schocken Books.

Epstein, Louis M. 1967. *Sex Laws and Customs in Judaism*. New York: Ktav Publishing House.

Affection

See Ahavah; Filial Love in Buddhism; Filial Love in Christianity; Filial Love in Hinduism; Filial Love in Islam; Filial Love in Judaism; Friendship; Lover and Beloved in Sufism; Romantic Love in Buddhism; Romantic Love in Christianity; Romantic Love in Hinduism; Romantic Love in Islam; Romantic Love in Judaism; Sex in Marriage

---

African American Religion

The notion of love in African American religion is complex and multilayered. Whereas African American religion is itself complex and represented by various and often competing traditions such as Christianity, Islam, Judaism, Buddhism, and New Age religions, the majority of African Americans are Christians. In popular terms, the loosely affiliated African American Christian organizations, and the Black congregations within predominantly white religious bodies such as the United Methodist Church and American Baptist Churches, USA, constitute what some call the Black Church. Formed in a historical period that was characterized by oppression and exclusion in America, the Black Church has often promoted itself as a loving institution that seeks to speak on behalf of people who are marginalized and downtrodden. Nevertheless, the Black Church has endured a tense, often contradictory, history when it comes to the question of love.

On the one hand, the Black Church has been a champion of *agape*-love, the type of love that African American Christians like Dr. Martin Luther King, Jr. and others have interpreted as referring to the creative and redemptive love—an unconditional positive regard that one nurtures for all of humanity, even one's enemies. On the other hand, the Black Church has failed to come to terms with *eros*-love—the longing desire to unite with the "other," particularly when the other is another human being of the same sex. This love is often referred to as erotic love, and it implies issues of sexuality and gender identity, which invariably leads to discussions of homosexuality and the question of what constitutes normal and healthy loving relationships between human beings. This latter form of love frequently causes uneasiness in African American churches, which can be inadequate with respect to their responses to issues regarding the body in particular—the Black Church responds to this uneasiness about the body and sexuality with interdictions prohibiting relationships that lie outside the established norms. There exists a tense and conflicting duality, and a means of compartmentalization with respect to *agape* and *eros* in African American religions.

The champion of *agape* was Martin Luther King, Jr., a Baptist minister, who was the leader of the civil rights movement in the 1960s and believed strongly in the principle of love. King was known by some as the "Apostle of Love," and he came to embody the principle of love for millions of African American Christians and for diverse cultural communities. But for King, this notion of love was no abstract principle. Although it was a theological idea that for King was drawn from the life of Jesus and the Christian tradition, it had definite social and political implications that he believed could transform a violent and racially divided culture such as that in America. Two aspects that exemplified *agape*-love for King were forgiveness and justice.

Forgiveness—the condition in one's heart or innermost being that one is always ready to pardon enemies for their sins—was a permanent attitude for King. Other African American religious leaders were critical of King for this position, especially in the 1960s. Malcolm X, one of the leaders of the Nation of Islam and the National Representative of the Honorable Elijah Muhammad, for example, openly castigated King in his public speeches and in his writings. He ridiculed the idea of forgiveness of one's enemies, particularly when that enemy was violent and oppressive. Malcolm X believed that loving one's enemies and being nonviolent toward a violent enemy was immoral. Self-defense, Malcolm X thought, was moral and intelligent. At the same time, Malcolm X and others often overlooked the second principle that characterized King's notion of love.

For King, love also required justice or the practice of equality in all aspects of one's life, but the social practice of justice was especially paramount in situations in which a person or group held power over another. If justice was not given freely, then love required that one summon the courage to confront those in power and demand justice. This confrontation, for African American Christians, was primarily nonviolent, although historically love of freedom and of one's community has taken the form of violent rebellion. An example is Nat Turner's revolt against slavery in 1831. Another is the kind of Black Nationalism or African emigration that African Methodist Episcopal Bishop Henry McNeal Turner promoted in the nineteenth century, in which African Americans sought to return to Africa as a means of obtaining freedom and autonomy. Regarding the principles of violent rebellion and Black Nationalism, King believed that both of these positions were the result of an attitude of defeat. He believed that nonviolent activism was the means to justice, and it required a belief that white people who held power or committed violence against African Americans could and would change if African Americans appealed to their hearts and their sense of morality.

Although African Americans have championed and even embodied *agape*-love, African American religions have at the same time not generally been comfortable with *eros*-love. One of the ways in which African American religions have engaged the notion of *eros* is by severely limiting the types of loving relationships that they consider acceptable. For many religious groups, especially the Black Church, this has meant that same-sex relationships or loving heterosexual relationships outside the legally sanctioned ones would be prohibited, or at least criticized as immoral. Some argue that the inability of African American religious groups to engage the subject of erotic love in healthy ways stems both from religious ideas that privilege the mental and spiritual over the body, and from the historical experience of racism and oppression in which African Americans'—and women's—sexuality was defined and regulated by white male ideals.

Many forms of Black Christianity focus on things that are considered mental and "spiritual," often to the neglect or the negation of those things that are bodily or fleshly—the tradition has often privileged the mental and spiritual over things that were natural and bodily. Part of this is the result of adopting a Christian tradition that has split the mind and body into a hierarchical duality, one that negates the body and bodily pleasures and promotes instead a life of rational contemplation on "higher" religious ideas. These traditions can be traced to the early Christian thought of Augustine and St. Thomas Aquinas, who advocated an ascetic Christian life that was characterized by self-denial, but the notion can be traced even further to ancient Greek thought. These same ideas that problematized *eros* were also homophobic and misogynistic, in the sense that women came to symbolize lust and temptation—especially given that the leadership hierarchies in most African American churches tended to be overwhelmingly male,

while the memberships were predominantly female. This also exposed underlying issues of power, domination, homophobia, and misogyny in African American culture at large.

African Americans' religions have adopted a philosophy of characteristically subjugating women and often limiting them to inferior positions within organizations, even though they constitute large, even majority, membership populations. Although in some cases this philosophy is changing, these changes fall far short of the equity and justice that have been a hallmark of Black religious groups, especially the Black Church, where it concerns racial issues. African Americans have been vulnerable to the type of philosophy and theology that endows with privilege the concepts that are considered mental and spiritual, in part due to their ambivalent relationship with the white community. For one, African Americans have struggled with their own sense of identity and with finding positive meaning with respect to being black. At the same time, their desire for the socioeconomic and religious advantages that are associated with whiteness has led to the adoption, as a measure of privilege, of such ideas that are viewed as being associated with whiteness, Europe, and European Americans.

In America, sexual and gender discourse has historically been defined by white men. As such, controlling sexual conversations became a way to control Black bodies, reproduction, and intimate relationships, and to suggest that African Americans were inferior. Such discourses have resulted in mythologies that suggest, for example, that African Americans' penises are larger than those of whites, and also to degrade the intellectual capacities of African Americans by inferring from these stereotypes that African Americans are developmentally and intellectually not as human as whites. Instead, pseudosciences like phrenology and physiognomy tried to suggest that African Americans were not only less rational and moral, but also more voracious and aggressive sexually and bodily. Unfortunately, African American churches have been inadequate in responding to these forms of oppression. Perhaps the Black Church has overcompensated as a means of countering these notions and made open discussions of sexuality taboo, particularly regarding gay and other than legally sanctioned heterosexual relationships. This often expresses itself in an obvious discomfort with issues of the flesh.

As a result, love in the Black Church as in many African American religions is dichotomous—*agape* and *eros* remain woefully separate except under extremely controlled and defined circumstances such as those found in attitudes and teachings about heterosexual marriages. For the most part, the Black Church remains unable or perhaps unwilling to reconcile the inconsistencies regarding its practice and preaching about love. To some extent, the emphasis on justice and *agape* may veil the fear and inadequate position on *eros*, allowing the Black Church to compartmentalize the two forms of love as virtually unrelated poles. This continues to be a problem for which the African American religion has been unable to find an answer. Neither the Black Church nor the Nation of Islam, or any other African American religious communities such as the Hebrew Israelites have been able to bridge the vast gulf that exists between the perspectives of social justice on the one hand and gender and sexual equality on the other.

Love in African American religion remains a critical issue—critical because *agape* and *eros* for many people are two sides of the same coin. They constitute two aspects of what it means to be an authentic human being and, for some, what it means to be an authentic religious person. The uneasiness with which African American religions address the erotic may have deeper implications. For men, it may have religious and ultimate significance when one considers that the Divine is viewed as male in many monotheistic religious traditions such as Judaism and Christianity. This raises serious questions about the efficacy of religious

traditions in the lives of communities they wish to serve, considering that the love of God may have homoerotic implications: for men to love, worship, and serve a male God constitutes a symbolic same-sex relationship. Failure to deal with erotic love may ultimately prove problematic for men, in this case African American men, who may unconsciously process the conflict as contradictory. On the one hand, erotic love between men is forbidden in African American religions and in the Black Church. On the other hand, erotic love, the desire to unite with God, to be entered by "Him" through worship, is indeed an unavoidable symbolic homoerotic circumstance.

The notion of love in African American religion also brings to the fore issues of power with respect to women. To that end, in a culture that bestows privilege on heterosexual relationships, it seems likely that women, who may invariably be seen as the "natural" complimentarians or partners for males, may even be seen as the natural partners and worshipers of a male God. Perhaps it is this dynamic that unconsciously motivates sexism and misogyny in the Black Church. What does seem clear is that the issues regarding *eros*-love among human beings have significant religious implications. The fear or inability to address issues of gender and sexuality—that is, erotic love—may perpetually affect the ability of African American religion to liberate and fully develop all those in the communities it serves who look to it for inspiration, guidance, and meaning.

Stephen C. Finley

See also Asceticism; Beloved Community; Eros; Jesus; Marriage in Christianity; Social Justice

References and Further Reading

Douglas, Kelly Brown. 1999. *Sexuality and the Black Church: A Womanist Perspective*. Maryknoll, NY: Orbis Books.

Jennings, Theodore W. 2003. *The Man Jesus Loved: Homoerotic Narratives from the New Testament*. Cleveland, OH: The Pilgrim Press.

King, Martin Luther, Jr. 1963a. *Strength to Love*. Philadelphia, PA: Fortress Press.

King, Martin Luther, Jr. 1963b. *Why We Can't Wait*. New York: Signet Classic.

King, Martin Luther, Jr. 1967. *Where Do We Go from Here: Chaos or Community?* New York: Harper and Row.

Pinn, Anthony B., and Dwight N. Hopkins, eds. 2004. *Loving the Body: Black Religious Studies and the Erotic*. New York: Palgrave Macmillan.

Robertson, C. K., ed. 2006. *Religion & Sexuality: Passionate Debates*. New York: Peter Lang Publishing.

African Religions

The cosmologies, religions, and spiritual traditions of Africa, a continent that includes more than 50 sovereign nations, represent thousands of linguistic groups and cultural communities that have developed over tens of thousands of years. Continental Africa is the locus of indigenous, vernacular expressions of the sacred including divination, ancestor worship, supernatural phenomena—particular forms of witchcraft, for example—and pantheistic traditions, among them the origins of contemporary New World *Vodun,* Afro-Caribbean *Santeria,* Brazilian *Candomble,* and Afro-Brazilian *Umbanda.* African religious practice also includes traditions that began outside of Africa, such as Judaism (the Abuyudaya Jews of Uganda, Ethiopian Jewry, and the Lemba people of Zimbabwe who claim to be one of the lost tribes of Israel), Christianity (beginning with the New Testament conversion of the Ethiopian eunuch in the Acts of the Apostles), and Islam (beginning with the military campaigns of General Amr ibn el-Asi who carried the Middle Eastern religion to Alexandria, Egypt, in 639). In addition, there are very small groups of practicioners of Hinduism, Buddhism, and Baha'i (Barrett, 2001). The forms that these large, non-African religions have taken involve syncretism in the Africanization of the Abrahamic traditions as well as the Christian-

Traditional Zulu engagement ceremony. (Gideon Mendel/Corbis)

ization and Islamicization of Africa. Traditional indigenous religions have continued in both inherited and new forms at the national and regional levels; these have often mixed with spiritual expressions from other sources to create significant hybrids. The 1977 film, *The Long Search,* traces the commingling of Christian and traditional religious elements within the Zulu Zion churches of Southern Africa, an interplay attested to and encouraged in a number of papal letters to African Bishops' synods.

In addition to the outline and observance of ritual and worship, some of the various traditions share, in different degrees, systems of cosmology, philosophy, dogma, doctrine, sacred writings or oral expression, rules of community engagement, and ethical practice. The latter have to do with corporate as well as personal action, including appropriate and ideal systems of human interaction. Love in its myriad forms —*agape, philia, eros,* the sacred, the communal, and the patriotic—is one of the areas of human conduct present in several of these traditions even as the very definition of "love" has undergone metamorphoses as a result of colonial histories. Much African literature has taken on the intersections between and among religious traditions and varying definitions and expressions of love. There is an entire genre of African fiction, for example, known as the "missionary novel" that tackles such thorny issues as colonization, miscegenation, deracination, the death or continuity of culture, gender roles, and legal proscription using the intersection of love and religious expression as its thematic vehicle. Insofar as love represents the phenomenon of encounter, writers can address multiple layers of pleasure, genteel seduction, rape, and prostitution—and the critique of some of these activities by the religious establishment—as an indirect way of interrogating the colonial and neo-colonial adventures themselves.

The concept of romantic love probably comes to mind first in considerations of the

interaction between culture and religion with regard to marked manifestations of passion. Usually attributed to Christian and Western colonization, romantic love has long been associated with cultural imposition and disruption, on the one hand, and an extra-utilitarian view of human mating. However, some scholars have called into question the axiom that romantic love is a Western construct and experience exported to other parts of the world, differentiating between the presence of cultural language for the actual experience of passion and belief in the reliability of romantic love as a determining factor in the selection of a spouse (Jankowiak, 1992).

Anthropologist Geert Mommersteeg's detailed study, *He Has Smitten Her to the Heart with Love: The Fabrication of an Islamic Love-Amulet in West Africa,* traces in great detail the creation of such an amulet with inscriptions in Arabic from the Qur'an. It was believed that such a charm could protect the beloved wearer from danger. As Mommersteeg points out in another essay two years later, however, Allah's words themselves are an amulet.

Specifically linking erotic love to the symbiosis of political and religious colonization in Africa reveals a good deal about cultural pressure points, the processes of historical change and transformation, the idiosyncratic translation, transmission, and reception of religious dogma and ideology in individual countries or among particular cultural groups; and the eclecticism that characterizes the African continent. African authors, such as novelists Ngugi wa Thiong'o and Chimamanda Ngozi Adichie, discuss how the tensions between Christian evangelization and African traditions impact the expressions of love in indigenous communities. In Thiong'o's work, indigenous bodily modifications that mark women as mature and beautiful to their communities are largely condemned by both African and non-African Christians, resulting in a religious and cultural dilemma for women wanting to express community affiliation while remaining Christian (Thiong'o, 1965). Four decades later, Adichie's *Purple Hibiscus* recounts the experience of another household of desiccating, spirit-killing religiosity behind the frangipani trees in a rigidly Catholic compound against the backdrop of repressive political challenges in contemporary Nigeria (Adichie, 2003).

Students of African religion have pointed to cultural practices regarding marriage as an excellent ground for the study of inconsistent colonial impositions of approved social polity, African resistance strategies, and hybridizations of traditional and colonial practice. In 1910, the Protestant World Missionary Conference at Edinburgh pinpointed a gradual, initially tolerant, critique of polygamy that reaches "a crescendo of condemnation." The meeting minutes assert: "Our correspondents in Africa view with unanimous intolerance conditions of life which are not only unchristian, but are at variance with the instinctive feelings of natural morality." Polygamy is labeled "one of the gross evils of heathen society which, like habitual murder or slavery, must at all costs be ended" (Hastings, 1994). Some Christian pastors refused baptism to practicing polygamists. Others, concerned about the seeming concubinage into which formerly licit wives and their children were reduced, talked about polygamy as a transitional step toward a monogamous ideal that Lutheran theologians, including Luther, could not defend as a scriptural proscription. It is not unusual, among the educated elite in a nation such as Nigeria, for the bride and groom to participate in "the white wedding," the Christian ceremony in church, while observing the traditional inter-familial religious rites of blessing and commitment.

The critique of a merely binary view of Africa and Africans has been a staple of the cultural production of so many national literatures on the continent. There is Chinua Achebe's famous poetic caveat—"Beware soul brother / of the lures of ascension day"—even as the text expresses a willingness to dance the dances of Passion Week if one goes to them with one's

own abia drums. Those who otherwise control the song are both tone deaf and leaden-footed; there is, moreover, an integral and indivisible connection between and among "song," "soil" and "soul." 1986 Nobel Laureate Wole Soyinka makes provocative comedy of the assumption of easy divide in his sexually titillating play, *The Lion and the Jewel* (1963). Using a problematic focus on the maidenhead of the young Sidi, the schoolmaster, Lakunle, assumes that he can easily best his contender, the old Bale—Baroka. Amidst clever wordplay it is apparent that tradition continues to retain potency.

Literal impotence can accompany a calculating misuse of religiously sanctioned sexual contracts built on a blend of traditional polygamous practice and Islamic law. The brilliant novelist-turned-filmmaker, Ousmane Sembene, tells, at first in novel form in *Xala* (1974) and later in the 1975 film by the same name, the story of an Islamic Senegalese businessman, Aboucader, known as El Hadji, who decides to take a third wife as a neo-colonial extension of his financial holdings and social capital. The young girl is a literal commodity; his selfish acquisition of her results in a series of comedic fumbles and his being cursed on his wedding night with xala (impotence). Working within the genre of satire, Sembene's work is political commentary writ large, as El Hadji undergoes a series of absurd and comedic "treatments" in order to restore his sexual power. In the final moments of the film he is literally covered by the multicolored spittle of the community beggars.

There are certain kinds of loves that can lead to alienation. In *The Ambiguous Adventure* (1961), Cheikh Hamidou Kane's classic study of the young Senegalese Qur'anic scholar forcibly turned into a student of philosophy at the Sorbonne, is one case in point. Sambo Diallo, a member of the Diallobe aristocracy, is the most intellectually gifted of the students of the Prophet. French colonist-educators, recognizing those gifts of mind, are instrumental in a change of the focus of study; Sambo himself becomes attracted to the scientific method. He eventually journeys to Paris to deepen his understanding and appreciation of French philosophy. Such interrogation in the agnostic milieu of the French academy queries Sambo's Islamic faith and practice. He can not belong to France or to Senegal, but recognizes that "I have become the two." The text itself becomes noticeably less lyrical and more analytic, as if the language itself represents the intellectual and affective processes of change Sambo himself experiences. Winner of the 1962 Grand Prix de l'Afrique Noir, the novel ends with the death of the protagonist as he disparages prayer. As his life ebbs from him, the lyric beauty of the text returns and the reader is left with a number of unanswerable questions about the value of the colonial enterprise.

Very often the matter of love—in its various forms—is the vehicle for such complex philosophical explorations. Using satire in one of Francophone Africa's funniest exemplars of the missionary novel, Cameroonian Mongo Beti (pen name for Alexandre Biyidi) tells the story of Essazam Village where, in the space of a few minutes in 1948, an apparently dying Chief is baptized by his over-zealous Aunt Yosifa. When the Chief recovers, the immediate question is whether or not it is baptism that is responsible for the miracle; he does not want to take any chances. In *King Lazarus* (1971), Chief Essomba Mendouga decides that he must change his life in order to live in accordance with the religious and ethical practices of the new religion. A polygamist until the baptism, the Chief makes the pious choice to follow monogamy as the husband of his youngest wife, thereby declaring the other twenty-two concubines without the protection of social status and financial stability for themselves or their children. The world erupts into mutiny and the text into the merciless philosophical and linguistic play of irreverence. Le Guen, the ardent missionary-priest, is described accordingly: "His long beard was full of leaves and other vegetable matter; his shoes clogged with

grey mud. Every few yards he rested. He dragged an enormous stem of bananas, possibly heavier than the cross at Golgotha."

A renaissance in attention to African traditional religions has been both substantive and methodological. As Noel Q. King pointed out almost 40 years ago in *Christian and Muslim in Africa,* contemporary African "theologians are seeking to understand what African Traditional Religions, through exorcisms and the treatment of psychosomatic disease, are trying to tell Christians." One of the most public examples of this yoking of the traditional with the highly structured metropolitan religion of the colonial encounter is in the case of the excommunicated, former Catholic Bishop of Lusaka, Emmanuel Milingo. Censured for the use of faith healing and condemned by some of his critics as a practitioner of witchcraft, Milingo was pressured into resigning his episcopal post. His own perspective on Africanized Christianity also involved the matter of love with regard to the "discipline," as he indicated, rather than the "dogma" of mandatory clerical celibacy. The excommunication of Bishop Milingo, himself a married man, followed on the heels of his 2006 ordination of four other married men as bishops. In Zambia, the Movement for Married Priests, founded by the excommunicated bishop, has encouraged married clergy—as of the summer of 2007—to celebrate the Mass in public settings.

In that contemporary public realm, there are restrictions on some kinds of performance associated with the erotic. Popular culture, represented, for example, by Afropop, has to bow, in some places, to formal censorship. The government of Egypt insists on the approval by official censors of pop songs before they are marketed, while Algerian artists and producers face death sentences for candid lyrics about alcohol consumption or erotic love.

A controversial employment of love at the opposite end of a continuum yoking agape and eros was the heavily Christianized Truth and Reconciliation Commission, the brain child of former South African President Nelson Mandela and Anglican Archbishop Desmond Tutu. With the intent of forestalling a bloodbath easily enough precipitated by long generations of repression, torture, and state-sponsored murder, the two South African leaders hoped to create a permanent record of the atrocities of the apartheid regime and to move the nation a generation early toward reconciliation. Redeploying an ancient African word, "ubuntu," the Archbishop Emeritus describes its charged meaning in the contemporary moment. "Africans have this thing called ubuntu," he maintains. "It is about the essence of being human; it is part of the gift that Africa will give the world. It embraces hospitality, caring about others, being able to go the extra mile for the sake of others. . . . We believe that my humanity is caught up, bound up, inextricably with yours." One of the most moving demonstrations of this way of seeing has been the renowned work of TRC Commissioner and clinical psychologist, Pumla Gobodo-Madikizela, in *A Human Being Died That Night* (2003). While there are differences in understanding among the Abrahamic communities of faith about what constitutes forgiveness and whether or not forgiveness can be given by anyone other than the injured party, the compassionate appeal to ubuntu has a continental resonance.

Linda-Susan Beard

See also Ancestors; Marriage in Christianity; Marriage in Islam

References and Further Reading

Barrett, David. 2001. *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World.* second ed., New York: Oxford University Press.

Hastings, Adrian. 1994. *The Church in Africa, 1450–1950.* New York: Oxford University Press.

Isichei, Elizabeth. 1995. *A History of Christianity in Africa: From Antiquity to the Present.* Grand Rapids, MI: Eerdmans.

Isizoh, Chidi Denis, ed. 2001. "Christianity in Dialogue with African Traditional Religions." Seminar papers, Vol.1. Vatican City: Pontifical Council for Interreligious Dialogue.
Jankowiak, William R. and Edward F. Fischer. 1992. "A Cross-Cultural Perspective on Romantic Love." *Ethnology,* 31:2, 149–155.
Levtzion, Nehemia. 2000. *The History of Islam in Africa.* Athens, OH: Ohio University Press.
Mommersteeg, Geert. 1988. "'He has smitten her to the heart with love': The Fabrication of an Islamic Love-amulet in West Africa." *Anthropos* 83, 501–10.
Mbiti, John. 1991. *Introduction to African Religion,* second ed. Portsmouth, NH: Heinemann.
Mbiti, John S. 1992. African Religions and Philosophy, second ed. Portsmouth, NH: Heinemann.
Quinn, Charlotte A. 2003. *Pride, Faith and Fear: Islam in Sub-Saharan Africa,* New York: Oxford University Press.
Ray, Benjamin C. 1999. *African Religions: Symbol, Ritual and Community,* 2nd ed. New York: Prentice-Hall.

Agape

See African American Religion; Altruistic Love; Beloved Community; Divine Love in Christianity; Emotions; Envy; Saints in Christianity; *Song of Songs*; Unconditional Love

Ahavah

An examination of the term אהבה (*ahavah*)—the Hebrew cognate noun for *love* in the Bible—provides a foundation for comprehending the unique qualities of the notion in Judaism. Unlike Christian and Greek literature that offer a linguistic distinction between agape (spiritual) and eros (physical) love, the term *ahavah* ranges in meaning from sensuous to spiritual love.

Whereas other biblical nouns and verbs convey a particular type of love, such as חסד (*hesed*) which often designates kindness and loyalty, or חשק (*hesheq*), which denotes desire or passion, אהב (*ahv*, verb) is employed in a wide variety of social, political, and spiritual contexts. *Ahv* and *ahavah* (noun) occur over 200 times in biblical narratives and poetry. They convey notions of attachment, passion, affection, preference, loyalty, and yearning.

The first employment of the root *ahv* refers to Abraham's love for Isaac when God commands Abraham to sacrifice his beloved son Isaac: "Take your son, your only one, whom you love (*asher ahavta*), אשר אהבת Isaac . . ." (Genesis 22:2). Other examples of parental love expressed with the verb *ahv* include Jacob's love for Joseph (Genesis 37:3; 44:20), Isaac's love for Esau, and Rebecca's love for Jacob (Genesis 25:28).

Denoting affection and loyalty in the Bible, the active participle *ohev*, (literally "lover") signifies a deep bond of friendship. A primary example of affectionate friendship is the relationship between David and Jonathan. Their love is expressed by David as he mourned the death of Jonathan: "My brother Jonathan, you were most pleasant to me; your love to me was wonderful, surpassing the love of women" (2 Samuel 1:26). The comparative statement in which a friend is called אוהב (*ohev*) and is praised as "more devoted than a brother" (Proverbs 18:24) evokes the devotion of a true friend.

The root *ahv* is often employed to describe a man's feelings for a particular woman prior to marriage (Genesis 29:18, 20; 1 Samuel 18:20), or the positive feelings of a husband toward a wife (Genesis 24:67; 29:30, 32; Judges 14:16; 16:15; 1 Samuel 1:5; Proverbs 5:19; Ecclesiastes 9:9; 2 Chronicles 11:21).

Ahv is also used to describe passionate love outside of marriage, as a selection of narratives identified as the Court History of David indicates (Van Seters 1987, 121–124). Episodes of passionate love of a man for a woman

are juxtaposed with death, either of the lover or the woman's husband. An example of the tragic consequence of passionate love is David's attraction to Bathsheba, which ends with David's orchestration of her husband's death. Another case of death as the revenge against a lover turned rapist is Amnon's love for his half-sister Tamar; this love is turned into hate and results in his murder at the hands of her brother Absalom (2 Samuel 2:8–4:12; 9–20; and 1 Kings 1–2). In most cases of marital love, men are depicted in the active role as loving their wife, whereas women are described in passive terms as being loved, except for rare occasions: "And Rebecca loves Jacob" (Genesis 25:28) and, "And Michal, daughter of Saul, loved him [David]" (1 Samuel 18:28).

A prominent feature of *ahv* in the Bible is its role in the commandments. The verb *ahav* is integral to the commandments to love God, the neighbor, and the stranger. All three commandments employ the verb *ve-ahavta*—literally, "and you shall love." The commandment to love the neighbor is articulated as *Ve-ahavta Le'racha kamocha*, wherein the verb *ve-ahavta* is followed with the preposition *le,* meaning *to* or *for*, which according to rabbinic commentary suggests not only an emotional stance but also deeds.

The commandment to love the stranger states, "*Ve-ahavtem* (And you shall love [plural]) the stranger, for you were strangers in the land of Egypt" (Deuteronomy 10:19). The commandment to love God is articulated in the following terms: "*Ve-ahavta* (And you shall love) the Lord your God with all your heart and with all your soul and with all your might" (Deuteronomy 6:5). These commandments are interpreted by the rabbis as demanding not only loving emotions but also appropriate actions. This emphasis on deed is commonly understood as the primary means of fulfilling the love commandments.

Perhaps the most frequent context of love in the Bible is the ongoing personal and reciprocal relationship of God and Israel. In Deuteronomy 7:7–8, it is stated, "It is not because you are the most numerous of peoples that God *chashak* (passionately desired) and chose you—indeed, you are the smallest of people—it was because of *meh-ahavat* (God's love) . . . and the oath He swore to your fathers that God took you out with a mighty hand and released you from the house of slavery, from the hand of Pharaoh, king of the Egyptians." God's love in this verse is described as a free choice and justified on the basis of the Abrahamic covenant. Abraham's love for God contributed to Israel's election. Abraham is addressed in the possessive form, *ohabhi* (my lover), and Israel's status as Abraham's descendent is inferred (Isaiah 41:8).

Divine love for Israel is reciprocated and dependent upon Israel's love for God: "And now Israel, what does the Lord your God request from you? Only to revere the Lord your God, to walk in all His ways, to love Him, and to serve the Lord your God with all your heart and all your soul" (Deuteronomy 10:12).

This motif of reciprocal love is seen in interpretations of the *Shir Ha-shirim* (*Song of Songs*) that are both physical and spiritual, literal and metaphorical. The *Song of Songs* is at once a celebration of young love of a man and a woman and, according to rabbinic and philosophic interpretations, an expression of the love between Israel and God. The eight chapters are permeated with depictions of physical beauty of the lovers and of the land of Israel. The mood and tone of the poems that comprise the *Song of Songs* exude erotic desire and passion for consummation and union. The noun *ahava* and related verb occur seventeen times in the song, and numerous other verbs and nouns are employed to convey the dynamics of the couple's desire and love for each other.

The woman's voice and her passionate love for her lover are prominent. This is in contrast with other books in the Bible wherein explicit references to women's desires are rare. Here, she initiates the dialogue with the following statement: "May he kiss me with the kisses

of his mouth, for your love is better than wine (*Song of Songs* 1:2). Her yearnings for her lover and the pleasures and pains of her love echo throughout the *Song of Songs* as she refers to herself as "love sick" (2:5). At the same time, the male lover reciprocates: "You have captured my heart, my sister, my bride. . . . How sweet is your love, my sister, my bride" (4:9–10).

The *Song of Songs* depicts an abundance of wisdom regarding love, both implicitly and explicitly. The warning against rushing to consummate love is proclaimed periodically in verses such as "Do not wake or arouse love until it is desired" (*Song of Songs* 2:7). The last chapter contains one of the most profound reflections about the power of love, not only in the Bible but in the history of literature: "Love is strong as death. . . . Many waters cannot quench love, neither can the floods drown it; if a man would give all the wealth of his house for love, he would be utterly scorned" (8:6–7).

It is not surprising then that Rabbi Shimon bar Yohai concluded that *ahavah mekalkelet et hashurah* (Love impairs common sense) (Genesis Rabbah 55:8). Despite the positive and rewarding aspects of love affirmed by numerous textual sources, this counsel about the perils of love must also be seen as contributing to the wisdom of love.

Yudit Kornberg Greenberg

See also Akiva ben Yosef; Commandments to Love; Desire; Divine Love in Judaism; Fear and Love in Judaism; Fragrance in the *Song of Songs*; Hebrew Bible; Liturgy in Judaism; Love of Neighbor in Judaism; Philosophical Allegory in the *Song of Songs*; Rabbinic Judaism; Sacrifice in Judaism; *Song of Songs*

References and Further Reading

Borowitz, Eugene B. 1971. "Love." In *Encyclopaedia Judaica,* Vol. 11, edited by Cecil Roth, 523–530. Jerusalem: Keter Publishing.

Fisch, Harold, ed. 1992. *The Holy Scriptures* [English and Hebrew]. Jerusalem: Koren Publishers.

Goldin, Judah. 1988. *Studies in Midrash and Related Literature.* Edited by Barry Eichler and Jeffrey Tigay. New York: Jewish Publication Society.

Goshen-Gottstein, M. 1987. "Abraham—Lover or Beloved of God." In *Love and Death in the Ancient Near East: Essays in Honor of Marvin H. Pope*, edited by John H. Marks and Robert McClive Good, 101–104. Guilford, CT: Four Quarters Publishing.

Muffs, Yochanan. 1992. *Love and Joy: Law, Language, and Religion in Ancient Israel.* New York: Jewish Theological Seminary of America.

Van Seters, John. 1987. "Love and Death in the Court History of David." In *Love and Death in the Ancient Near East: Essays in Honor of Marvin H. Pope*, edited by John H. Marks and Robert McClive Good, 121–124. Guilford, CT: Four Quarters Publishing.

Akiva ben Yosef

Rabbi Akiva ben Yosef (50–135 CE) was a Talmudic sage known for his life and teachings of love. According to the Talmudic account, his life with his wife Rachel was a model of romantic love and self-sacrifice. Living apart from each other for more than two decades, Rabbi Akiva finally fulfilled his love pledge to her, becoming a great sage and acquiring many students.

Rabbi Akiva is known for "rescuing" the *Song of Songs* from oblivion, giving human culture one of its finest and most profound works of love. The *Song of Songs* differs fundamentally from every other text in the Prophets and Writings. It lacks religious or nationalist content, and God's name does not appear in it. It is a poem in praise of human love between man and woman. The words of Rabbi Akiva during the debate in the Sanhedrin regarding the status of the *Song* are remembered and quoted most often, becoming firmly established in historical memory as having determined the significance of the *Song of Songs*: "for the entire world was never so worthy as on the day on which the *Song of Songs*

was given to Israel, since all of scripture is holy, and the *Song of Songs* is holy of holies!" (*Mishna Yadaym* 3:5).

Those rabbis who supported the status of *Song of Songs* as scripture, Rabbi Akiva foremost among them, did so not because of any esoteric significance or inferences hidden within the text—of which the majority of readers would not be aware in any case—but because they believed that love is the most sublime manifestation of the human experience. They believed in the ideal of human love as the greatest expression of the bond between man and God. The love of the Jewish People for God, of man for God, is not a different kind of love, but the same love that exists between man and woman. Rabbi Akiva brought love into the sanctum sanctorum and created a hierarchy of holiness, with love between man and woman as depicted in the *Song of Songs,* at its highest level. All other levels of holiness flow from this holy of holies, draw upon it, and are defined in relation to it. As he stated, "Had the Torah not been given, the Song of Songs would have been worthy to guide the world" (*Agadat Shir Hashirim,* 5).

The Halakhic rulings of Rabbi Akiva demonstrated how the sage of love did not merely conceive abstract ideas, but applied his principles to daily life through his legal decisions—as in overturning the first sages' decree prohibiting a woman's adornment and use of cosmetics while in a state of menstrual impurity. In Rabbi Akiva's eyes, the value of maintaining harmony within the marriage and sustaining the constant attraction between husband and wife justified even the risk that the husband might commit the grave sin of "lying with her that is unclean." Rabbi Akiva established clear Halakhic guidelines for marriage based on compatibility and harmony between partners. He ruled that one must not marry without love, not only because of the likelihood that the marriage would fail, but also because it was prohibited to place oneself in circumstances that would lead to hating a fellow human being. In his lenient approach to divorce, Rabbi Akiva viewed the marriage relationship as an expression of harmony and love. His sensitivity to the need to nurture and safeguard love—also reflected in his Halakhic rulings—was not only a necessary condition for sustaining marriage and the marriage bond, but the very essence of that bond. It thus followed that if there was no longer any love between the partners, there was no point in maintaining the framework. The essence of marriage, in Rabbi Akiva's eyes, was love and harmony. He formulated the principles of marital harmony and declared that perfection can only be achieved through marriage, through the "union" of two—perfection not merely of the union itself, but a state of harmony characterized by a connection with the spiritually sublime, evoking the presence and involvement of the Divine Spirit (*Shekhinah*), and sustaining itself by that presence.

In a discussion concerning the imperative from which all morality derives, Rabbi Akiva asserted that "love thy neighbor as thyself" is the greatest principle in the Torah and the basis of socialization (*Sifra, Kedoshim* 2). The ability to love another required that one first love oneself. Love of self can develop in two possible ways. One can allow the ego to take control of the man—such love tends to burn itself out; or one can love others, exercising responsibility toward them, performing act of kindness for them—such interpersonal relations eventually develop into love for all human beings created in God's image. "Love thy neighbor" strengthens oneself and love of oneself provides a solid basis, a mainstay, for love of others. Socialization based upon "love thy neighbor" is in fact a system of love ties between people and oneself that sustains and strengthens each one.

The sage of love gave his final lesson on the philosophy of love at the moment of his execution on the Jewish Day of Atonement. The Roman Governor of Palestine decreed his death because Rabbi Akiva defied a ban on the

public study of Torah. His students—who during the years of their studies had learned from him that suffering was beloved—were unable to come to terms with his death. They watched his execution with admiration, deep sorrow, and anxiety at the imminent separation from their beloved teacher. Rabbi Akiva explained to his students the meaning of his death: "All my days I grieved at the words 'with all thy soul.'" Rabbi Akiva knew that man cannot fully observe love's most important commandment—to love God—and for this he grieved all his life. "And now that the opportunity presents itself will I not fulfill it?" Nothing can compare to doing the right thing—in affording ultimate meaning to something that is in this case the ultimate moment of life—"with all thy soul (Deuteronomy 6:5)—even when it is taken from you!"

At that very moment, his life was taken as he fulfilled the commandment to accept the yoke of heaven and love God: "He drew out [the word] 'one' (*ehad*) until his soul departed on 'one.'" With all the strength in his body, with all the force of his spirit, with immeasurable love of God, he devoted his final breath to "one": "And thou shall love the Lord thy God with all your heart, and with all your soul, and with all your might" (Deuteronomy 6:5).

Naftali Rothenberg

See also Commandments to Love; Divorce in Judaism; Fragrance in the *Song of Songs*; Hebrew Bible; Love of Neighbor in Judaism; Marriage in Judaism; Rabbinic Judaism; *Song of Songs*

References and Further Reading

Amit, Aaron. 2005. "The Death of Rabbi Akiva's Disciples: A Literary History." *Journal of Jewish Studies* 56:2.

Becker, Maier. 2003. "Rabbi Akiva and Theodicy." *Tradition* 37 (1): 52–60.

Eisen, Chaim. 1991. "Mosheh Rabbeinu and Rabbi Akiva: Two Dimensions of Torah." *Jewish Thought* 1 (2): 67–124.

Kolitz, Chaim. 1989. *Rabbi Akiva, Sage of All Sages*. Woodmere, NY: Bet-Shamai Publications.

Oppenheimer, Aharon. 1975. "[On] Shmuel Safrai. The Life and Teaching of Rabbi Akiva ben Yosef (1970)." *Immanuel* 5:63–66

Altruistic Love

The dialogue between science and religion on the nature of unselfish love has the potential to increase the practical and conceptual understanding of those individuals who live lives devoted to the service of all humanity without exception. This dialogue inevitably engages scientific research on human altruism and on the emotion of love from the perspectives of evolution, human development, positive psychology, neurology, epidemiology, cultural anthropology, and sociology. This dialogue must also focus on divine love as experienced and described by human agents, as implicit in physics and cosmology, and as theologically conceptualized. Only such a comprehensive approach can legitimately engage the religious traditions and elevate the scientific range of investigation.

Pitirim A. Sorokin (1889–1968) of Harvard University pioneered this dialogue by founding the Harvard Research Center in Creative Altruism in 1948 with support from Eli Lilly. Sorokin focused on the ways in which religious rituals and practices enhance human altruistic tendencies centered on a common humanity, rather than on some fragment of the species. He asserted that religious altruism could be destructive when it is limited to in-group loyalties at the exclusion of outsiders. Sorokin posited a "supraconscious" divine love energy as an explanation for the remarkably generous lives of saints. A profoundly creative thinker, Sorokin's integrative endeavor is continued today through the Institute for Research on Unlimited Love, inspired and supported by Sir John Templeton and the Templeton Foundation (www.unlimitedloveinstitute.org).

Altruism is a modern sociological term that was intended to include all "other-regarding" behaviors, and to supersede all theological categories for generous love. In recent years—largely under the distorting influence of evolutionary biology—the term has increasingly been narrowed to include only those actions that either result in losses to, or at best no benefits to, the agent. This interpretation precludes the many generous activities of everyday life in which agents feel fulfilled and delighted to be of service to others in ways that are psychologically beneficial. This "new" altruism requires not only a valid disinterest in reciprocation or reputational gain, but also a denial of any beneficial unintended by-products such as deeper well-being and happiness. If selfishness is defined so widely as to include such unintended satisfactions, then there is a need for more of it, rather than less. Such a broad definition of selfishness makes dialogue with religions almost impossible for, as William Scott Green has argued persuasively, all the major world religions teach that loving others unselfishly does bring happiness on earth and in eternity for the agent.

Unselfish love, rooted in naturally evolved benevolent propensities, to degrees enhanced and expanded by the grace of divine love, is *always* a source of fulfillment and happiness. In the Buberian shift from "I–It" relations, in which one relates to others only insofar as they contribute to one's own agendas, to "I–Thou" relations of respect, there is still an "I"—and a more fulfilled "I." A life of love is a blessed life, and one that does offer benefits both in this life and the next. Altruism, if defined as precluding these unintended side effects, is so contrary to the universal human quest for happiness that it cannot be taken seriously at a phenomenological level. Altruism is a useful concept if it is defined *only* to preclude motivations such as reciprocal or reputational gain, but not the actor's feeling happier and more satisfied with life in the afterglow of genuine kindness—the so-called helper's high.

John M. Templeton's study (2000) captures the paradoxical benefits of a life lived in love with a provocative title: *Pure Unlimited Love: An Eternal Creative Force and Blessing Taught by All Religions*. A book edited by Jacob Neusner and Bruce Chilton (2005) explores canonical statements of Judaism, Christianity, Islam, Hinduism, Buddhism, and other traditions. It concludes that while world religions all encourage benevolence, charity, compassion, and the like, the contemporary scientific notion of altruism cannot account for these values in their religious contexts. Indeed, altruism is deemed as irrelevant to, or in tension with, the major religious traditions.

Another limit of the term altruism is that altruistic actions need have nothing to do with the affective state of generous being that is commonly associated with love by the religions. Altruistic actions can be driven by an innate rescue impulse; by a dutiful sense of the special duties associated with a particular profession; or by rational appeals to a shared humanity in the Kantian sense. Religions generally emphasize an affective state of palpable love in which the existence of the other becomes at least as important and real as one's own being, and a spiritual transformation in which the actor participates in divine love. Virtually all models of spiritual transformation involve an experience of awe shaped by a vast divine energy of love—one that resets the emotional orientation of the self toward an affirmation of others, and through which the actor discovers a deeper and more fulfilled self as an unintended by-product. Thus, dialogue between science and religion is enhanced by reference to a specific form of altruism—altruistic love.

Altruistic love is a concept coined by Sorokin, who was keenly aware of the tension between altruism in the social sciences, and love in the religions of the world. His 1954 classic, *The Ways and Power of Love* (reprinted 2002), remains a fundamental starting point for dialogue between science and religion.

Sorokin developed a measure of love that involves five aspects, and this construct has formed the baseline for most social-scientific measuring tools. Love that scores high in all or most aspects, he asserted, is most plausibly divinely inspired. The first aspect of love is *intensity*. Low-intensity love involves minor actions such as relinquishing a bus seat for another's comfort; high-intensity love, by contrast, engages elevated levels of time, energy, and resources on the agent's part. Sorokin did not see the range of intensity as scalar—that is, research cannot indicate "how many times greater a given intensity is than another" (Sorokin 2002, 15), but it is possible to see "which intensity is really high and which low, and sometimes even to measure it" (Sorokin 2002,15).

The second aspect of love is *extensivity*: "The extensivity of love ranges from the zero point of love of oneself only, up to the love of all mankind, all living creatures, and the whole universe. Between the minimal and maximal degrees lies a vast scale of extensivities: love of one's own family, or a few friends, or love of the groups one belongs to—one's own clan, tribe, nationality, nation, religious, occupational, political, and other groups and associations" (Sorokin 2002, 16). Sorokin had immense respect for family love and friendships, but he clearly thought that people of great love lean outward toward all humanity without exception, and that truly great lovers inspire others to do the same. He understood human beings to have pronounced tendencies toward insular group love, and he argued that religion at its best moves agents beyond their insularities to humanity and even all life. Of course he recognized the psychological need for "special relationships" of proximity, and did not believe that that necessarily results in callousness to outsiders. A Russian Orthodox Christian, Sorokin was interested in how particular religious communities can generate love for the neediest and the distant. As an example of the widest extensivity, he offers St. Francis, who seemed to have a love of "the whole universe (and of God)" (Sorokin 2002, 16).

The third aspect of love is *duration*, which "may range from the shortest possible moment to years or throughout the whole life of an individual or of a group" (Sorokin 2002, 16). A noble fireman may save a comrade in a moment of heroism, but this contrasts with a family caregiver who for years provides tender care to an ill parent, spouse, or child. Romantic love, which Sorokin did not extol, is for the most part of short duration, and unreliable.

Sorokin's fourth aspect of love is *purity*. Pure love is characterized as affection for another that is entirely free of egoistic motivation —even *if* it brings a sense of fulfillment as a by-product. Pleasure, advantage, or profit from inferior forms of motivation will result in love of short duration. Pure love, love that is truly disinterested and asks for nothing in return, even though it will paradoxically bring happiness, represents the highest form of emotion.

Last, there is the *adequacy* of love. There is much indulgent and dotingly unwise love in the world. Love can be deeply pure and enduring but have adverse objective consequences, as in having reared a pampered and spoiled child. Wise love includes discipline and the nurturing of noble purposes. Successful love is effective, educated, informed, and constructive—it requires elevated instrumental rationality.

For Sorokin, these five aspects of altruism formed the bases for its measurement. Sorokin held that the noblest lives of love approximate or achieve "the highest possible place, denoted by 100 in all five dimensions," while persons "neither loving nor hating would occupy a position near zero" (Sorokin 2002, 19). He considered Gandhi's love to be high in all aspects.

Sorokin focused on the love of figures such as Jesus, Al Hallaj, Damien the Leper, and Gandhi. He asked himself how these exemplars came to be what they were, and he believed that individuals might someday know enough about the techniques of such love to

manifest it. Yet in the end, Sorokin argued that such figures point to potential human participation in a love energy that defines God. He hypothesized an inflow of love from a higher source that far exceeds that of human beings. In his view, the most probable hypothesis for them (and in a much slighter degree for a much larger group of smaller altruists and good neighbors) is that an inflow of love comes from an intangible, little-studied, possibly supra-empirical source called "God," the "Godhead," the "Soul of the Universe," the "Heavenly Father." (Sorokin 2002, 26). As evidence, Sorokin resorts to radical empiricism—the legacy of human experience. Specifically, he refers to all the martyrs of love who, when surrounded by adversity, call out to a higher presence in the universe.

Sorokin was a scientific optimist, hoping that enhanced understanding might unlock the "enormous power of creative love" (Sorokin 2002, 48). Doing so could stop aggression and enmity, contribute to vitality and longevity, curb mental illness, sustain creativity in the individual and in social movements, and provide the only sure foundation for ethical life:

> *If unselfish love does not extend over the whole of mankind, if it is confined within one group—a given family, tribe, nation, race, religious denomination, political party, trade union, caste, social class or any part of humanity—such in-group altruism tends to generate an out-group antagonism.* And the more intense and exclusive the in-group solidarity of its members, the more unavoidable are the clashes between the group and the rest of humanity (Sorokin 2002, 459, italics in original).

In-group exclusivism has "killed more human beings and destroyed more cities and villages than all the epidemics, hurricanes, storms, floods, earthquakes, and volcanic eruptions taken together. It has brought upon mankind more suffering than any other catastrophe" (Sorokin 2002, 461). What is needed, argues Sorokin, is enhanced extensivity.

Sorokin placed his faith in science: "Science can render an inestimable service to this task by inventory of the known and invention of the new effective techniques of altruistic ennoblement of individuals, social institutions, and culture. Our enormous ignorance of love's properties, of the efficient ways of its production, accumulation, and distribution, of the efficacious ways of moral transformation has been stressed many times in this work" (Sorokin 2002, 477). Science can guide humanity toward the supreme good of "sublime love, unbounded in its extensivity, maximal in its intensity, purity, duration and adequacy" (Sorokin 2002, 485). It is certainly right to hope, with Sorokin, that progress in knowledge about love can move humanity forward to a better future.

Stephen G. Post

See also Love of Neighbor in Buddhism; Love of Neighbor in Christianity; Love of Neighbor in Hinduism; Love of Neighbor in Islam; Love of Neighbor in Judaism; Unconditional Love

References and Further Reading

Green, William Scott. 2005. "Altruism and the Study of Religion." In *Altruism in World Religions,* ed. Jacob Neusner and Bruce Chilton, viii–xiv. Washington, DC: Georgetown University Press.

Neusner, Jacob, and Bruce Chilton, eds. 2005. *Altruism in World Religions*. Washington, DC: Georgetown University Press.

Post, Stephen G., Lynn G. Underwood, P. Jeffrey Schloss, and William B. Hurlbut, eds. 2002. *Altruism and Altruistic Love: Science, Philosophy, and Religion in Dialogue.* New York: Oxford University Press.

Post, Stephen G. 2003. *Unlimited Love—Altruism, Compassion, Service*. Philadelphia, PA: Templeton Foundation Press.

Post, Stephen G., ed. 2007. *Altruism and Health: An Empirical Approach*. New York: Oxford University Press.

Sorokin, Pitirim A. 1954. *The Ways and Power of Love: Types, Factors, and Techniques of Moral Transformation*. Reprinted with intro-

duction by Stephen G. Post, 2002. Philadelphia, PA: Templeton Foundation Press.
Templeton, John M. 2000. *Pure Unlimited Love: An Eternal Creative Force and Blessing Taught by All Religions.* Philadelphia, PA: Templeton Foundation Press.

Ancestors

Ancestors function as official guardians of the social and moral order of a culture insofar as they constitute the basic categories of moral and legal thought by rising above transitory human life. This invests them with sacred significance. A cross-cultural study of the history of religions reveals that deceased ancestors evolved into a religious cult. This practice can be discovered among African societies, Native American Indians, Hindus, Chinese religions, and numerous other cultures. Ancestor cults share some common features that represent a set of attitudes, beliefs, and practices connected with deified, deceased persons with whom survivors are biologically linked.

An ancestor cult should not be confused with worship of the dead. The Chinese ancestor cult involves two parts—mortuary rites immediately following death, and sacrificial rites that perpetuate a long-term relationship between the living and the dead. Chinese mortuary rites (*sang li*) are performed for the benefit and salvation of the soul, announcing the death to the proper governing authority in the underworld, which facilitates admittance of the soul into the spirit world. Additional activities designed to ensure a safe and speedy journey for the soul include dressing the corpse; putting money into its mouth; placing personal effects in the coffin; scattering paper money at the head of the funeral procession to ward off evil spirits; and burning of personal belongings of the deceased for use in the next world. Wealthy families performed religious services every seventh day for seven weeks after a death. In traditional Hindu culture, rice balls were offered to ancestors along with a service that was as complex as the Chinese rites.

At the same time that such rites are being performed, ancestors are distinguished from the high gods of particular cultures. Ancestors are regarded as heads and parts of families or communities, even though they are no longer living. Ancestors function as spiritual superintendents of family affairs, continue to take an active interest in the family, and retain their social titles after their death. Ancestor worship is rooted in domesticity, kinship, familial relations, and social institutions. It's a lineage cult in which the oldest son is mainly responsible for perpetuating the rites, chiefly because he replaces his departed father in the social structure. Ancestor worship presupposes the commemoration of ancestors by name—an ancestor receives worship from descendents that is directed specifically to him or her.

Once people die, they must be re-established in the family and lineage through rituals, because death represents a symbolic break with the family deriving from the deceased's absence. The dead do not receive these rites until they manifest themselves in the life of their descendants. The reinstatement of the deceased establishes their relevance for society.

Among the Dogon of Africa, the dead are considered impure by the very fact of their death. They believe that death disperses one's vital force, and this dislocation constitutes the impurity of death. Being impure, the dead create disorder, which serves as a warning to the living that the dead are appealing to the living to regularize their status. The Dogon believe that millet beer plays an important part in a ritual to establish order, because a force of an ancestor impregnates the beer, giving it its intoxicating powers—the dead introduce disorder into the beer, which excites the drinker. Through this cult practice centered on beer, the impure deceased are transformed into living ancestors.

By comparison, the Chinese perform periodic sacrifices at the home and ancestral temple. These rites—which include praying; offering food and drink; burning incense, candles, and paper money; and kowtowing, or kneeling with head bent low to touch the ground three to nine times—are more elaborate on the anniversary death day, festival days, and the first and fifteenth days of the month. Once the departed are incorporated into the ancestor cult, they behave in ways expected of them and permitted to them in the cult. Their behavior as ancestors is irrespective of their prior earthly character. A devoted father may become an ancestor who is the source of illness and misfortune, which suggests that ancestors are unpredictable and often capricious—though they only intervene where they have authority. Where they do have authority, ancestors may punish descendants. The Apache of the American Southwest believe that ancestors can inflict ghost sickness, owl sickness, or darkness sickness. In owl sickness, the deceased returns in the shape of an owl. The symptoms of the sickness include an irregular heartbeat, a choking sensation, faintness, trembling, weeping, and headache—all symptoms associated with experiences of fright.

Ancestors have a particular sphere of concern that is usually focused on the personal morality of the living and their adherence to public norms—they share an important relationship with the living, because they owe the departed obedience, economic service, and respect. Among the Lo Dagaa of West Africa, a person must return to their ancestors a portion of any wealth acquired by inheritance from them, so heirs must appease them through periodic sacrifices of livestock. The relationship between the deceased and living can be crucial for the personal destiny and fortune of the living because of the deceased's power to shield the living from evil and misfortune. According to the Lovedu, a Bantu society, a witch cannot kill a person without the consent of an ancestor, and medicines can be ineffectual without the cooperation of ancestors. Concurrently, the living can appeal to ancestors for good crops, fertility, good fortune, and success in life.

Although an intimate relationship exists between ancestors and descendants, some cultures hold that ancestors also have an independent existence—a kind of afterlife mode of existence. The Ashanti of Africa and the Mende of Sierra Leone believe in a world of spirits where all ancestors live a life similar to that on earth. Chinese descendants hire Taoist or Buddhist priests to chant scriptures to help spirits travel to the happy land of the Western Heaven, and they have services performed to help souls pass through the ten courts of judgment in the underworld.

In many cultures, ancestors are symbolically represented—such as in the practices of the Ashanti lineages, wherein a blackened stool functions as a shrine of its ancestors and on which descendants make offerings of food and drink. Among the Hopi of Southwestern America, kachina masks are used to represent ancestors. The term *kachina* is derived from *ka* (respect) and *china* (spirit). This spirit can assume the forms of spirits of the dead, or spirits of minerals, plants, animals, clouds, rain, and stars. These invisible forces of life function as intermediaries and messengers that live on the earth for six months and manifest themselves in physical form by participating in fertility rites. Hopi males wear kachina masks to impersonate the spirits to the extent of losing their personal identities and becoming imbued with the spirits they represent. By virtue of the masks, the chief kachinas are invested with power, and they are ceremonially fed and preserved by members of the cult—who must observe certain rules when wearing the masks, such as observing celibacy, refraining from contact with whites, avoiding quarrels, and having only pure thoughts. When the owner of a mask dies, it is buried, to return the mask to its supernatural origin. Kachinas are considered dangerous because they inflict punishments for violations of their sanctity. By

comparison, the Chinese represent ancestors with wooden spirit tablets. These bear the name and titles of the deceased on the family ancestral altar, with each tablet signifying a dead ancestor.

The deceased ancestors among Native American Indians are often conceived as personal guardian spirits among such societies as the Ojibwa, Shoshone, or Comanche. They are also conceived as masters of the game animals among the Ojibwa, Ottawa, and Dakota. Although nonspecialized masters of the game, they meet desires usually directed to the actual masters of the game. The deceased spirits are often connected with symbolic representations of them—such as a skull among the Crow, Mandan, and Hidatsa of the plains and prairies; hair among the Blackfoot and Sioux peoples; or a departed person's scalp among societies of the Southwest.

Ancestor worship acts as a force to make members of a society conform to rules of behavior because departure from social norms might incur ancestral disapproval and punishment. Ancestral rites operate by meeting a society's need to maintain itself, implying necessarily that a society depends upon its ancestors, and simultaneously, ancestors are dependent on descendants. Ancestors can symbolize the continuity of the social structure, which they help to maintain. Ancestor beliefs and practices promote authority and inheritance relations, are designed to enforce social control, and ensure the continuation of traditional and conservative attitudes. Because ancestors are linked to filial piety, they evoke emotions of awe, fear, reverence, respect, sympathy, and affection.

Carl Olson

See also Confucianism; Confucius; Mother Earth: Native American Religions

References and Further Reading

Jordan, David K. 1972. *Gods, Ghosts, and Ancestors: Folk Religion in a Taiwanese Village*. Berkeley: University of California Press.

Newell, William H., ed. 1976. *Ancestors*. The Hague: E. J. Brill Academic Publishers.

Pandey, Raj Bali. 1949. *Hindu Samskaras: Socio-Religious Study of the Hindu Sacraments*. Delhi: Motilal Banarsidass.

Waters, Frank. *Book of the Hopi*. 1963. New York: Penguin Books.

Watson, James L., and Evelyn S. Rawski, eds. 1988. *Death Ritual in Later Imperial and Modern China*. Berkeley: University of California Press.

Xu, Francis L. K. 1949. *Under the Ancestors' Shadow: Chinese Culture and Personality*. London: Routledge and Kegan Paul.

Androgynous Myths

Androgynes have a significant place in the human religious imagination. Androgynes are people who embody both male and female characteristics. But this basic definition must necessarily be qualified by recognizing the diverse forms of androgyny. For example, there are physiological androgynes—such as hermaphrodites—but there are also psychological androgynes. Wendy Doniger identifies three kinds of psychological androgynes: a "splitting androgyne," who embodies male and female qualities but must "split" to become creative; a "fusing androgyne," who must merge with a male or female side of the personality to become bisexual; and a "two in one" androgyne, often represented by a couple that unites in a perfect love. There are also androgyne-like figures such as eunuchs and transvestites.

No less complicated than androgyny is the category of myth. In recent decades, the category of myth has been challenged in the academic study of religion. Many scholars have argued that "myth" is a Western category that does not correspond well to the way religious traditions understand their own authoritative stories. For example, Christians would not understand the story of Jesus as a "myth," nor

would Hindus speak of the "mythology" of Shiva. But unless one is inseparably joined to a rigid form of empiricism, myth is a useful scholarly category to describe special kinds of religious storytelling. Myths are narratives, but not simple stories or "tall tales." Myths are narratives with a special claim to authority—a divine or transcendent authority that sublates or encompasses other claims to truth. In this way, myths are not only narratives that ground the worldviews of particular religious traditions, but also personal revelations and experiences that seek a special kind of recognition.

Androgynous myths can be seen in accounts of creation, as well as in the diverse spiritualities and religious figures embraced by the world's religious traditions. Myths of creation often invoke powerful androgynous imagery that reflects an understanding of primordial union. Rashi and Abraham ibn Ezra, two renowned medieval Jewish commentators, interpreted the creation of Adam as told in the book of Genesis as an androgynous myth, because God originally created man and woman as one. When God created woman, he effectively separated the female side from the androgyne Adam. This understanding of creation as originally undifferentiated also finds its way into Christian esoteric speculation.

John Scottus Eriugena, writing in the ninth century, also focused on the first three chapters of the book of Genesis to argue that sex differentiation is one of the products of the Fall. This of course implies a primordial androgyny. Jacob Boehme, a seventeenth century protestant mystic and theosophist, elaborated a complex understanding of androgyny in which God the father was male and God the son, female. The opposing sex or gender identities that resulted from the Fall were remedied by Christ—who was a perfect androgyne, and through whom humanity could once again obtain equilibrium. The writings of Eriugena and Boehme thus constitute an exegesis of Christian myths of the Fall and redemption through Christ, myths in which androgyny becomes a crucial symbol for wholeness or divine consciousness. Taken together, Jewish and Christian reflections on creation initially reveal an understanding of a "splitting androgyne" in that creation is associated with the division of a primordial androgyne. Human destiny then becomes a kind of bisexuality, an androgynous fusion with the divine that represents a return to an undifferentiated essence.

The image of the splitting androgyne is especially prevalent in Hinduism. In the Vedic period, the figure of Dvaya-Prithvi or "Sky-Earth" is another primordial androgyne who subdivides into masculine, feminine, and neuter parts. In the Upanishads, the figure of Purusa subdivides into male and female parts to begin the process of creation. In the *Puranas*, a later series of Hindu mythological texts, Prajapati divides into male and female parts, which then incestuously copulate.

Androgyny is also an important spiritual theme that suggests equilibrium. For example, Jacob Neusner has written about "androgynous Judaism," while Carol Ochs envisions an androgynous Christianity, beyond patriarchy and matriarchy. Of course, neither Neusner nor Ochs speak of "androgynous myths" per se. However, both use the trope of androgyny to frame the mythic discourse with their own religious traditions to emphasize or point to a balance between male and female elements or themes.

Within Christianity, Christ sometimes becomes an androgyne who combines male and female elements. For example, medieval female mystics imagined Jesus as a mother or correlated the blood from his wounds to breast milk or menstrual blood. These androgynous visions of Christ are also reflected in artistic portrayals of Jesus with the wound in his side situated near his breast. Myths of Christ's crucifixion are thus framed in a way that emphasizes Jesus' maternal qualities along with his clearly masculine identity. Catholicism in particular harbors numerous images that reflect a "two in one" form of androgyny. For example,

the image of the Church as the bride of Christ is an image of union that is, for all intents and purposes, an "androgynous myth."

A study of Hinduism and Buddhism reveals an "androgynous spirituality" associated with Tantra. As Sudhir Kakar explains in his psychoanalytic study of Hindu spirituality, practitioners of Tantra attempt to cultivate a kind of androgynous awareness. For example, a man might imagine himself as a woman while engaging in sexual intercourse. Such meditative practices are necessary because assuming a particular gender identity is associated with being confined to the illusions of the phenomenal world, or *maya*, and its dualisms. According to some renditions of Tantra, human beings are divided into male and female parts, representing love and lust respectively, which must be harmonized or brought together. For Hindu practitioners of Tantra, especially important are myths concerning Shiva. According to one particularly prominent Hindu mythic theme, Shiva becomes an androgyne by incorporating his wife Parvati into his own body. The ascent of the female serpent Kundalini through yogic practice is also an androgynous myth in that Kundalini unites with Shiva as she enters the final energy center, or chakra, of the subtle body. Within Buddhism, particularly important are myths surrounding the *yab–yum*, or "father–mother" union, as represented by the sexual embrace of a male deity with his female consort. Such images constitute a two-in-one androgyny in which the dualisms of the phenomenal world are transcended.

Androgynous figures—both human and divine—exist within many religious traditions that are considered worthy of special attention and often veneration. In Judaism, androgynes occupy a special legal status. The Tosefta Berakhot, for example, articulates special regulations that apply to those with underdeveloped genitals or attributes of both sexes. Within Christianity, there is a long history of female mystics who have possessed the "stigmata," or the wounds of Christ. Such mystics become the focus of almost mythical fables that celebrate their supernatural powers as essentially two-in-one androgynes who have achieved special union with Christ. For example, Audrey Santo, a mute, comatose stigmatic who lives in Massachusetts, is attributed with the power to bilocate and to heal. In Islam, stories of the eunuch have a special place, while in Hinduism, the transvestite *hijras* are the subject of numerous tales that testify to their power to bring auspicious blessings to children. Androgynes exist between gender categories and by this fact become potent symbols for transcending the distinctions that shape human life. Androgynous myths are narratives that understand the androgyne as the locus of a particular kind of authority—one that derives its power from pointing to a plane of existence in which conventional human boundaries no longer have meaning.

Mathew N. Schmalz

See also Myth, Soul Mates

References and Further Reading

Boyarin, Daniel. 1993. *Carnal Israel: Reading Sex in Talmudic Culture*. Berkeley: University of California Press.

Bynum, Caroline Walker. 1987. *Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women*. Berkeley: University of California Press.

Cohen, Rev. A., ed. 1974. *Soncino Chumash: The Five Books of Moses with Haphtaroth*. London: Soncino Press.

Doniger, Wendy. 1980. *Women, Androgynes, and Other Mythical Beasts*. Chicago: University of Chicago Press.

Kakar, Sudhir. 1991. *Shamans, Mystics, and Doctors*. Chicago: University of Chicago Press.

Neusner, Jacob. 1993. *Androgynous Judaism: Masculine and Feminine in the Dual Torah*. Macon, GA: Mercer University Press.

Ochs, Carol. 1977. *Behind the Sex of God: Toward a New Consciousness—Transcending Matriarchy and Patriarchy*. Boston: Beacon Press.

Schmalz, Mathew N. 2002. "The Silent Body of Audrey Santo." *History of Religions* 42 (2): 116–142.

Strenski, Ivan. 1987. *Four Theories of Myth in Twentieth Century History*. Iowa City: University of Iowa Press.

Art in Judaism, Christianity, and Islam

To the extent that love is at the core of religion, it also inspires many forms of art. From temple altars where sacrifices were offered to please and appease the gods, to churches where the ultimate sacrifice of God himself is represented by the Crucifixion, images have been made to serve as messengers of devotion.

But there is about images, and especially religious images, a wish for them to materialize, to *be*, rather than merely represent what they portray: the beloved mother, child, martyr, father, gods and goddesses, prophets and saints. Consciously or not, willingly or not, devotion craves a tangible and corporeal subject. The problem is that a religious image is never more in jeopardy than when it succeeds in satisfying human appetites, since it then risks being associated with the worship, or love, of images—idolatry.

Idolatry may refer to worship of an image of a false god or gods—"false" being a euphuism for the *wrong* god or gods. Idolatry may refer to worshiping the image itself, as if the work of a human artist could be sacred. And when the work of art satisfies the worshiper's deepest desire and appears miraculously, to come alive, weep, bleed, speak—the dangers of idolatry are manifest.

In the religions of Judaism, Christianity, and Islam, idolatry is a sin, and the provocation for *iconoclasm*, literally "image breaking," an act of violence, destruction, and hatred.

The demolition of works of art has an extensive history, one in which old chapters are continually revised and new chapters are added. Consider a 50-foot-high, 3,200-year-old statue of Ramses II, once thought to have been toppled by an earthquake. Today the statue is described as the victim of assault by Christian monks of the fifth century, who used hammers as part of their attack. In 2001, the Taliban used explosives to destroy two statues of Buddha in the Bamiyan Valley of Afghanistan, 140 miles northwest of Kabul. Known as the Bamiyan Buddhas, one of the two was 174 feet high, the tallest standing Buddha in the world; half a mile away was the second statue, 125 feet high. Their presence was first reported by a Chinese traveler, the monk Hiuan Tsang, who saw them in the year 632 CE. Tsang wrote that the tallest Buddha was "glittering with gold and precious ornaments." What remained at the beginning of the second millennium was a damaged but awesome, towering statue, still amazing despite the destructive efforts of everyone from Genghis Khan and Tamerlane to a seventeenth-century Mogul artilleryman. Today there is just a great empty hole, like a high-rise shadowbox, in the face of the cliff.

The story of Moses and idolatry is among the most graphic and memorable descriptions of iconoclasm. While awaiting Moses' descent from the summit of Mount Sinai, the Israelites, who had become fearful in his absence, turned to worshiping a golden calf. Although forewarned by God, Moses was so enraged by what he saw on his return that he shattered the tablets of the Decalogue—the covenant of his people with the Lord—and ground the graven image of the calf to dust. He forced the Israelites to swallow that dust, and even then had 3,000 of their number slain. Returning to the summit of the mountain, Moses brought back a new copy of the Decalogue, which, besides prohibiting the making and worshiping of idols, demanded that the Israelites love only one god and none other.

The example of Israelites worshiping a golden calf has stood for the sin of idolatry for over 2,000 years. It has also, perhaps ironically, been the subject of art. In his circa 1635 painting, in which he transformed the "calf"

The Adoration of the Golden Calf by Nicolas Poussin. (By kind permission of the Trustees of the National Gallery, London/Corbis)

into a full-fledged bull, Nicolas Poussin chose to present the scene from the perspective of an audience, as if it were a stage play. Israelites dance in orgiastic frenzy in the foreground while Moses approaches, barely visible, in the left background. Aaron, dressed in white, gestures toward the bull with one hand and toward himself with the other. He seems to imply the connection of dissolution and self-indulgence with the worship of false gods.

The distinction of works of art as objects *of* worship and *for* worship is sometimes clearer than others. The Torah ("teaching"), the foundation of Judaic thought, is written on a parchment scroll according to specific instructions, and is considered so sacred that the scroll itself may not be touched by a human hand when it is ceremonially read—instead a silver pointer is moved through the pages. Rolled up, the Torah is clothed in beautiful, decorated fabric, and kept in a protective enclosure—the Ark—where it may be symbolically protected by carved lions. These and other ornaments of the Torah, such as its shield and crown, as well as all objects fashioned *for* worship, are made as beautifully as possible to honor the sanctity of performing a mitzvah, a religious duty, or commandment of God.

The menorah is similarly used for performing a religious obligation. According to Judaic tradition, God gave Moses a detailed pattern for the menorah in Exodus 25:31, saying, "And thou shalt make a candlestick of pure gold." A bas-relief sculpture on the Arch of Titus in Rome shows the Emperor Titus carrying off the menorah from the Temple in Jerusalem after the Roman conquest of Judea in 70 CE. Instances of looting objects of religious art,

especially those as sacred and significant as the Temple menorah, compete with iconoclasm as a way of humiliating an enemy.

In 610 CE, Muhammad of Mecca began having visions in which the angel Gabriel appeared and dictated the text of the Qur'an to him. Under the influence of his revelations Muhammad believed that his mission was to reform tribal pagan religion and idolatry in the Arab world. In Mecca, Allah was the foremost of four deities worshiped at the Kaaba; Allah's daughters were the others.

Muhammad's battle on behalf of Allah's singularity—especially his opposition to idolatry—created friction with Mecca's merchant aristocracy, who profited from the tourists and pilgrims attracted to Mecca because of the Kaaba's enticements. Consequently, Muhammad left Mecca for Medina in 622 CE.

By 630, having become an accomplished general as well as a powerful religious leader, Muhammad assembled an army of 10,000 men and marched back to Mecca. He destroyed the idols in and around the Kaaba, though he left its legendary Black Stone as a historic and sacred marker of the new faith.

After Muhammad's death, Islam spread throughout Arabia, Persia, Egypt, Syria, and Palestine into Europe and North Africa, carrying with it the prohibition against idols and other religious imagery. Instead, devotion to Allah was expressed in spectacularly beautiful decorative, rather than representative, arts: floral, vegetal, and abstract designs. Just as the words of the Torah were sacred to Jews, so was transcription of the Qur'an holy to Muslims.

Arabic script and aniconic designs decorate mosques in every area where Islam settled, and they were stylistically linked to the traditions, skills, and materials of the regions and periods out of which they grew. For example, at the Madrasa Imami, a theological college in Isfahan, Persia (Iran), Qur'anic inscriptions in pure and beautiful calligraphy were accompanied by intricate geometric motifs as well as complex floral and vine-like patterns covering

Relief sculpture on the Arch of Titus in Rome. (Charles and Josette Lenars/ Corbis)

the walls of the *mihrab*, or prayer niche. The niche is now preserved at the Metropolitan Museum of Art in New York City.

Each carefully cut, glazed, painted tile has a rich cobalt blue underglaze. Persia was well known as a source of raw cobalt, which was widely traded throughout the region and into China. Persian architectural elements also traveled with the spread of Islam. Oriented toward Mecca, the niche contains a verse of the Qur'an for daily prayers and meditations.

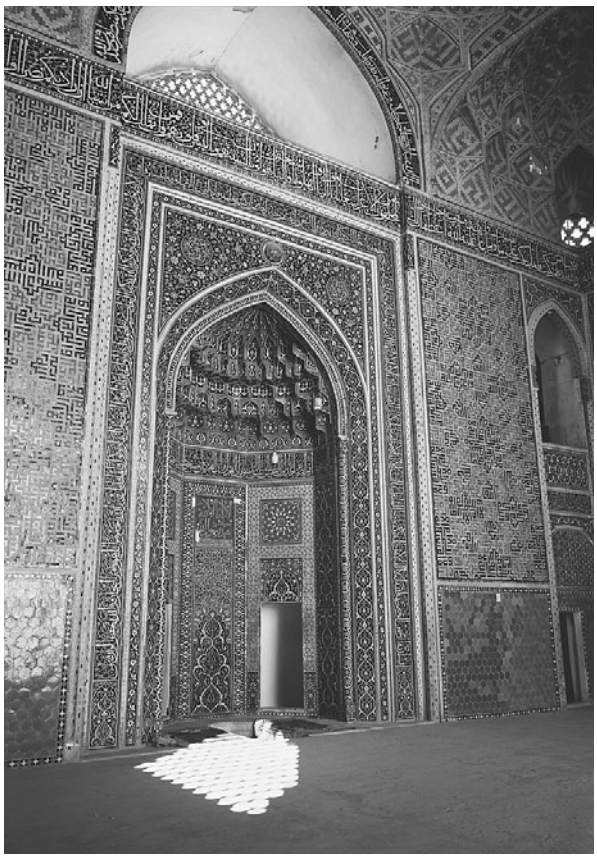
The book arts, throughout the Islamic world, were dedicated largely to historic and romantic legends, but were occasionally emboldened with pictures of the Prophet Muhammad himself. In such cases his face was often left blank, or a white mask covered the bottom of it, in deference to religious proscriptions against representation. At times he was shown mounted on

his steed, Baraq, who had a human head and transported the Prophet to heaven.

Christian imagery developed slowly, accumulating authority as the church itself grew from an illegal, hidden, secret cult to an immensely powerful one. Contributing to the influence of the church were rulers who associated themselves with and promoted Christianity. During the fourth, fifth, and sixth centuries, the image of Jesus changed from a humble shepherd to a richly robed and commanding persona—a fitting companion for the emperors whose images were also portrayed in mosaics on the walls of churches.

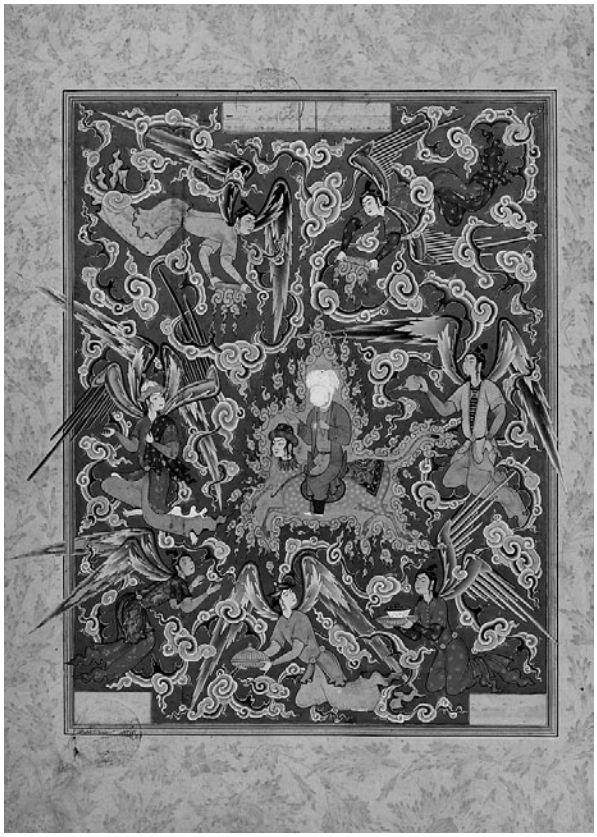
Representations of the Crucifixion also reflect their historic context. The earliest known Crucifixion images, small oval seals, are from the middle of the fourth century. Even after the Emperor Constantine embraced Christianity and began building churches, and the new religion-seeking converts supported the use of images as a means of spreading its ideas, representation of the Crucifixion was still uncommon, and when portrayed, it was rudimentary and symbolic: Christ seemingly standing with his arms spread wide, his eyes open and his face expressionless. The Passion of Christ was not the kind of image to encourage conversion and did not become part of the iconography until Christianity was well established. The Gero Crucifix, a wooden sculpture about 6 feet high, installed at the Cologne Cathedral in 970 at the behest of Archbishop Gero, is a landmark: Christ is represented as gaunt and clearly in agony. This began an era when individuals contemplating the life of Christ felt a personal connection with him and his suffering. That closeness was intensified in the Gero sculpture by the fact that the head of Christ contains a receptacle designed to hold the host that, to the faithful, is literally the body of Christ.

In a famous letter he wrote in 600 CE, Pope Gregory I chastised a bishop for destroying images in his church. Gregory vigorously supported art as educational, especially for churchgoers and potential churchgoers who could not read. In the eighth century, however, Emperor Leo III, believing that the use of images was a misplacement of love, began a campaign of iconoclasm. His motivation was also political. Leo was a ruler, not a cleric, and to him the church was gaining advantages in untaxed wealth, beautiful buildings, and devotional images that drew multitudes of faithful worshipers at the expense of imperial prosperity and power. In 726, Leo launched an iconoclastic rampage through the Byzantine world that lasted on and off for over 100 years.



***Mihrab* in the Masjid-e Jameh in Kerman. (Arthur Thévenart/Corbis)**

The popes in Rome continued to approve the use of art in the church over the centuries. Their disagreement with Leo's point of view contributed to a split between Eastern Orthodox and Western Roman Christianity that has never mended. Marilyn Stokstad describes the conflicting philosophies on which the opposing



Ascent of the Prophet Muhammad to Heaven, from a copy of the *Falnama* or *Book of Omens.* (Smithsonian Institution/Corbis)

sides based their arguments for or against religious imagery.

The iconoclasts claimed that representations of Jesus Christ, because they portrayed him as human, promoted heresy by separating his divine from his human nature or by misrepresenting the two natures as one. Iconodules (defenders of devotional images) countered that, upon assuming human form as Jesus, God took on all human characteristics, including visibility. According to this view, images of Christ, testifying to that visibility, demonstrate faith in his dual nature and not, as the iconoclasts claimed, denial.

Few icons survived Leo's campaign, but a revitalization of Byzantine art began during the ninth century and continued, interrupted by the Crusades, until Constantinople was conquered by the Ottoman Turks in 1453 CE.

An icon is, by definition, a portrait of a holy person. During the eleventh and twelfth centuries, icons of the Virgin and Child became influential in both the Eastern Orthodox and Roman churches. Their veneration was especially personal and devotional in the East. Though accustomed to seeing icons in museums, to understand their power is to imagine them in the churches for which they were made. In that context all of the worshiper's senses are engaged: incense wafts by, candlelight flickers, the sounds of music and prayer are heard, and the taste of the Holy Communion persists, as the beholder is moved to touch and kiss the icon.

Byzantine art cast a wide spell that included Ethiopia, where icons of great beauty and sensibility were crafted. One such Ethiopian image is a panel of a diptych painted in the late fifteenth century. The anonymous artist was an outstanding painter in the court of an emperor who ruled from 1438 to 1468. On the other wing of the diptych are the half-portraits of a bevy of holy men and Saint George on his horse.

Ethiopians thought that they were meant to replace the Israelites as God's chosen people, and that Jews in the entourage of Prince Menilek, son of King Solomon's union with their own Queen of Sheba, had brought the Ark of the Covenant from Israel to Ethiopia. Conversion to Christianity began in 324 when Ezana, King of Aksum, accepted Jesus as the Jews' promised Messiah.

Western scholars describe the fifteenth century as the golden age of Ethiopian art, and cite written evidence from the period to show that worshipers believed in miraculous images. This text describes a painting in which both Mary and Jesus are seen to move and, moreover, to speak directly to a monk in their presence. "The spirit of God dwells in it," the text proclaims. "You should not think that it is a mere picture" (Haile 1992).The Virgin Mary on the wing of this diptych is a young Ethiopian beauty who radiates sweetness and whose voice, were she to speak, would chime like a musical whisper.

While Ethiopian art flourished, western Europe was in transition, with growing cities and an expanding middle class. It was a time of great changes—now known as the Renaissance—in both northern and Italian art. Wealthy merchants were joining rulers and the church as patrons of art. Humanism came increasingly to replace scholasticism, and artists, who began to stress and insist upon their own individuality, turned their attention from the ideal to the actual: mood, shadows, perspective, resemblance, emotion, movement, time, and distance.

During both the northern and Italian Renaissance, artists occasionally went so far as to show images of God. The most outstanding example is on Michelangelo's ceiling of the Sistine Chapel: It represents the biblical origin of humankind, the moment when God created Adam.

In the sixteenth century, during the Protestant Reformation and the Counter-Reformation, the wealth, power, and corruption of the church again came under fierce attack, this time in western Europe. Once again religious images were destroyed, and those who defended them were assaulted, sometimes in spontaneous raids and sometimes in well-organized campaigns.

While it is difficult to understand how inanimate objects provoke reactions that range from passionate love to passionate hatred, it is well to remember that love, religion, and art, with their potential to unite and educate people, also have the power to tear them apart with envy, thievery, cruelty, violence, and with war and its henchman, iconoclasm.

Nancy Frazier

See also Beauty in Buddhism; Beauty in Christianity; Beauty in Hinduism; Beauty in Islam; Beauty in Judaism; Devotion; Hebrew Bible; Modesty in Buddhism; Modesty in Christianity; Modesty in Hinduism; Modesty in Islam; Modesty in Judaism; Saints in Buddhism; Saints in Christianity; Saints in Hinduism; Saints in Islam; Saints in Judaism; Suffering in Christianity

References and Further Reading

Blair, Sheila S., and Jonathan M. Bloom. 1994. *The Art and Architecture of Islam, 1250–1800*. New Haven, CT: Yale University Press.

Brend, Barbara. 1994. *Islamic Art*. Cambridge, MA: Harvard University Press.

Freedberg, David. 1989. *The Power of Images*. Chicago: University of Chicago Press.

Haile, Getachew. 1992. *The Mariology of Emperor Zar'a Ya'eqob.* Rome: Pontificium Institutum Studiorum Orientalium.

Harbison, Craig. 1995. *The Mirror of the Artist*. New York: Harry N. Abrams.

Stokstad, Marilyn. 1995. *Art History*. New York: Harry N. Abrams.

Walters Art Museum. 2001. *Ethiopian Art*. Lingfield, England: Third Millennium Publishing.

Asceticism

Asceticism is derived from the Greek verb "to exercise," and ascetics are accordingly understood to exercise—quite literally, to put into action—both mind and body in the interest of cultivating virtue and a closer relationship with the divine. Specific practices of religiously inspired asceticism include celibacy, fasting, silence, and various forms of corporal mortification. In one sense, ascetical practices are negative in that they involve renunciation and denial. In another sense, ascetical practices are intensely positive in that they seek to cultivate virtue, discipline, and the associated experience of proximity to the divine.

In the Jewish tradition, asceticism has often been associated with prophecy, mysticism, messianic expectation, and penance. The biblical book of Numbers (chapter 6) refers to the "Nazirite" (one who is consecrated or separated). The vow of the Nazirite required the man or woman to abstain from wine, vinegar, grapes, and raisins, and to refrain from cutting one's hair and/or beard. After following these

requirements for a designated period, the person would make appropriate sacrificial offerings. The Bible also refers to some of the prophets who practiced fasting and lived under hermetic conditions. In the second century BCE, the Essenes—later known as the Dead Sea Sect—lived an ascetic lifestyle, embracing celibacy and a sparse, largely vegetarian diet. Medieval Ashkenazic "pietists" prescribed a variety of ascetic atonements such as sitting on an anthill or in icy cold water for those who had committed sexual transgression. Asceticism also figured prominently in the life of the Hasidic mystic Baal Shem Tov. Fasting as a more general rite of penance and remembrance is an important part of Yom Kippur, the Day of Atonement, on which Jews observe a twenty-five hour fast. In remembrance of the destruction of the First and Second Temples, Jews also fast during Tisha B'Av.

Within the Jewish tradition as a whole, radical asceticism has been looked upon with suspicion. Judaism generally affirms the goodness of the world and the human body. Food and sex may be enjoyed as long as these are practiced in moderation. Although ascetic practices may help the individual reach a higher level of sanctity, moderation and balance are the key considerations in any act of renunciation aimed at holiness.

Christianity has a long tradition of ascetic practice associated with penance and the desire for mystical union with God. Most obviously, Lent, the forty days preceding Easter, is a time of asceticism. Catholics abstain from eating meat on Fridays during Lent and fast on Ash Wednesday as a sign of penance and on Good Friday in memory of Jesus' crucifixion.

Asceticism is also a sign of sanctity. St. Anthony and other "desert fathers" retired to a life of isolation wherein they hoped to find God without the distractions of society or material possessions. Subsisting on the Eucharist alone, along with *inedia* (extended periods without eating), is a standard trope in the hagiographies of medieval women. While the explicit intent of such austerities was often articulated as penance for oneself or others, scholars continue to debate the motivations underlying them. Rudolf Bell (1987) argues that extreme fasting constituted a medieval form of *anorexia nervosa.* Catherine Walker Bynum (1987) interprets the radical asceticism of medieval women as a desire to share in the humanity of Jesus—a humanity or humanness that includes suffering and deprivation.

In addition to fasting, corporal mortification has been part of the Christian tradition. The sixteenth-century Spanish mystic John of the Cross wore a spiked chain around his thighs, as do some contemporary members of Opus Dei, a religious order that includes both priests and laity. Corporal mortification can be understood as atonement for sin, denying the body for spiritual advancement, or as a means of exploring the full range of experiences provided by the body. Poverty is another ascetic practice and is embraced by religious communities that either renounce material goods altogether or share them communally. This tradition finds contemporary expression in religious orders such as the Franciscans and Catholic and Protestant lay communities like the Catholic Worker and the Bruderhof.

Three of the five "pillars" of Islam involve asceticism to some degree. *Zakat*, or almsgiving, is a form of renunciation of material possessions for the greater good. *Sawm*, or fasting, especially during the lunar month of Ramadan, is a particularly rigorous practice in the Islamic tradition and includes abstaining from food, water, tobacco, and sexual activity from sunrise to sunset. *Hajj*, or the pilgrimage to Mecca, also has a strong ascetic component. Pilgrims enter a special ritual state called *ihram*, signified by a special white garment. While in *ihram*, the pilgrims refrain from sexual activity and do not cut their hair or nails. The effect of this asceticism is not only to represent a special ritual state, but also to express an egalitarian religious vision in which all Muslims are equal before God. Wandering Islamic

mendicants continue a tradition of asceticism that includes practices of mortification and denial. Whereas the term *faqir* became a pejorative term in the West, in Islamic cultures it usually refers to an initiate into a Muslim mystical order who practices begging and seclusion as part of the effort to achieve union with God.

In Hinduism, asceticism is primarily associated with the fourth stage of life called *samnyasa*. In *samnyasa*, a man renounces his ties to his family and society and prepares himself for liberation. This form of asceticism is designed to break all attachments that keep the individual tied to the cycle of rebirth. Although the stage of *samnyasa* is traditionally associated with celibacy, begging, and a vegetarian diet, the status of these and other austerities has been a matter of much debate in the Hindu tradition. Some renunciants have gone so far as to argue that because they have left society, conventional social standards regarding diet or sexuality no longer apply. In this sense, the asceticism is internal and is constituted by a lack of attachment to pleasure, pain, and other sensations.

Although *samnyasa* is perhaps the most conspicuous, there are other common and important forms of asceticism in the Hindu tradition. Of these, the most pervasive is fasting. Women fast for the welfare of their families, and devotees often fast on the day sacred to the god whom they worship. Fasting can be a form of sacrifice, of offering up. But fasting is also a way of building up inner heat, or *tapas*, and is sometimes associated with magical powers. Hindu forms of asceticism have also informed political acts of resistance. Mahatma Gandhi's numerous fasts during British rule drew their power from religious understandings of the fast as a sign of spiritual strength. Contemporary untouchable political activists also practice a form of asceticism by living conspicuously on meager resources in the communities they serve. Asceticism is thus a sign of solidarity with the poor and an act of resistance against what is perceived as an oppressive and materialistic nature of Indian society.

Gautama Buddha spent time with forest-dwelling ascetics. Realizing that extreme asceticism was counterproductive, the Buddha understood the process of enlightenment as a "middle way" between radical renunciation and material indulgence. And so, while asceticism for monks and nuns is important it should not become a distraction. As Richard Gombrich (1995) describes, the newly ordained monk is admonished that he only has four "resorts": begging for food, wearing rags, living outside, and using cow urine as medicine. But these ascetic practices are not obligatory, although disdain for material comfort is clearly a sign of progress toward enlightenment. Whereas Buddhist monks and nuns do practice begging, celibacy, and other austerities, such forms of renunciation are themselves nothing without appropriate balance and the exercise of mindfulness.

Mathew N. Schmalz

See also Body in Hinduism; Buddha; Catholic Mysticism; Celibacy; Jainism; Protestant Mysticism; Sufism; Yoga

References and Further Reading

Bell, Rudolf M. 1987. *Holy Anorexia*. Chicago: University of Chicago Press.

Bynum, Caroline Walker. 1987. *Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women.* Berkeley: University of California Press.

Ewing, Katherine Pratt. 1997. *Arguing Sainthood: Modernity, Psychoanalysis, and Islam.* Durham, NC: Duke University Press.

Gombrich, Richard. 1995. *Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo*. New York: Routledge.

Khare, Ravindra. 1984. *The Untouchable as Himself*. Cambridge: Cambridge University Press.

Olivelle, Patrick. 1992. *The Samnyasa Upanishads: Hindu Texts on Renunciation and Asceticism*. Oxford: Oxford University Press.

Schimmel, Annemarie. 1975. *Mystical Dimensions of Islam*. Chapel Hill, NC: University of North Carolina Press.

Schweid, Eliezer. 1985. *Judaism and Mysticism According to Gershom Scholem: A Critical Analysis and Programmatic Discussion*. Translated by David Avraham Weiner. Atlanta, GA: Scholars Press.
Stryk, Lucien, ed. 1968. *The World of the Buddha*. New York: Grove Press.
Zablocki, Benjamin. 1973. *The Joyful Community*. Baltimore, MD: Penguin Books.

Attraction

See Beauty in Buddhism; Beauty in Christianity; Beauty in Hinduism; Beauty in Islam; Beauty in Judaism; Disenchantment; Divine Comedy; Fragrance in the *Song of Songs;* Lover and Beloved in Sufism; *Song of Songs*

Awe

Awe is an ingredient in any encounter with the nonrational, the mysterious, or the numinous. In a religious context, the radically "other" identified as the Divine is perhaps most pronounced in Judaism. The Hebrew words *yirah* (fear) or *eymah* (dread) express an emotion, awe, that denotes dread or terror inspired by the sacred—reverent fear or wonder, or fearful veneration.

Abraham and Jacob represent two patriarchal bookends whose relationship to the God of the Hebrews strikes fear into their hearts. Abraham is so awed by God's demand for absolute obedience that he is prepared to kill his son Isaac, and Jacob is so awed by being in a place where God is present that he transforms it into a sanctuary. The awe experienced by the two men is quite different in origin. Jacob is on a journey to find a wife among his mother's people. He lies down for the night and dreams about angels climbing up and down a ladder. There is nothing terrible or dreadful happening. Upon awakening, he is overcome by emotion at—awed by—the realization that this must be a holy place, for he feels the presence of God (Genesis 28:16). He is awed or frightened (*yirah*) by this nearness to the Divine, recognizing that such an encounter requires an act of obeisance. The appropriate response for the God of Abraham, Isaac, and Jacob is to hallow the ordinary, so Jacob designates the spot as a sanctuary for prayer—a benign form of sacrifice—by erecting a pillar. Philosophers have long recognized the special connection between awe and devotion (*hakdashah*) in the Jewish tradition. The core part of the *Amidah* prayer contains the *Kedushah*, with the famous awe-inspiring phrase, "Holy, holy, holy, is the Lord our God, the whole world is full of God's Glory" (Isaiah 6:3). Abraham, on the other hand, does not experience a serene encounter with the Divine in a peaceful sleep accompanied by angels, but rather the terror of a Divine command to take his son and offer him up for a human sacrifice. A surrender completely to the Divine presence is a precondition for awe.

Commentators have been fascinated by the connections among a whole litany of emotional states connected with awe. "Fear of God" is often connected to human inadequacy in relation to the Divine. God is perfect; humans, although created in the image of God, are not. During the appropriately named "Days of Awe," the Jewish people approach the Divine with fear and trembling, expressing contrition and pleading for forgiveness. Believers in the Jewish faith understand that fear of heaven (*yirat shamayim*) is a deterrent to sin. One who fears the Lord will love the commandments and abstain from wrongdoing. These are the characteristics of a pious person, thus reaching beyond emotion to experience and character, making awe a value concept. The desire to do the right thing allows individuals to recognize shortcomings, thereby softening God's heart and turning strict justice into compassion and mercy. God's love for His creatures offers a

second chance. This Divine compassion, expressed in forgiveness and mercy, moves the sinner toward gratitude and love, so that the believer is able to do what is right—this time not out of fear of punishment, but out of love (*ahavah*).

Judaism teaches that God created the world in love. Responding to God's desire for partners, the faithful respond with an aspect of love called reverence. The Hebrew words *yirah*, (fear) as in reverence, or *eymah*, (dread) as in veneration, also denotes love—and for some rabbis, love and fear of God are one and the same. The Bible says, "What does the Lord your God require of you but to fear/revere (*l'yirah*) the Lord your God, to walk in all His ways and to love (*l'ahavah*) Him and to serve the Lord your God with all your heart and with all your soul." (Deuteronomy 10:12). For one who loves God, awe can be weighted toward wonder and amazement or toward dread and fear.

A very different, nonmoralistic view of awe embodies other feelings—perhaps not as dramatic as reverence and fear, but just as powerful and appreciative of God's handiwork. One should only think of the miracle that is nature, whether in the heavens or on earth. Beholding the night sky and contemplating the miraculous and intricate system of the cosmos, moving along on a certain course, evokes awe—a sense of wonder and admiration for the force that created such a finely tuned network of stars and planets that seem to last for all time. Lesser Ury (1861–1931), a Jewish artist, expressed such awe for the universe in his monumental painting "Jeremiah" (1901). The figure of Jeremiah, a stark image in a dark cloak, is stretched out on a coarse and bare rock, his head cradled in his hand, looking up at the night sky, beholding the miracle that is the universe, awed by the grandeur of divine ingenuity. So different from Rembrandt's "Jeremiah," this is not exactly the prophet of doom that Jeremiah is so often depicted as. Or one may think of the mysterious cycles of nature—contemplating with amazement the wonder of the tree; a plant sprouting new leaves at the appropriate time, year after year; or the miracle of a human being.

Nineteenth-century philosophers on the cusp of the twentieth century criticized the strictly objective perspective of psychologists. But with the advent of depth psychology, psychologists began to show an interest in understanding aspects of emotions and feelings, including awe. Psychologists, in turn, complain that science does not interface with religion and vice versa. Yet there are those holistic thinkers who would say that Carl Sagan has done much to further humanity's appreciation and understanding of the universe.

Not only have different disciplines opened a dialogue among themselves, but religions as well. All religions have instances of the *mysterium tremendum* and the numinous—that which is acknowledged with awe. The experience of awe can be a source of great strength to a person. Although the moment passes, the individual has been profoundly impacted, even changed. The afterglow of the experience remains with the person, buoying him or her spiritually so that everyday challenges become manageable and life a joy. Awe has taken its place not only in the world of religion and psychology, but also in the world of literature. Goethe's Faust pays tribute to the power of awe in beholding eternity, as do such Romantic writers as William Blake in "Songs of Experience," Samuel Taylor Coleridge in "The Rhyme of the Ancient Mariner," William Wordsworth in "The Prelude," and Nathaniel Hawthorne in *The Scarlet Letter*, all singing the praises of the mystery, incomprehensibility, magnificence, and dread of that which awes, and for which ordinary mortals have no words.

Gilya G. Schmidt

See also Emotions; Hasidism

References and Further Reading

Arzt, Max. 1963. *Justice and Mercy: Commentary on the Liturgy of the New Year and the*

Day of Atonement. New York: Holt, Rinehart and Winston.
Bartley, William. 1991. "The Synthesis of Love and Fear: Nathaniel Hawthorne and the Virtue of Reverence." *Modern Philology* 88 (4): 382–397.
Garfiel, Evelyn. 1978. *Service of the Heart*. North Hollywood, CA: Wilshire Book Co.
Greenberg, Simon. 1981. *A Jewish Philosophy and Pattern of Life.* New York: Jewish Theological Seminary of America.
Hammer, Reuven. 2005. *Entering the High Holy Days*. Philadelphia, PA: Jewish Publication Society.
Heschel, Abraham Joshua. 1951. *Man Is Not Alone: A Philosophy of Religion.* New York: Farrar, Straus and Giroux.
Kierkegaard, Søren [Johannes de Silentio, pseud.]. 1983. *Fear and Trembling: A Dialectical Lyric*. Translated with introduction and notes by Howard V. Hong and Edna H. Hong. Princeton, NJ: Princeton University Press.
Otto, Rudolf. 1957. *The Idea of the Holy,* 2nd ed. Translated by John W. Harvey. Oxford: Oxford University Press.
Pratt, Vernon. 1970. "Feeling Awed by God." *Mind* 59 (316): 607–612.
Sagan, Carl. 1980. *Cosmos.* New York: Random House.
Schneider, Kirk J. 2004. *Rediscovery of Awe: Splendor, Mystery, and the Fluid Center of Life*. St. Paul, MN: Paragon House.
Scholem, Gershom. 1946. *Major Trends in Jewish Mysticism.* New York: Schocken Books.

B

Beauty in Buddhism

The Four Noble Truths of Buddhism teach that although life is suffering (*dukkha*), suffering is caused by desire (*tanha*), and therefore, if we can eliminate desire, we can eliminate suffering. Desire includes craving for and attachment to a sensuous experience—attachment to beauty (*subha*), and in particular, to the beauty of the body, can lead to sensual or sexual desire (*subhanimitta*). Following the Eightfold Path of right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration, one can begin to let go of attachment and move toward absolute enlightenment, *nirvana* (or *nibbana*).

Living in accordance with the principles of the Eightfold Path includes efforts to avoid temptations that lure one toward desire. Buddhism provides specific guidelines for right practice—monks (*bhikkus*) avoid attachment to physical comforts by wearing simple clothing, usually robes, without adornment; eating whatever food is provided willingly to them by members of the laity; and remaining celibate. Laypersons can elude desire by avoiding excesses—while humans must eat to survive, they should neither starve themselves nor overindulge in food or drink. Although they should be pleased by the beauty inherent in all living beings, they must do so without attachment to that beauty. A well-known Buddhist parable tells the story of Queen Khema, wife of an Indian maharaja, who was infatuated by her own beauty. The Buddha, however, presented her with a vision of a beautiful nymph, and showed the nymph gradually changing from a magnificent youth to an infirm, shriveled old creature. Seeing the transformation, Queen Khema realized the vanity of her false pride, and the impermanence of corporeal beauty, and thereafter sought to lead an enlightened life.

Buddhism's rejection of physical gratification as a means to happiness should not be misinterpreted as asceticism. The Buddha did not dismiss or renounce beauty as a part of existence. To the contrary, the Buddha spoke often of beauty and espoused recognition of beauty as an incentive for more enlightened living. The beauty of nature—of flowers, the moon, animals, trees, and mountains, for example—is a common theme in Buddhist texts. In the *Theragatha* (Verses of the Elders), verse 1,063, Maha Kassapa, one of the Buddha's closest disciples, wrote of the beauty of nature:

www.abc-clio.com ABC-CLIO 1-800-368-6868

> These rocks with hue of dark-blue clouds/ Where streams are flowing, cool and crystal-clear/With glow-worms covered (shining bright)/These rocky heights delight my heart.

The lotus flower, in particular, has special meaning in Buddhism as a being that holds great beauty. The lotus grows from the mud and mire at the bottom of a lake, yet blossoms into an immaculate, fragrant flower, unfolding its sparkling petals toward the sun. Thus the lotus symbolizes the possibility of spiritual flowering of human consciousness, moving from ignorance to nirvana: "The lotus will grow even in rubbish thrown away. It will delight the heart with its sweet smell and beauty" (*Dhammapada*, verse 58).

Various meditations instruct practitioners to visualize the beautiful body of the Buddha, usually translucent, with supreme light emanating from his being. When the Buddha began to be portrayed in art, his form reflected great beauty through ideal, harmonious physical proportions, and a gentle, calm face with a slight smile—the *Amida Buddha*, or Buddha of the Infinite Light, who has reached nirvana.

In Buddhism, beauty is an intrinsic quality of all things, not a subjective attribute restricted to a few. Seeing beauty subjectively values some beings or things over others, judging some to be more beautiful. Beauty, the Buddha taught, should not become the basis for individual likes or dislikes, as this leads to attachment—rather, we find joy in the beauty around us without attaching external value to it. Buddhism recognizes that all beings are part of a whole, and the whole is beautiful. Beauty is without any specific form, and in effect could be called formless, yet it also serves as a unifying force. Because all beings are interconnected, all beings have intrinsic beauty.

Christine Su

See also Buddha

References and Further Reading

Bahm, Archie J. "Buddhist Aesthetics." *Journal of Aesthetics and Art Criticism* 16 (2): 249–252.

Brown, Phil. 2006. "Buddhism and the Ecocrisis: The Role of Buddhism in Enhancing Environmental Philosophy and Psychology in the West Today." [Online article or information; retrieved May 17, 2007.] www.buddhanet.net/mag_eco.htm.

Buddha Dharma Education Association. 2006. "Canon of the Physical Proportions of a Great Being." [Online article or information; retrieved May 17, 2007.] www.buddhanet.net/budart.htm.

Conze, Edward. 1959. *Buddhism: Its Essence and Development.* New York: Harper and Row.

Dhammavihari, Venerable Professor. 2006. "Buddhism and Beauty." In *12 Essays on Buddhism: Critical and Analytical Studies.* Colombo, Sri Lanka: International Buddhist Research and Information Center. [Online article or information; retrieved May 17, 2007.] www.metta.lk/english/12essays.htm#essay12_5_buddhismandbeauty.

Mullen, Kenneth. 2001. "Pleasing to Behold: Healing and the Visualized Body." *Mental Health, Religion & Culture* 4 (2): 119–132.

Servomaa, Sonja. 2006. "Turning to See Beauty in Nature and in Modern Life." Address, 6th World Congress of the International Society for Universal Dialogue, University of Helsinki, Finland. [Online article or information; retrieved June 14, 2007.] www.isud.org/.

Beauty in Christianity

The notion of beauty or "the beautiful" or "the good" in Christianity and Christian thought is central to theological aesthetics. Aesthetics is a dimension of human experience concerned with the nature and meaning of that which is beautiful. The Christian, then, seeks to participate with or become that which is ultimately beautiful. Some theologians argue that beauty constitutes the core of religious life. For others, beauty is a neglected area of thought. Beauty is an experience of the good, which can be as-

sociated with God, creation, faith, truth, harmony, or numerous other notions. For some thinkers, beauty begins with God. God is that which is ultimately beautiful—and God's nature, God's very being, or who God is, is beauty. In Christian thought, God is beautiful because God is holy and transcendent or above all things. This may be similar to the concept in Islam that suggests that Allah (God) has no associates and is something totally other and distinct from all of creation, including human beings. In Christianity, everything exists by God's power and divine will. God is the source and reason for everything that exists, including love and benevolence. Conceived as such, God is beautiful.

At the same time, human beings can be beautiful. Perspectives vary regarding just what makes the human being beautiful. Some Christian thinkers maintain that all human beings are beautiful by virtue of being created by God and in God's image. Since God is beautiful, they argue, human beings are beautiful because they reflect God's creative work, and they have within them an aspect of the Divine image. On the other hand, while human beings are created in the image of God, they are corrupted by sin, which has separated God and humans. This corruption, theologians contend, can be transformed into that which is beautiful and good through the redemptive work of Jesus Christ, who died so that human beings can be reconciled to God. Through Jesus, sin no longer separates humans from God—this relationship with God is what constitutes beauty.

Others maintain that beauty is expressed in human relationships with other humans. Humans are regarded as good when they rise above selfish interests and practice benevolence toward other human beings. It is this self-transcendence or this practice and experience of doing good for others—through charity, ethics, and the pursuit of justice for the most vulnerable and voiceless humans—that makes one beautiful.

The Virgin and Child Embracing by Sassoferrato. (National Gallery Collection; by kind permission of the Trustees of the National Gallery, London/Corbis)

The most socially meaningful notions of theological aesthetics are those that understand beauty as a whole, rather than dualistically—beauty is body and spirit, flesh and soul, not one or the other, which generally ends up referring to the spirit or the soul to the exclusion of the body. Embracing the body as beautiful in Christian notions of beauty, without some of the negative meanings that are attached to it, offers the greatest potential to deal effectively with issues of the body such as race, gender, and sexuality.

Stephen C. Finley

See also Art in Christianity; Art in Islam; Art in Judaism; Jesus; New Testament

References and Further Reading

Balthasar, Hans Urs von. 1983. *Studies in Theological Style: Lay Styles*. Vol. 3 of *The Glory*

of the Lord: A Theological Aesthetics. San Francisco: Ignatius Press.
Brown, Frank Burch. 1989. *Religious Aesthetics: A Theological Study of Making and Meaning*. Princeton, NJ: Princeton University Press.
Brown, Frank Burch. 2000. *Good Taste, Bad Taste, & Christian Taste: Aesthetics in Religious Life*. New York: Oxford University Press.
Farley, Edward. 2001. *Faith and Beauty: A Theological Aesthetic*. Burlington, VT: Ashgate Publishing.
Roberts, Louis. 1987. *The Theological Aesthetics of Hans Urs von Balthasar*. Washington, DC: Catholic University of America Press.
Viladesau, Richard. 1999. *Theological Aesthetics: God in Imagination, Beauty, and Art*. New York: Oxford University Press.

Beauty in Hinduism

Beauty comprises one of the triad of ideals—truth, goodness, beauty—with which classical philosophy has been especially concerned. It is looked upon as one of the active forces of the universe and an aspect of the ideal spiritual power, propelling all reality. In the Hindu context, beauty has been closely linked with godliness as in the concept *satyam shivam sundara*—that is, truth, goodness (*shivam* is also translated as "godliness," because Shiva is the name of a major Hindu god), and beauty. This phrase describes the feeling or experience of *ananda*, or delight at seeing/experiencing a beautiful object. Rabindranath Tagore has expressed the view that to experience beauty is to come face to face with god—*sat chit ananda* (existence–consciousness–bliss). Goodness and beauty are indissolubly linked and united with *sat*, or truth. The underlying idea is that beauty is part of the concept of *parabrahman,* beyond the universal spirit. It also means that appreciating beauty fully and in the right manner is to experience *Brahmananda*—the joy of being one with the universal one. *Saundarya* is aesthetic activity and experience. A contemplative penetrating and deliberate experience of beauty stemming from art objects is *jnana*, or knowledge, and is a transcendent and transforming experience. Hence there is a strong belief that what is beautiful does not just give us joy and happiness but can lead to liberation.

The Indian civilization's love for the most beautiful and sensuous can be amply seen in artistic renditions pertaining to the physical body. In early India, focus on the beauty of the female form may be seen in the sculpture of the Bharhut and Sanchi. The figures of *Yakshinis* (earth spirits) and *Shalabhanjikas* (tree spirits) abound with ample features that include well-endowed, full-bodied, voluptuous forms. The hair and body is richly adorned with jewelry, indicating the love for ornamentation. There is no doubt that norms of beauty are culturally constructed and varied from region to region. Along with the beauty of the human form, the beauty of nature is also found in minute detail in the foliage and landscape hewn in stone and poetry. The four Sangam poets often used the beauty of scenic landscape to express feelings of love, sorrow, and other human emotions.

The ideal of beauty in ancient India was a favorite theme with the poets. This is to be connected with the theory of *rasa,* inexactly translated as "sentiment," which is a unique part of ancient Indian poetics. This beauty was for the anthropomorphic form of human beings as well as celestial beings. Poets seemed to luxuriate in lengthy verses on different parts of the female as well as male body. The art-history response has claimed that Indian religious art is not concerned with carnal beauty as such, but with higher spirituality. In fact, this is belied by numerous religious hymns that graphically describe the physical beauty of the goddess. The *Saundaryalahari*, supposed to have been composed by Shankaracharya in the eighth–ninth century, is a long hymn devoted to the beauty of the goddess Tripurasundari. The title *Saundaryalahari* means "waves of beauty." In graphic and vivid categorization,

the verses delineate each physical feature from the head to the toe of the goddess. Even though it is meant for a goddess, the depiction is replete with a lively candor. The title also means enjoyment—the enjoyment of spiritual delight in a state of ecstatic union with the Divine. It is not to be compared with the enjoyment of the sense objects and eludes any rational explanation; rather, it is based upon the belief that one can achieve liberation through divine beauty. In the Bhagavad Gita, it is said that any glorious or beautiful existence in this world should be understood to be but a fragmented manifestation of Krishna's opulence.

Paradoxically, even though the society imagined gods to be bearers of beauty, grace, and power, the gods inhabited a different world of thought, at once human and yet transcendental with their many limbs and extra corporeal ways.

The physical responses to love are largely involuntary manifestations of emotions—*sattvabhava.* Indian aesthetic theory considers them highly significant because they arise from inner feeling and cannot be simulated. In the case of love, such signs as sweating and bristling of the hair—as on the skin—show the body's natural excitement and longing, no matter what one may do to pretend otherwise. Also taken as involuntary signs are paralysis, trembling, weeping, change of color, breaking of voice, and fainting. Physical beauty is thought to be enhanced by these signs and few descriptions of beauty can ignore them.

Nilma Chitgopekar

See also Bhagavad Gita; Bliss; Body in Hinduism; Goddesses in Hinduism; Gods in Hinduism; *Kamasutra*; Poetry in Hinduism; Rasa

References and Further Reading

Candrasekharendra, Svami Sarasvati. 2001. *Saundaryalahari.* Mumbai: Bharatiya Vidya Bhavan.

Mitter, Partha. 2001. *Indian Art (Oxford History of Art).* London: Oxford University Press.

Beauty in Islam

The word *beauty* (*jamal*) occurs only once in the Qur'an (16:5–6). The context is the divine creation of nature, and the word *beauty* refers to cattle and their usefulness. *Jamil*, usually translated as "beautiful," means "praiseworthy" in the Qur'an, in the sense of morally right—a feature of many of its cognates as well.

The Qur'an refers to itself on many occasions as beautiful not just because of the matter of the doctrine it presents but also in the way in which it is presented. The point of such a presentation is to impress and indeed amaze the listener, and as a result, invite his or her adherence to Islam. The meaning of the words "the fairest discourse" (39:23) (*ahsan al-hadith*) includes the aesthetic, the good, and the morally uplifting. Some passages are clearly designed to delight, in particular *ahsan al-qasas* 12:3, "the fairest of stories," the Qur'an's account of Joseph and his brothers. This story is often illustrated in Islamic art in delightful and rather erotic ways. There are also many passages that are supposed to impress by virtue of their warnings, since they portray graphically the fate of sinners and give everyone the opportunity to consider the goals of their actions.

The recitation of the Qur'an, which represents how it is really supposed to be received, may be done in a very beautiful way, although not musically. The text itself is also regarded as beautiful, albeit not poetry. These claims are designed to establish for the text a uniqueness and distinctiveness that makes it one of the proofs of the divine origins of the Qur'an and incapable of having been composed by human beings. From the early years of Islam, numerous stories exist of Arabs hearing the Qur'an recited and immediately prostrating themselves, even though they were not yet Muslims. The beauty of the text is intimately linked to what makes it religiously powerful and persuasive.

Islam often sees beauty as an essential aspect of the truth in a world designed by God to

both instruct and delight. The idea of a distinction between the good and the beautiful is difficult to understand, since in Arabic virtue and beauty are both called *husn*. Beauty is often seen as a vital sign of the inner truth from the reciting of the Qur'an to calligraphy, design, and architecture, all of which are representations in the everyday world of God. There is a long debate on the acceptability of some art forms such as music and representative art, with some arguing that these distract the believer from the principles of Islam, while others suggest the contrary—that they connect him or her more closely with the essence of divine unity.

Oliver Leaman

See also Art in Christianity; Art in Islam; Art in Judaism; Qur'an; Sufi Poetry

References and Further Reading

Gwynne, R. W. 2001. "Beauty." In *Encyclopedia of the Qur'an*, Vol. 1, edited by J. McAuliffe, 212–213. Leiden, Netherlands: Brill Academic Publishers.

Leaman, O. 2004. *Islamic Aesthetics: An Introduction*. Notre Dame, IN: University of Notre Dame Press.

Leaman, O. 2006. "Art and the Qur'an." In *The Qur'an: An Encyclopedia,* edited by O. Leaman, 71–81. New York: Routledge.

Rahman, F. 1966. *Islam*. Chicago: University of Chicago Press.

Rahman, F. 1980. *Major Themes of the Qur'an*. Chicago: Bibliotheca Islamica.

Wild, S. 2006. "Beauty." In *The Qur'an: An Encyclopedia*, edited by O. Leaman, 119–120. New York: Routledge.

Beauty in Judaism

Beauty is a characteristic that greatly pleases any of the senses, including the sense by which people recognize truths that come to them outside the physical senses. For Jews, beauty provides an occasion to love God, to love one's neighbors, and to help heal the world—three principal tenets of Judaism. Moreover, Jews are encouraged to create and increase the beauty in the world through the good deeds they are called on to perform.

Judaism offers a blessing that exalts God for all the beauty in the world, such as seeing wonders of nature, smelling fragrant spices, tasting the first fruits of the season, and even hearing good tidings. The blessings remind Jews to love the world by appreciating the beauty of God's creations. Moreover, consciously perceiving the beauty of the world can stimulate people to sense the existence of the beauty's creator and thereby to love God, the Creator.

Judaism reminds us that since people are created in the image of God (Genesis 1:27), human beauty provides the greatest beauty we can experience. The *Song of Songs* awakens the reader to beauty through love—it offers a world in which human love is portrayed and shows how this love influences the beauty of the setting. When people are in love, not only is their beloved beautiful, but so is the world. The text draws one to recognize that love, beauty, and God are inextricably intertwined. Indeed, Rabbi Akiba (50–135 CE) declared that all of the Hebrew Scriptures are holy, and the *Song of Songs* is the Holy of Holies (*Mishnah Yadayim* 3:5).

When Jews perform a *mitzvah* (good deed), they are encouraged to increase the beauty of the deed by, for example, using especially fine candlesticks for welcoming the Sabbath. During the ceremony ending the Sabbath, a prayer is beautifully sung; aromatic spices are sniffed; tasty wine is drunk; and a special, exquisitely interlaced candle is used to provide light and warmth. The Hebrew scriptures teach that God looked at creation and it was good (Genesis 1:31); therefore pleasing the five senses in combination brings the participant closer to the Beautifier. As another form of *mitzvah,* Jews are asked in their morning service to increase the beauty and love in the world by, among other things, practicing kind-

ness, welcoming the stranger, visiting the sick, attending the dead, and making peace between people.

Beauty calls on people to open their lenses to new human possibilities. Rather than perceiving raw input of sounds and colors, people fashion the data striking their ears and retinas in terms of their hopes and fears. Judaism expands one's way of being in and perceiving the world and beckons all to follow God's example in looking at the world and seeing that it is good (Genesis 1:31). Judaism teaches people to use all their senses to seek beauty and experience the sacred here and now, to dwell in the world of the holy without necessarily making pilgrimage to the Holy Land. Judaism's emphasis on the beauty of other people helps explain the prominence of Jews in the realm of human understanding. Sigmund Freud, Abraham Maslow, and Viktor Frankl—the founders of psychoanalysis, humanistic psychotherapy, and logotherapy, respectively—used their insights gained through looking ever more deeply into the thoughts and feelings of other people to seek what is most beautiful: the image of God.

Carol Ochs

See also Art in Christianity; Art in Islam; Art in Judaism; Fragrance in the *Song of Songs*; Hebrew Bible; Sabbath; *Song of Songs*

References and Further Reading

Frankl, Viktor. 1992. *Man's Search for Meaning: An Introduction to Logotherapy*, 4th Edition. Boston: Beacon Press.

Scarry, Elaine. 1999. *On Beauty and Being Just.* Princeton, NJ: Princeton University Press.

Zander, Rosamund Stone, and Benjamin Zander. 2000. *The Art of Possibility.* Boston: Harvard Business School Press.

Beloved Community

Agape is the ancient Greek word for unselfish love. In contemporary terminology, agape means God-love or the love of God operating within humans. This latter conception of agape provides the foundation for universal human rights in Dr. Martin Luther King's *beloved community*, a term first theorized by philosopher-theologian Josiah Royce early in the twentieth century. Morally, it requires people to act with a view to how their actions or inactions will affect others. In this way, each is morally required to act for the good of all, and to refrain from harming others. Conversely, all are morally required to admonish those who contravene the moral requirements of the beloved community.

As King explained it, there are three kinds of love: *eros*, *philia*, and *agape*. Eros, according to King, is aesthetic love. It is used to denote a strong romantic or sexual desire for another. Shakespeare's Romeo had an erotic love for Juliet. Alternatively, philia is brotherly love. It is used to denote a reciprocal brotherly love between humans—Romeo and Mercutio had a philanthropic love for one another. Agape is God-love. It represents an unconditional, unselfish love for others. Unlike those acting from eros or philia, those acting from agape draw no distinctions between friends and foes, rich and poor, attractive and unattractive, and young and old. Rather, they exhibit agapic love for each with the purpose of creating and preserving community among all. In this light, the Samaritan who assisted the Jewish stranger on the road to Jericho was "good." For King, community, or, rather, the beloved community, requires each to exhibit agapic love for all, irrespective of race, sex, sexuality, mental or physical capability, social status, age, religion, or nationality.

One consequence of this canon is that agape morally requires all to admonish those who transgress against the moral requirements of the *beloved community*. By "admonish," King means that all are morally required to reprove transgressors in love. Those who admonish others are prohibited from attempting to humiliate, dehumanize, or destroy transgressors.

They are prohibited from displaying bitterness, anger, or hatred for transgressors. Conversely, they are required to approach all transgressions with understanding and compassion. They are required to focus on changing the transgressors' spirits with the hope of winning them over and reincorporating them into the beloved community. In King's *beloved community*, each has moral claims or rights to assistance and to noninterference from all. All have moral duties to reprove those who transgress against the moral requirements of the beloved community.

Lastly, it would be a mistake to think of King's *beloved community* as a utopian ideal. After all, in the "Letter from the Birmingham City Jail," he vehemently criticized Christians for failing to assist him in his efforts to establish the beloved community. More importantly, in his speech at Syracuse University, he articulated the practical steps that are needed for humans to construct the *beloved community*. According to King, legislation, education, and morality are all needed for humans to establish the beloved community. Legislation is needed to provide the innocent with state-backed protections against those who would discriminate against and/or physically harm them. Education is needed to change the minds of those who would discriminate against and/or physically harm the innocent. Changes in the minds of racists, sexists, and others would occur by illustrating the fallaciousness of reasoning that depends on accidental qualities such as skin color, sex, religion, and so on. And, morality is needed to change the hearts of those who would discriminate against and/or physically harm the innocent. Changes in the hearts of racists, sexists, and others would occur through the tireless, agape-filled efforts of those working toward establishing the beloved community.

King's *beloved community* requires the establishment of "a worldwide fellowship that lifts neighborly concern beyond one's tribe, race, class, and nation" (King 1986, 632–633). To achieve such a community, individuals must accept and act according to the demands of agape and reprove those who fail to do likewise.

Eric D. Smaw

See also Jesus; Social Justice

References and Further Reading

King, Martin L., Jr. 1986a. "An Experiment in Love." In *A Testament of Hope*, ed. James Washington, 16–20. New York: HarperCollins.

King, Martin L.. Jr. 1986b. "The American Dream." In *A Testament of Hope*, ed. James Washington, 208–216. New York: HarperCollins.

King, Martin L., Jr. 1986c. "The Power of Nonviolence." In *A Testament of Hope*, ed. James Washington, 12–15. New York: HarperCollins.

King, Martin L., Jr. 1986d. "Where Do We Go from Here: Chaos or Community." In *A Testament of Hope*, ed. James Washington, 632–633. New York: HarperCollins.

Betrayal

Betrayal is the violation of some obligation imposed by nature, by an external authority, or by oneself. In Jewish, Christian, and Islamic contexts, the opportunities for betrayal are many, given the enumerated legal codes that outline one's ethical obligations to family, neighbors, and community. Betrayals of these obligations, and of special religious vows, are often represented not merely as betrayals of those to whom one is obligated, but to the God who institutes or grounds the obligation. Confucian religion emphasizes a primary duty to family and state as obligatory, along with honoring elders and leaders. These social-religious obligations bring shame and deprivation of social and familial station to the one who would betray family, country, or honor.

The most central and purely religious form of betrayal is the betrayal of God, or that which is the highest religious value—country, family, ancestors, honor, and so forth. For many

Christians, two figures loom large as figures of such a betrayal—Satan and Judas Iscariot. Nearly two millennia of Christian teachings represent them largely in light of their betrayal of a God known by them directly. Satan, once among the highest in the angelic hierarchy, violently betrayed God through his own pride, and along with those who followed him, was cast down from heaven. Judas, the close confidant and disciple of Jesus—the incarnated God of the Christian faith—sold him to his enemies for a bit of silver. Dante represents these two figures suffering together in his *Inferno*, where Satan is found frozen up to his waist in the center of the lake—prison of all traitors, his claws and one of his mouths viciously mauling Judas. Relegating traitors to the deepest of hell's circles, Dante captures the seriousness with which Christianity, and indeed many religions, judges betrayal.

Another expression of betrayal of religious values is apostasy, defined as the abandonment of one's religion for another without any coercion. The Qur'an presents apostates as facing the wrath of Allah and grave punishment. They will be cursed by Allah, as well as by angels and humankind, will have no rest, and know nothing of divine providence (Sura 3:86–91). The presentations of apostasy in the Qur'an have sometimes been interpreted in Islamic regimes or theocracies as warranting making apostasy a crime deserving capital punishment, although certain liberal Muslim scholars view such interpretations as against the spirit of Islam.

During the Inquisition, the Church practiced the torture of apostates until they recanted their conversions, even while using the same method to convert members of other faiths. Jewish thinkers under medieval Islamic rule fiercely debated the status of apostates, including those who were forced to convert; some felt that they ought to have chosen death rather than convert. Others, like Maimonides, taught that forced converts were to be considered part of the community, but that it would be better to flee the persecution than pretend conversion.

Modern totalitarian regimes treated converts to theistic faiths in a manner akin to apostates, as instanced by the on-and-off persecutions of Christians in China. Religions like Confucianism, which place social order and family bonds at the center of religious and moral life, see betrayal of relationships as the most serious religious betrayal. Confucianism teaches that there are five relationships that are paramount, the violation of which constitutes a serious betrayal: father–son, ruler–minister, husband–wife, older–younger brother, and friend–friend. With the exception of friends, these are exclusively concerned with the maintenance of family and state structure. In such a hierarchical system, religious betrayal, family betrayal, and treason become indistinguishable and the taboos against each become mutually reinforcing. The consequences of betrayal are estrangement, perhaps the worst of all punishments in such a family-oriented cultural milieu.

In theistic faiths, too, the betrayal of family, state, or friends, as well as any other divine obligation, is a serious offense. A primary example is the betrayal of a spouse in adultery. An almost universal taboo, adultery takes on additional, serious dimensions because marriage is seen as a holy contract or a divinely cemented union. Adultery becomes more than a violation of spousal and societal obligation. In Judaism, it is a violation of legal norms and holiness, as well as an affront to the One who enjoined the Law. According to Muslim religious law, adultery is an offense against God punishable by death. In Christianity, it represents a violation of a bond instituted by the incarnate God and a direct affront to His person, a sin against God and neighbor.

The full gamut of behavior that violates legal norms or constitutes sin is a betrayal of religious obligation, and sacred religious texts are dotted with accounts of such violations and the evils that befall the wrongdoer, as reflected in the Psalmist's prayer: "O Lord God Almighty, the God of Israel, rouse yourself to punish all

the nations; show no mercy to wicked traitors" (Psalm 59:5, King James Version).

In these prophetic traditions, it is not only individuals who are accountable for betraying divine injunction, but also institutions, including the state. This is reflected as clearly in Christian prophecy, such as in Revelations' veiled critique of Roman imperialism, as it is in Hebrew prophetic theologies—especially in Jeremiah's, which recounts the tribulations of Israel as punishment for straying from God's path. Even religious institutions are criticized for betrayals of their obligations. This can be seen starting with the ancient prophet Isaiah, who declaimed in the name of God, "Bring no more vain oblations . . . it is iniquity, even the solemn meeting" (Isaiah 1:13, King James Version), down to modern critics, who find in the rhetoric and acts of religious fundamentalists the betrayal of the principles on which those religions are founded.

From apostasy to individual sin, to the failure of religious institutions, religious and social sensitivities to betrayal remain intimately joined in public discourse, whether explicitly acknowledged, as in Confucian society, or implicitly, as in western democratic societies.

James Allen Grady

See also Adultery in Buddhism; Adultery in Christianity; Adultery in Hinduism; Adultery in Islam; Adultery in Judaism; Confucianism; Hebrew Bible; Jesus; Qur'an

References and Further Reading

Alighieri, Dante. 1981. *Inferno: A Verse Translation*. Translated by Allen Mandelbaum. New York: Bantam Books.

Bromley, David G. 1998. *The Politics of Religious Apostasy: The Role of Apostates in the Transformation of Religious Movements*. Westport, CT: Praeger Publishers.

Kutcher, Norman. 2000. "The Fifth Relationship: Dangerous Friendships in the Confucian Context." *The American Historical Review*. [Online article or information; retrieved June 14, 2007.] www.historycooperative.org/journals/ahr/105.5/ah001615.html.

Maimonides, Moses. 1993. *Epistles of Maimonides: Crisis and Leadership*. Translated by Abraham Halkin. Philadelphia, PA: Jewish Publication Society.

Saeed, Abdullah. 2004. *Freedom of Religion, Apostasy, and Islam*. Burlington, VT: Ashgate Publishing.

Bhagavad Gita

The Bhagavad Gītā is one of the most widely known and read philosophical sacred texts of India, and in all of Asia. It is a 700-verse tract of text extracted from the greater epic poem, the Mahābhārata. Scholars date the text in its present form anywhere from 500 BCE to 200 CE, and traditional dating of the events described in the text is as old as 3000 BCE. The Bhagavad Gītā is fundamentally about the divinity's love for humans and the human love for the divinity. The two words in the given title of the work mean "the Song (Gītā) of the Beloved Lord (Bhagavad)." The text is not a song in a literal sense, but a song of divine love issuing forth from the heart of the divinity.

The work consists mostly of a dialogue between the princely general, Arjuna, and the supreme Lord as Krishna, playing the role of his charioteer. The text is primarily an intimate dialogue between Arjuna and Krishna that arises out of Arjuna's inner conflict, which corresponds to the outer conflict of war that is about to ensue between two factions within a kingdom. The conflict that Arjuna faces is that he must fight a battle against an opposing army containing those whom he loves, such as friends, blood relations, and even great teachers. Arjuna's conflict is to reconcile how he can fight those whom he has loved. Yet he must fight this war to protect the innocent from harm and restore peace and goodness to the kingdom his father once ruled. It is this dilemma that causes Arjuna to turn to Krishna in the first chapter. By the start of the second, and throughout most of this eighteen-chapter

work, Krishna offers his teachings in the form of love, consolation, and enlightened counsel.

The foundational theme for the entire Gītā is most dramatically established within the opening verse and presented as the king's inquiry: "How did they act, O Sanjaya?" This question reveals the major theme of *action* around which the teaching of the Bhagavad Gītā revolves: How do we act in a world of suffering and despair? The Gītā's ultimate teaching, or response to the question of how souls should act in this world, is that souls should at all times and in every circumstance *act out of love*. By hearing Krishna's call to love, Arjuna's conflict leads him to discover, first, a more elevated state of consciousness; then, an inner state of transcendence; and finally, a state of eternal freedom in which his heart can love God and consequently all beings, fully. From this newly found position of fortitude and love, Arjuna is prepared to act, even to fight, in a state of full-heartedness.

Krishna is the divinity of supreme love. Wherever Krishna's words are introduced throughout the Gītā, the epithet *Bhagavān* appears. The name indicates the one from whom love comes and the one who is the most beloved for souls. It also means the supreme being who contains or possesses all souls as his *bhaktas* ("devotee," or more literally, "one who has offered one's heart [to the divinity]"). Metaphysically speaking, the Beloved Lord already possesses souls and loves souls unconditionally, yet he yearns for our hearts to turn toward him, to love him, a desire he expresses through his *Gītā*, or song of love. *Bhakti*, then, refers to the *Bhagavat* and the *bhakta*, and the yoga of *bhakti* (Sanskrit for "devotion"), or the yoga of "offering one's heart to the supreme divinity," the ultimate and perfect conjunction of *Bhagavat* and *bhakta*, achieved through the mutual offerings of love intimately shared between them.

Krishna's love call is most evident in his exhortations to "love" him and "come to" him. First and foremost, Krishna desires that souls "offer their love" to him, "to offer love to the divine." Krishna also speaks of "worshipping" him, "sacrificing" to him, "praising" and "honoring" him, and "acting out of reverence" for him. Krishna describes souls who have "offered their lives" and who are devoted to him. The sheer quantity and pervasiveness of these exhortations convey Krishna's ardent desire for the love of souls. This divine yearning is further expressed in exhortations that invite—even entreat—souls to come to him. Indeed, Krishna explains at least twenty-three times the ways in which souls may come to him.

Krishna is a generous deity who even goes so far as to fortify the faith of souls who worship other lesser divinities:

> Whoever, with faith,
> has offered love
> to whatever form that
> person desires to worship—
> Upon every such person,
> I bestow this
> immovable faith.
> (Bhagavad Gītā 7:21)

Krishna's openness to the numerous paths by which souls can approach him is an expression of his inclusiveness, as well as his unwavering love:

> In the way they offer
> themselves to me,
> in just that way
> I offer my love
> to them reciprocally.
> Human beings
> follow my path
> universally,
> O Paartha.
> (Bhagavad Gītā 4:11)

Here, Krishna's words are gentle and accommodating. The divinity's acceptance of all souls is confirmed. Krishna loves souls in whatever ways they are able to love him, directly or

indirectly. Although Krishna states that he loves all souls equally, he feels especially close to those who offer their hearts directly to him:

> I am the same
> toward all beings;
> no one is either hated
> or dearly loved by me.
> Yet those who,
> with an offering of love,
> offer their love to me—
> they are in me
> and I am also in them.
> (Bhagavad Gītā 9:29)

In this verse Krishna declares, perhaps surprisingly, that no one is dearly loved by him. This impartiality describes Krishna's manifestation as the Lord within the hearts of beings. Yet in several other verses Krishna states that those who have offered their hearts to him are indeed dearly loved by him.

The most dramatic expression of Krishna's love for souls is revealed in the following verse in the concluding portion of the text:

> Hear still further
> the greatest secret of all,
> my supreme message:
> "You are so much loved by me!"
> Therefore I shall speak
> for your well-being.
> (Bhagavad Gītā 18:64)

This greatest secret of all is now revealed: "You are so much loved by me!" The simple message here is that the divinity passionately loves souls. These few words constitute the very essence of the song, or "Gīta," of the Beloved Lord. Every verse in the Bhagavad Gītā thus revolves around these words. This ultimate statement establishes the tone of the entire text, the inner intention of the author, and the controlling principle for understanding the text. No other statement in the Gīta receives such attention.

Following this greatest secret, Krishna urges souls to love him and to come to him since they are "dearly loved" by him, further reinforcing his message:

> Be mindful of me
> with love offered to me;
> sacrificing for me,
> act out of reverence for me.
> Truly you shall
> come to me—
> this I promise you,
> for you are dearly loved by me.
> (Bhagavad Gītā 18:65)

This verse reveals that the best possible response of souls to Krishna's greatest of all secrets is *bhakti*, the love offered by the soul to the supreme divinity. *Bhakti* is not merely a means to reach the divine, but is itself the perfection of all other means for attaining an intimate connection with the divinity in yoga.

At its highest level, yoga is the soul's intimate connection with the divine through the heart. For the divine, yoga is the various manifestations of itself that embrace souls: the all-pervading, imperishable Brahman; the presence of divinity in the beautiful and sublime in this world; the powerful and spectacular *Vishva Rupa*; the supreme Self dwelling in the hearts of all as the *Purusha*; and the supreme personal divinity, Krishna, also called *Purushottama*, the ultimate Person, or *Yogeshvara*, the supreme Lord of Yoga, or *Bhagavān*, the Beloved Lord—the most intimate deity for the loving devotee. Through these divine manifestations the supreme divinity is revealed to souls or concealed from souls according to their desire or lack of desire to come to him, to unite with him.

According to the Gītā, yoga is not a reclusive meditation in some distant mountain hermitage—rather, the hermitage is found within one's heart, and in the hearts of others. The ultimate yoga for souls is to attain a state of full-heartedness—a heart that offers itself in

unremitting, unconditional love in response to the divine yearning, the greatest secret of all, pronounced as "You are so much loved by me."

Graham M. Schweig

See also Bhakti; Divine Love in Hinduism; Krishna; Nature in Hinduism; Sacrifice in Hinduism; Yoga

References and Further Reading

Parrinder, Geoffrey. 1982. *Avatar and Incarnation: A Comparison of Indian and Christian Beliefs*. New York: Oxford University Press.

Schweig, Graham M., tr. 2007. *Bhagavad Gita: The Beloved Lord's Secret Love Song.* New York: HarperCollins.

Bhakti

Love is a cornerstone of bhakti, aptly describing the profound emotional commitment a devotee makes to God or to a guru, yet bhakti is not an idealized love; it is a love that is ever inflected with ordinary human experience.

Bhakti is often glossed as the Sanskrit word for "devotion," which speaks to the centrality of its emotional aspect, but tends to obscure the depth of thoughtfulness that characterizes the bhakti path (*bhaktimārga*), from Arjuna's seemingly endless questions to Krishna on the true nature of God and humankind in the Sanskrit classic, the Bhagavad Gītā (ca. 200 BCE–200 CE), to the literary skill of the famous classical bhakti poet-saints in the regional languages of India (ca. seventh to sixteenth centuries CE), including Cuntarar, Mahādevī Akka, and Nammālvār from south India, and Mīrābaī, Kabīr, and Sūr Dās from north India.

Although historically bhakti did seem to spread from south India, where poet-saints extolled it in the seventh century, to north India, where poet-saints sang of it in the sixteenth century, bhakti is better characterized as a religious perspective than a social movement, for it has multiple centers. Bhakti was and is an influential perspective; it never became an official school or sect (*sampradāya*) with a uniformly established leader, beliefs, and practices. It is found across the sectarian lines of the worship of Śiva, Viṣṇu, and the Goddess within Hinduism, and it is highly developed in both Hinduism and Sikhism. Bhakti is a structural possibility in many theistic religious traditions, for example, Christian devotionalism and Islamic Sufism. New research indicates that bhakti is an established mode in nontheistic traditions, such as Jainism, in which bhakti is directed toward the Jinas and gurus, and in Buddhism, centering on the bodhisattva figure.

The bhakti perspective celebrates unity within diversity, affirming both. The center of bhakti is the human heart; its thesis is that all human hearts have the capacity to experience love of God. Bhakti describes the human response to God. Significantly, many of the Indian languages use the same word for heart and mind, underscoring both the emotional and intellectual practice of bhakti. The capacity for love of God is not determined by caste, gender, or class, but bhakti traditions do acknowledge that the conditions of embodiment will inform an individual's experience and expression of bhakti. Bhakti thus has the elasticity to celebrate a considerable diversity in terms of who is participating in the path, the nature of the divinity who is worshipped, and the practices of worship.

Bhakti's celebration of unity in diversity thus allows for a plurality of perspectives. For example, there is considerable diversity in the way authors of bhakti literature envision God: Some view God as having attributes (*saguṇa*), such as Mahādevī Akka's imagination of her lord as her lover who is "white as jasmine." Others imagine God without attributes (*nirguṇa*), such as Gurū Nanak, whose poetry encourages humankind to ponder the divine name. The climactic eleventh chapter of the Bhagavad Gita posits a relationship between

the formless and formed aspects of God, foregrounding Arjuna's human response.

There is also a diversity of perspective in terms of the love of God that is possible in bhakti. Using the model of human relationships, the bhakti authors imagine diverse human stances with respect to God. One such relationship is that of child to parent; for example, the child saint Campantar received the milk of knowledge (*jñāna*) from the breast of Goddess Umā. This relationship can also be imagined as that of servant to master; for example, St. Appar speaks of his desire to serve the Lord fully at all times. Another relationship is that of friend to friend; for example, St. Cuntarar both teased and argued with the Lord in what seemed at times a battle of wills. Bhakti can also be envisioned as the love of a parent to a child. The most famous example of this type of relationship would be devotees' love for the baby Krishna, such as is found in the poetry of Sūr Dās. Beloved to lover is yet another type of relationship that finds expression in bhakti. The poetry of Sūr Dās, Mīrābaī, Āṇṭāḷ, and Mahādevī Akka is passionate in nature, in the sense of a love that is imbued with the self-sacrifice of renunciation rather than self-interest. The famous Sanskrit text, Jayadeva's *Gītagovinda* (twelfth century), extols the love between Rādhā and Krishna.

The preponderance of female poets in the category of love poetry raises the issue of gender. Whereas female bhakti poets do not always speak in a bridal voice—Kāraikkāl Ammaiyār and Lallā are notable exceptions—they most frequently do, and in fact, male poets such as Kabīr, Sūr Dās, Appar, and Nammāḷvār at times take on a female voice in their poetry. The bhakti poets all spoke a language of love, so there is considerable overlap in their poetic expressions; however, it is important to understand that the audience comes to the poetry knowing the hagiographies of the bhakti saints, for writing the biographies of the bhakti saints has been a major literary activity since medieval times. The bodies of the poets inscribe their poems in public consciousness. Moreover, through the hagiographies many categories of people are represented as bhakti saints, though they may not be authors—untouchable, brahmin, princess, merchant, hunter, and housewife, to name but a few, are represented as leaders in the bhakti biographical literature.

Bhakti's emphasis on the embodiment of the saints validates the devotional practices of ordinary devotees. The extensive bhakti literature insists that the path is open to all, a perspective that informs current expressions of bhakti through a variety of widely practiced participatory devotional activities, including the singing of devotional songs, ritual worship, and pilgrimage.

Karen P. Pechilis

See also Bhagavad Gita; Bliss; Divine Love in Hinduism; Food in Hinduism; Goddesses in Hinduism; Gods in Hinduism; Jainism; Krishna; Spiritual Discipline in Hinduism

References and Further Reading

Cort, John. 2002. "Bhakti in the Early Jain Tradition: Understanding Devotional Religion in South Asia." *History of Religions* 42 (1): 59–86.

Cutler, Norman. 1987. *Poems of Experience*. Bloomington: Indiana University Press.

Hawley, John Stratton. 2005. *Three Bhakti Voices: Mirabai, Surdas and Kabir in Their Time and Ours*. New York: Oxford University Press.

Hopkins, Thomas J., Frederick M. Smith, William Jackson, Lance Nelson, Neal Delmonico, Katherine Young, Francis Clooney, Graham M. Schweig, and Eric Huberman. 1998. "Bhakti." Special issue, *Journal of Vaiṣṇava Studies* 6 (1).

Narayanan, Vasudha. 1999. "Brimming with Bhakti, Embodiments of Shakti: Devotees, Deities, Performers, Reformers and Other Women of Power in Hinduism." In *Feminism and World Religions,* edited by Arvind Sharma and Katherine Young, 25–77. Albany, NY: SUNY Press.

Pechilis, Karen Prentiss. 1999. *The Embodiment of Bhakti*. New York: Oxford University Press.

Sharma, Krishna. 1987. *Bhakti and the Bhakti Movement: A New Perspective*. New Delhi: Munshiram Manoharlal Publishers.

Vallely, Anne. 2002. *Guardians of the Transcendent: An Ethnology of a Jain Ascetic Community*. Toronto: University of Toronto Press.

Zelliot, Eleanor, and Rohini Mokashi-Punekar, eds. 2005. *Untouchable Saints: An Indian Phenomenon*. New Delhi: Munshiram Manoharlal Publishers.

Birth in Hinduism

According to Hindu tradition, physical birth is one of a series of life-cycle events, beginning with conception and ending with death, that define a human life. Although these events can occur by themselves, Hinduism associates them with specific ritual acts, collectively referred to as *samskāra*, a word that literally means "making complete." It is through these life-cycle events that a person becomes a full-fledged member of the Hindu community. Hindu ideas about birth are also deeply affected by the belief in transmigration, since it means that an individual may undergo a nearly endless series of rebirths. This idea is pervasive in India, appearing also as a key element in the Buddhist and Jain traditions.

The Hindu cosmos is populated by gods and men. Both are born, but men alone die. In the early Vedic mythology—Vedic refers to a culturally dominant form of Indian religion, ca. 1500–500 BCE, the main principles of which fed the development of the later Hindu tradition—there are numerous references to the birth of the gods. The details are often shrouded in mystery: Indra, the warrior god, emerges in hero fashion from his mother's side. The fire-god Agni is variously said to be born from the earth, the sun, or the cosmic waters, as well as more prosaically from the firemaking drill itself—the two sticks that produce the fire and are identified as his father and mother.

One prominent and pervasive myth ascribes the birth of a number of important Vedic gods to a primordial divine being, Aditi. After giving birth to seven gods, Aditi brings forth the mysterious figure of *Mārtāṇḍa*—a Sanskrit word that suggests a lifeless egg—that she throws away. *Mārtāṇḍa* differs from his siblings—the seven gods who precede him in birth—for of him alone it is said he "would in turn beget offspring and then soon die" (Doniger 1981, 39), identifying him as either the first man or perhaps the progenitor of the human race. The message is clear: Unlike the gods, men are born to die. That they bear offspring—which, after the primordial phase of creation, the gods do not—symbolizes their death as well as their continued life.

The desire for progeny is a prominent theme in Indian literature. In the earliest texts, progeny are—along with cattle, land, long life, and freedom from illness—one of the "goods of life" supplicants hope to win from the gods. In one Ṛgvedic prayer (ca. 1400 BCE), the gods are asked to ensure that a new bride brings forth offspring, and in other prayers they are asked to prepare the womb, set the embryo in it, and protect it during pregnancy and at birth from maladies of "evil name." Sons are highly esteemed; the authors of the *Atharvaveda* (ca. 1200 BCE) describe how sons are obtained by placing the male seed into the woman, but also implore the gods to place a male embryo into the womb. In this same text, there is a prayer asking the gods' assistance in birth, to loosen the woman's limbs as she delivers, open her birth canal, and, following delivery, help the afterbirth descend. In a later text (ca. 500 BCE), a specific ritual for the begetting of a child—in particular, a son—is described: A man should approach his wife three days after her menstrual period ends; eat a meal of rice with her, which, depending on its preparation, affects the type of child born; and then have intercourse with her while asking the gods to prepare her womb and place in it a fetus. When the woman is about to deliver, the man should sprinkle her with water and declare, "As from all sides the wind churns a lotus pond, so may

your fetus stir and come out with the afterbirth." Then, taking the child on his lap, the man says, "In this boy may I prosper a thousandfold and thrive in my own house; rich in offspring and livestock, may disaster never strike his line" (Olivelle 1998, 161).

Over the centuries (ca. 500–200 BCE), these rituals of conception and birth were incorporated into a larger series of rituals events, the *samskāras*, or life-cycle rites that carried an individual from birth, through initiation, marriage, and finally to death, and which remain current among orthodox, high-caste Hindus. Although these rites are variously enumerated, the main phases surrounding birth are: the ritual of impregnation, for which specific times are prescribed, and which is viewed as a man's sacred duty; the ritual of securing a male embryo, performed approximately in the second month of pregnancy; the ritual parting of the mother's hair in the fourth or fifth month, which protects the embryo; and the birth ritual itself, which in distinct phases seeks intelligence, long life, and strength for the child, and ends with the severing of the umbilical.

The last of the samskāras is the cremation rite, which in the Hindu worldview leads the deceased individual to another birth. In the *Brhadāranyaka* Upanisads, this process is described in physical terms: The individual becomes the smoke of the funeral pyre, rises up to the moon—where both gods and ancestors dwell—and then passes into the wind, the rain, and the plants. The individual in turn becomes food and then semen, and so gains a new birth.

Here, it is proposed that the type of rebirth an individual gains is determined by his actions (karma)—good or bad—a notion that gains widespread acceptance in the Hindu tradition. According to one Indian school of thought, the embryo is aware of its past deeds and earlier births but, "when reaching the opening of the genital organs, oppressed by the squeezing . . . he can no more remember his births and deaths and has no knowledge any more of good and bad deeds" (Deussen 1980 [1897], 643). However, the type of womb into which an individual is placed clearly reflects the nature of those past deeds—a principle that is widely accepted in Hindu thought: ". . . people whose behavior is pleasant can expect to enter a pleasant womb, like that of a woman of the Brahmin [class] . . . but people of foul behavior can expect to enter a foul womb, like that of a dog, a pig, or an outcaste woman" (Olivelle 1998, 142).

The ideas of karma and rebirth are central concepts in the other Indian traditions that developed in the late Vedic period (ca. 500 BCE), in particular, in Buddhism and Jainism. These traditions acknowledge that past and present deeds affect the conditions of the individual's rebirth and that the possible states and numbers of rebirths have a near interminable quantity—the Jains propose 8,400,000 possible types of births. The stories of the Buddha's previous births are among the most beloved of the Buddhist literary tradition. The birth, or rebirth, process was described in an early Buddhist text as requiring the confluence of three factors: the union of mother and father; the mother's fertility, based on her menstrual phase; and the presence of the being about to be reborn, called a *gandhabba*—a generic term for a "heavenly being," the exact constitution of which is not explained. The Jain texts, although widely acknowledging that rebirth can occur in any of a number of states or conditions, are silent regarding the actual process of birth.

Herman Wayne Tull

See also Death in Hinduism; Hindu Mysticism; Jainism

References and Further Reading

Deussen, Paul, tr. 1980 (1897). *Sixty Upanisads of the Veda.* Translated by V. M. Bedekar and G. B. Palsule. Delhi: Motilal Banarsidass.

Doniger, Wendy, tr. 1981. *The Rig Veda*. New York: Penguin Books.

Jaini, Padmanabh. 1980. "Karma and the Problem of Rebirth in Jainism." In *Karma and Rebirth in Classical Indian Traditions*, edited

by Wendy O'Flaherty, 217–238. Berkeley: University of California Press.
McDermott, James. 1980. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Clas-sical Indian Traditions*, edited by Wendy O'Flaherty, 165–192. Berkeley: University of California Press.
Olivelle, Patrick, ed., tr. 1998. *The Early Upanisads: Annotated Text & Translation*. Oxford: Oxford University Press.
Pandey, Rajbali. 1969. *Hindu Samskaras*. Delhi: Motilal Banarsidass.
Whitney, William Dwight, tr. 1905. *Atharva-veda Samhita*. Cambridge, MA: Harvard University Press.

Bisexuality

Bisexuality refers to a person who possesses the traits of both sexes or one who sexually desires both sexes. These two definitions highlight the multiple social meanings attached to bisexuality throughout human history and across religions. On the one hand, bisexuality can refer to physical or supernatural entities incorporating both masculine and feminine characteristics. This is especially true of pagan and neopagan religious traditions. This existentialist approach to explaining bisexuality tends to transcend gender categorization, as can be seen in the mythologies of ancient Hinduism, the deity hierarchy of Wicca, and queer theologies. On the other hand, bisexuality can refer to sexual behavior and/or sexual orientation where object choice is not limited to one specific gender. This active notion of bisexuality is often condemned in religious texts and is best viewed through the lens of the gay, lesbian, bisexual, and transgender (GLBT) movement. Scholars have yet to find general consensus on how to classify bisexuality and its place in a world where gender operates as a principal organizer of love. The beginning of the twenty-first century finds defining bisexual love as a very complicated task.

Possessing Traits of Both Sexes

Existential bisexuality refers to a person possessing traits of both sexes. Perhaps the best-known example of an entity possessing male *and* female spirits is the *berdaches*, now referred to as two-spirit people, of indigenous North American tribes. This is a difficult concept for many people to grasp because in Western civilization gender consists of two mutually exclusive poles, male and female. If you are one, you cannot be the other. This is not the case for indigenous American people—gender is more about balance than difference. Women are viewed as manifestations of the female divine and men represent the male divine, and the two come together to make the whole. Since religion and spirituality form the foundation of indigenous cultures, two-spirit people are held in the highest esteem because they embody the spectrum of divine love—their essence incorporates the wholeness of the divine itself. Two-spirit people maintain distinct social roles within the group, wear both male and female dressings, and are the only tribe members able to preside at certain ceremonies.

A similar form of existentialist bisexuality can be seen in some traditions within Hinduism. Believing that cooperation between the two sexes is paramount to spiritual wholeness, each person's soul is likened to the godhead. In this way, human souls are bi-gendered. Sexuality is seen in many Hindu branches as being a central pathway to spiritual awakening and liberation. Tantric practices, conceptualized here as the ritual channeling of the universe's energy for self-actualization, frequently use yogic sexual engagement. These acts are performed so individuals might eventually be transformed into gods and goddesses, consolidating their genders and existing in harmony simultaneously as both male and female. Tantric denominations can also be found outside of Hinduism, including Buddhism and Jainism, and have existed in a number of countries, including China, Indonesia, Japan, and Sri Lanka.

The idea that humans can spiritually transcend gender also translates into the ability of gods to change genders for specific purposes. According to the *Mahabharata*, the revered epic poem of ancient India written circa 350 BCE, the god Vishnu transformed himself into a female enchantress called *Mohini* (illusion), to deceive demons and conquer them. Later translations have argued that Vishnu did not need the power of illusion to perform this feat. Instead, he simply tapped into the feminine aspect of the godhead, symbolized by all gods and goddesses, making such a change possible. In some circles of contemporary Wicca, the All (or supreme Godhead), exists via the joining together of the female essence of the Goddess and male essence of the Great Horned God. This trinitarian model is similar to Christianity's Holy Trinity, and in fact predates it. Beneath the All, Goddess, and Great Horned God are sets of gods and goddesses, such as Greek and Roman pantheons, in which many characters possess properties of both sexes.

The connection between these religious narratives and the concept of bisexual love is spiritual. In this sense, bisexuality exists on a spiritual dimension where love and its many physical expressions surpass the need for classification by way of gender. In the New Testament, St. Paul writes that in Christ there is neither male nor female for all is one in him. This echoes the general belief that love, in and of itself, is central to religious experience and spiritual enlightenment regardless of tradition. At the same time, the religious literature attributed to Paul is believed to have played a major role in the repression of homosexual/bisexual behavior within early Christianity and beyond.

Experiencing Sexual Desire for Both Sexes

Being actively bisexual implies that a person has sexual desire for both sexes. Most investigations into bisexuality, especially its role in religion, begin—and often end—with a historical analysis of homosexuality. To date, scholars have not been able to identify the origins of homosexuality/bisexuality, a question that continues to provoke academic and religious debate. Most scholars consider bisexuality to be socially constructed and hence contingent upon historical time frame, cultural meaning, and geographic area. In other words, bisexuality should be defined by the ways in which societies have reacted to same-sex sexual behavior, love, and societal attempts to regulate sexuality. Religious beliefs and practices reflect the greater culture and are usually important influences in the process of sexual regulation. Examples from the ancient world include ritualistic group orgies among humans in honor of the sexuality of their gods and goddesses.

Oral pagan traditions have long told the story that sexual orgies act as a critical component of worship. In the centuries between the building of Babylon and the time of Christ, pagans thought that the shorter days of winter were due to the sun god's departure. Months later when spring arrived they would celebrate the return of the sun god through banquets and orgies. Yet same-sex sexual behavior was not only a human occurrence. In Greek mythology, Zeus descends to the earth as an eagle to capture Ganymede, a beautiful human boy, so that they could be lovers on Mount Olympus. Eros, or Cupid in Roman mythology, shoots arrows of lust and love at both humans and gods. Once victims are injected with this euphoria, they are blind to gender. Sex occurs between women, between men, and between men and women all in the name of love.

A modern example of bisexuality is the global gay and lesbian religious movement and its effects on other religious institutions. Intrinsic to today's dialogue between religion and sexuality that was not present in the ancient world is sexual orientation. Like the love expressed through sexual behavior, sexual orientation is dependent on gender to exist as a social label. The new queer movement, which began in the late twentieth century, focuses on

deconstructing sexual orientation and the relevance it has to human interaction and intimate relationships. Queer theology was born from this attempt to liberate human sexuality and has had a significant impact on the way that various religions deal with homosexuality/bisexuality.

Queer theologies are becoming more common each year and at the heart of these messages is love. In part, the existence of GLBT religious explanations of love stems from the rejection of nonheterosexual identities by other religions. The orthodox communities of Christianity, Judaism, and Islam believe that love cannot be found in sexual desire or behavior when geared toward members of the same sex. Using scriptural passages from their respective canons—New Testament, Torah, and Qur'an—these religious traditions teach followers that homosexuality/bisexuality is sinful in the eyes of God. Queer theologians believe that these interpretations create and promote sexual oppression. They contend that rather than being rejected by God, GLBT individuals enjoy a unique relationship with God. Moreover, bisexuality in particular represents God's love most effectively because it is not hindered by gender preference. Finally, queer theologies illustrate that bisexuality may be the penultimate revelation of human love because it transcends not only gender, but sexual orientation as well.

Joshua Grove

See also Gods and Goddesses in Greek and Roman Religions; Homosexuality in Buddhism; Homosexuality in Christianity; Homosexuality in Hinduism; Homosexuality in Islam; Homosexuality in Judaism; Lesbianism in Buddhism; Lesbianism in Christianity; Lesbianism in Hinduism; Lesbianism in Islam; Lesbianism in Judaism; Neo-Paganism

References and Further Reading

Angelides, Stephen. 2001. *A History of Bisexuality*. Chicago: University of Chicago Press.

Cantarella, Eva. 1992. *Bisexuality in the Ancient World*. New Haven, CT: Yale University Press.

Comstock, Gary David. 1993. *Gay Theology without Apology.* Cleveland, OH: Pilgrim Press.

Conway, D. J. 2001. *Wicca: The Complete Craft*. Berkeley, CA: The Crossing Press.

Doniger, Wendy. 2005. "Bisexuality in the Mythology of Ancient India." *Diogenes* 52 (4): 50–60.

Hubbard, Thomas, ed. 2003. *Homosexuality in Greece and Rome: A Sourcebook of Basic Documents*. Berkeley, CA: University of California Press.

Machacek, David W., and Melissa M. Wilcox, eds. 2003. *Sexuality and the World's Religions*. Santa Barbara, CA: ABC-CLIO.

Smith, Mark D. 1996. "Ancient Bisexuality and the Interpretation of Romans." *Journal of the American Academy of Religion* 64 (2): 223–256.

Bliss

Bliss refers to a state of ecstatic happiness, a perfect and exalted state of joy and love. It also refers to a state of contentment oblivious to any problems or suffering.

The term "bliss" is associated with the words "blithe" and "bless." Blithe refers to happiness—the person in this state is joyful and gay. Bless refers to religious consecration—especially with blood, as in the French verb "blesser," meaning to wound; it means to hallow or sanctify. The state of a person who is blessed is beatitude—the loving joy that arises from salvation.

Bliss may be associated with time and space. Times of bliss are usually in the future—the Rapture, the Millennium, the Messianic Age—though they may also be in the past as in the Golden Age of mankind described by Hesiod and Ovid; the Hindu *Krita Yuga*; and the Garden of Eden. Bliss may also refer to the places in which such states are experienced, such as the heavens of mystical Christianity and Kabbalistic Judaism, the Garden of Allah, the *Jodo*

Shinsu Pure Land, Vaishnavism's eternal *Vrindavana*, and the Shaivite *Kailash*.

In the secular world, the word "bliss" may be used broadly to denote any form of happiness. It is used primarily in romantic love, in which the love object is idealized as a perfect being, and the lover is in a blissful state of intense love. Romantic love prevails in the courtly love tradition of Europe, but love poems reflecting this kind of love can also be found in ancient Egypt and India, and in Chinese poems of separation and loss. Additionally, bliss may describe new love, especially the love of a new mother for her infant.

The term "bliss" is more often used in relation to religious love. The Sanskrit term *premananda* literally means the "bliss of love," which is based on selfless love (*prema*) rather than selfish and sensual love (*kama*). Historically, blissful love has been ascribed to Mahayana bodhisattvas, Catholic saints, and Sufi Pirs. However, the term is also used to describe the experience associated with two other religious states—divine wisdom and mystical union.

States of bliss are described in the greatest detail in three types of Hinduism: Vedanta, Tantra, and Bhakti. In the form of Vedanta known as *Advaita* or nondual Vedanta, the state of bliss arises from union with *Brahman* —the ground of being or Ultimate Reality. When the individual self or *jivatman* merges with the ultimate Self or *paramatman*, the individual merges with the universal as the drop of water flows into the sea. The resulting state of freedom and liberation is described as *satchidananda*—the state of perfect truth, pure consciousness, and ultimate bliss. Satchidananda is the highest attainment of the human spirit.

In the Tantric traditions, bliss is the result of union, which occurs on multiple levels. According to the philosopher Abhinavagupta, there are seven levels of bliss (*ananda*): innate bliss, transformative bliss, supreme bliss, bliss of *Brahman,* great bliss, consciousness bliss, and bliss of the world. Among the Bengali Tantric Bauls and Sahijiyas, God is found in bliss of love, and life is the carnival of love on the playground of the earth. Love causes the *tantrika* to be dazzled by the rays of divine beauty, which are like lightning in the clouds. In the West, Tantra is often associated with sexual bliss; in the Hindu tantric traditions, sexuality is only one dimension of a union that is complex and unites worlds and universes.

The states of bliss associated with love appear most strongly in the devotional or Bhakti traditions of Hinduism, in which the devotee loves the god or goddess intensely. In the Vaishnava tradition (which worships the god Vishnu), there are five traditional relational moods or *bhavas* of love: god as master and devotee as slave; god as friend and devotee as friend; god as child and devotee as parent; god as beloved and devotee as lover; and when both are realized as ultimately identical, sharing their identities. In the Shakta tradition of goddess worship, the *bhavas* are similar, except that the goddess may take on the role of the mother and the devotee that of the child.

In the Gaudiya Vaishnava school of Bengali Bhakti, the ideal state for the devotee is a blissful state of love that echoes the passion of Radha—the god Krishna' s beloved and perfect devotee, his *Hladini Shakti*, or power of bliss. In her most intense state of love, which is called *Mahabhava*, she experiences all states of passionate love simultaneously, including sorrow at the absence of the god and joy at his presence. By sharing in Radha's love, which is ever-new, the devotee gains an eternal future in Krishna's paradise of Vrindavana. One way that the devotee may do this is to take on a female soul, even if the devotee is physically male. Whereas the Gaudiya ideal is eternal romantic love, the Bengali Shakta ideal is eternal mother–child love, and the Shakta devotee looks forward to a joyful eternal life in the arms of a blissful mother.

In Buddhism, the *Theravada* tradition emphasizes individual knowledge and liberation,

while the *Mahayana* tradition stresses love and compassion. The ideal Mahayana figure is the *bodhisattva*, the person on the edge of liberation who steps back to help a suffering world. The love of the bodhisattva is both blissful and sorrowful, for he or she recognizes the tragedy of the world, but also the joy of its salvation. There are many schools of Mahayana, and one that speaks of bliss is the Jodo Shinshu or Pure Land form of Buddhism. According to this tradition, Amida Buddha created a Land of Bliss or Pure Land in which all beings may attain perfect enlightenment. Amida did this because of his great and compassionate love for all beings. In *Vajrayana* Buddhism, bliss is found through experience of the Clear Light of the Void, as well as within the earthly world, the world of bliss (*Sambhogakaya*), and the world of liberation. The bliss world is the place of union of opposites—the set of meditative states through which the practitioner passes on his or her way to liberation.

In Judaism, bliss is found in the Hasidic and Kabbalistic traditions. The ideal is to love God with all of one's heart and soul, to obey him and his commandments. We see *devekut*, the cleaving to God in which he is present at all times as recognition of God's glory and greatness. In Kabbalah, there are blissful visions of divine splendor and ascents to God's throne. God is recognized through his female presence (*Shekhinah*), and this presence may dwell with the Kabbalist. He may experience God's divine glory (*kavod*), and learn the secrets of creation and emanation, or become part of God's action in history. In Hasidism, bliss comes through song, dance, and love of God and mankind, which opens the gates of heaven. The intense love of the *tzaddik* may also cause an elevation of the soul, in which he may call upon God for mercy toward mankind, and his states of love may be shared with his community. The ideal is a life of fervor and exalted joy in the present, rejoicing in God's blessings and recognizing the holiness of mankind.

In Christianity, bliss may involve such visionary experiences as being caught up in the third heaven, hearing words in paradise, undergoing transformation in Christ, and becoming a new creature. There is the bliss of exaltation and glory, being risen with Christ and sharing his divine love. In Eastern Orthodoxy, the process of deification or *theosis* allows the person to share in the light and love and energies of the Trinity, participate in God's glory, and gain perfection through love and the fire of grace. In Catholic mysticism, the saints speak of the marriage of the human soul and the Word, the bliss that occurs through conformity of the soul in the union of divine love, and the role of soul as bride to God. Among Protestant charismatics, there is bliss in the gifts of the Holy Spirit. The goal is perfect love, with God's love communicated through the soul.

In Islam, bliss is found in the mystical Sufi traditions. It comes through appreciation of God's beauty and mercy. Beauty and love are like body and soul, and awareness of them can transform the human soul into light and allow its ascent to the one who is Truth and Unity. God is love, lover, and beloved. The blissful conditions are earthly love (*'ishq*), in which one sacrifices all for God; the state of *fana*, in which the person experiences divine love-madness; and the state of *baqa*, the state of stable perfection before God, which balances the madness. This love is shown in the story of Laila and Majnun, in which Majnun so loved Laila that the world was transformed into her image, and he lived in blissful madness surrounded by her presence. Her image eventually became that of Allah, and Majnun's love of a human woman was transformed into love of God.

Bliss may arise from human or divine love, and may also come from spiritual knowledge and mystical union. It is a state of joy, and a sign that the person's experience is true and legitimate.

June McDaniel

See also Bhakti; Bodhisattva; Catholic Mysticism; Happiness; Hasidism; Jesus; Kabbalah; Krishna; Lover and Beloved in Sufism; Protestant Mysticism; Shekhinah; Sufism; Tantra

References and Further Reading

Buber, Martin. 1975. *Tales of the Hasidim: The Early Masters*. New York: Schocken Books.
Capps, Walter Holden, and Wendy M. Wright. 1978. *Silent Fire: An Invitation to Western Mysticism*. San Francisco: Harper and Row.
McDaniel, June. 1986. *The Madness of the Saints: Ecstatic Religion in Bengal*. Chicago: University of Chicago Press.

Bodhisattva

According to Buddhism, a bodhisattva (literally, "awakening being") is a being who is on the path to the unsurpassed, complete, and perfect awakening of a buddha (a person who has achieved full enlightenment). And insofar as a buddha is understood to be characterized by unbounded compassion, a bodhisattva is one who is on the path to developing the highest form of compassion for all sentient beings. Whereas the term "bodhisattva" is used across Buddhist traditions with the sense given here, the reference of the term differs between Mahāyāna and non-Mahāyāna forms of Buddhism (labeled *Hīnayāna* or "Inferior Vehicle" by Mahāyānists). According to non-Mahāyāna forms of Buddhism, the term is primarily used to refer to the previous rebirths of the Buddha Śākyamuni (the historical buddha, Gautama Buddha, born Siddhārtha Gautama). Although Mahāyānists agree with this usage of the term, they also use the term to refer to any being who has developed the intention to attain buddhahood, and because the goal of the Mahāyāna is buddhahood, the term "bodhisattva" is used to refer to Mahāyānists themselves. Indeed an alternate name for the Mahāyāna ("Great Vehicle") is *bodhisattva-yāna* ("bodhisattva vehicle").

In non-Mahāyāna forms of Buddhism—of which the only currently practiced form is Theravāda Buddhism, centered in Sri Lanka and southeast Asia—the highest goal is the attainment of *nirvāṇa*, an attainment that is understood to entail the complete eradication of passionate attachment, passionate aversion, and delusion—indeed the extinction of all the mental defilements that bind one to rebirth in saṃsāra. In Mahāyāna Buddhism—currently practiced in a variety of forms centered in East Asia, Tibet, and Mongolia—the highest goal is not considered to be the attainment of nirvāṇa, but the attainment of buddhahood—becoming a buddha oneself for the sake of all sentient beings. Indeed, Mahāyānists often criticize the Hīnayāna goal of nirvāṇa as insufficiently motivated by a concern for the welfare of other sentient beings: According to Mahāyānists, Hīnayānists are to be criticized as being deficient in compassion—a criticism that non-Mahāyānists, of course, have considered to be misguided.

Here it should be noted that the claim is sometimes made in secondary sources on Buddhism that bodhisattvas—understood in reference to advanced practitioners of the Mahāyāna—postpone or delay their own entry into nirvāṇa out of their compassionate love for all sentient beings. This is somewhat misleading. Although some Buddhist texts support the view that bodhisattvas should postpone their own spiritual attainments, this has not become the dominant account of Mahāyāna Buddhism. Indeed, according to standard Mahāyāna presentations of the path of the bodhisattva, the ultimate goal is not nirvāṇa, but the unsurpassed, complete, and perfect awakening of a buddha—in short, buddhahood itself. And according to standard Mahāyāna accounts, nirvāṇa itself is reinterpreted as "non-abiding nirvāṇa," a state wherein one abides neither in saṃsāra nor in nirvāṇa and, there-

fore, is able to reenter the world in whatever form is appropriate to aid sentient beings. Thus, on what became the dominant Mahāyāna view of nirvāṇa, a bodhisattva does not postpone or delay the attainment of nirvāṇa, but rather strives as quickly as possible to attain an alternate form of nirvāṇa—nonabiding nirvāṇa—since when this attainment is reached, one would be able to most efficaciously aid other sentient beings, motivated by a perfected form of compassion.

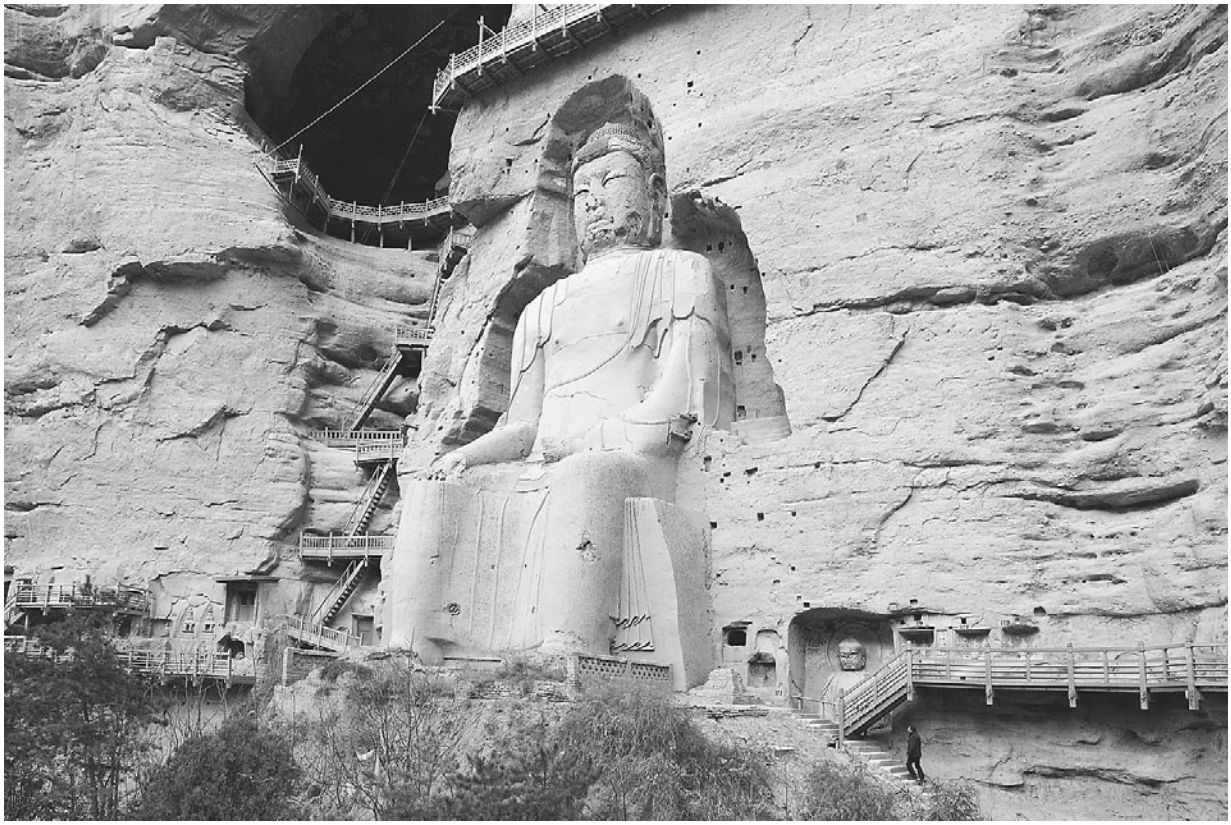
According to both non-Mahāyāna and Mahāyāna texts, a bodhisattva must cultivate a number of virtues or perfections on the way to buddhahood. For example, according to what eventually became one of the more significant Mahāyāna accounts of religious cultivation, the bodhisattva path is divided into ten stages, wherein each stage is understood to be primarily centered on the full development or perfection of a specific virtue.

These virtues, in order, are generosity, integrity, forbearance, energy, meditation, wisdom, skillful means, resolve, power, and awareness. When each of these virtues has been perfected, on the eleventh stage one attains the awakening of a buddha, and achieves buddhahood. It is worth pointing out that becoming a buddha is usually understood to be an almost inconceivably arduous process, and certain Mahāyāna texts claim that the path of the bodhisattva takes three incalculable eons to traverse. But, again, the entire path is understood to follow from the bodhisattva's vow to attain buddhahood for the sake of all sentient beings—that is, it is motivated by a bodhisattva's compassion. It should also be noted, however, that certain "shortcut" approaches might be seen in Zen (wherein sentient beings are understood to already be fully awakened buddhas); Vajrayāna (wherein the practice of tantra can shorten the path to buddhahood to one lifetime); and Pure Land forms of Buddhism (wherein rebirth in a Pure Land through faith in the Buddha Amitābha would greatly facilitate the attainment of buddhahood). These considerations should also help to correct the misleading definition of bodhisattvas as beings who delay their own spiritual attainments for the sake of others.

Although many bodhisattvas are named in Buddhist texts—many passages exist in the immense corpus of Mahāyāna sūtras, for example, that offer extensive lists of particular bodhisattvas present at a discourse of the Buddha—only certain bodhisattvas have become the focus of worship. Significant among them is Maitreya, a bodhisattva who is the focus of forms of worship in both non-Mahāyāna and Mahāyāna traditions. Maitreya is understood to be an advanced bodhisattva, currently residing in the Tuṣita heaven. According to tradition, he will take his rebirth in this world as the next buddha when the teaching established by the Buddha Śākyamuni has been completely forgotten—he will, that is, reestablish the true teaching in this world when necessary. Another significant bodhisattva is Avalokiteśvara—a bodhisattva particularly associated with compassion—who is popular throughout Tibetan and East Asian Mahāyāna Buddhist traditions; indeed, the Dalai Lama is understood by Tibetan Buddhists to be a manifestation of Avalokiteśvara. Mañjuśrī—a Mahāyāna bodhisattva associated with wisdom—and Tārā—a female bodhisattva important to many Tibetan Buddhists—are two other popular bodhisattvas.

According to the *Diamond Sūtra* (*Vajracchedikā-sūtra*), an influential Mahāyāna text, a bodhisattva should resolve that "As many beings as there are in the universe . . . all these I must lead to nirvāṇa, into that realm of nirvāṇa that leaves nothing behind. And yet, although innumerable beings have thus been led to nirvāṇa, no being at all has been led to nirvāṇa" (Conze 1973, 123).

Thus a bodhisattva should cultivate compassion for all sentient beings, although there are no sentient beings. This highlights the



Sculpture of Maitreya Bodhisattva at Bingling Si Caves, China. (Jose Fuste Raga/Corbis)

particular (and rather paradoxical) character of the compassion of a bodhisattva, which is recommended by Mahāyāna texts. The texts' statement might be viewed as exemplary of the specific contribution to religious conceptions of love that Mahāyāna Buddhism has offered. It is usually thought that the cultivation of compassionate love would require some object (whether a person, a group of persons, or the like) toward which the love is to be directed. It is standard Buddhist doctrine, however, that selves do not ultimately exist, and grasping at the false belief in the permanence of self is a fundamental hindrance to the path toward spiritual cultivation; indeed, it is even understood to be a hindrance to the development of compassion itself. Implicit in the *Diamond Sūtra*'s statement is the belief that the only way in which compassion for others can be fully realized is when the distinction between self and other is overcome, when it is understood that both "self" and "other" are nothing more than conceptual constructions with no ultimate basis in reality. According to the Mahāyāna, a bodhisattva who attains insight into the emptiness of both self and other would be able to engage in perfectly compassionate activity, no longer hindered by concepts of the agent of the activity, of the recipient, or even of the compassionate activity itself.

Mario D'Amato

See also Buddha; Compassion in Buddhism; Mettā; Spiritual Discipline in Buddhism; Tantra

References and Further Reading

Conze, Edward, tr. 1973. *Perfect Wisdom: The Short Prajñāpāramitā Texts*. London: Luzac and Co.

Dayal, Har. 1970. *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*. Delhi: Motilal Banarsidass.

Hirakawa Akira. 1990. *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*. Translated and edited by Paul Groner. Honolulu: University of Hawaii Press.
Ratnayaka, Shanta. 1985. "The Bodhisattva Ideal of Theravāda." *Journal of the International Association of Buddhist Studies* 8 (2): 85–110.
Samuels, Jeffrey. 1997. "The Bodhisattva Ideal in Theravāda Buddhist Theory and Practice." *Philosophy East and West* 47 (3): 399–415.
Williams, Paul. 1989. *Mahāyāna Buddhism: The Doctrinal Foundations*. London: Routledge.

Body in Buddhism

Meditation, which the Buddha recommended as a daily practice, is both a physical (breathing) and a mental (visualization) process. Maintaining the health of the physical body is essential for mindful spiritual practice.

According to Buddhist narratives, Siddhartha Gautama (b. 566 BCE), a prince living in the foothills of the Himalayas in what is now Nepal, left behind his royal ways at age twenty-nine and set out on a long journey, during which he sought to become conscious of the meaning and goal of earthly existence. Upon his return, the young man, now the Buddha, relayed his teachings (*dharma*) about attaining salvation (*nirvana* or *nibbana*) from earthly life to others. Much Buddhist doctrine focuses on Buddha's teachings. These reject the notions of individuality and self, which come from ego and lead to suffering (*dhukka*). His teachings also embrace the notion of not-self (*anatta* or *anatman*), holding that belief in a self—an "I"—leads to desire, and as long as there is desire, there will be suffering. It is critical to let go of the notion of self, the Buddha taught, and to realize that all beings are connected, and all states of being are impermanent. Each person will be born again and again into different bodies, both animal and human, until he or she reaches the enlightened state of emptiness. Nirvana is not a place, according to the Buddha, but rather the cessation of suffering by eliminating desire, by letting go of all attachment.

The goal of Buddhism—to reach nirvana—is to embrace nothingness. However, Buddhism has also always been highly practical. The Buddha recognized that along the journey toward nothingness there are phases of physical or material existence, such as the human and animal body (*rupa*, meaning form). During his journey, Siddhartha Gautama had lived with ascetics, and attempted to achieve enlightenment through ascetic practices—starving his body, sleeping outside without clothing during inclement weather, and otherwise depriving himself. Doing so, he found, did not lead him to nirvana. He also realized that excesses in pleasuring the body, such as gluttony or lustfulness, would not lead to nirvana. Rather than completely rejecting the physical body, he suggested that humans learn to exercise discipline over it. Thus monks (*bhikkus*) abide by restrictions on food, comfort, and personal style as part of their daily life and their journey toward nirvana.

The Five Precepts of Buddhism—refraining from taking life, committing theft, indulging in sexual misconduct, giving false speech (lying), and using intoxicants—specify physical behaviors that impede spiritual progress and hinder movement toward nirvana. There are two principal categories of experience, physical and "mental"—those less dependent on the senses and more dependent upon the mind. The two constantly interact, and the state of one affects the other in what has been described as an "intimate organic unity."

Some Buddhist doctrine describes three different stages or phases of body–mind interaction that correspond to three bodies of the Buddha: *nirmanakaya*, the historical or physical Buddha; *sambhogakaya*, a range of celestial Buddhas and bodhisattvas; and *dharmakaya*, absolute, formless nature, sometimes

called the enlightenment body or the Body of the Buddha. In the *jataka* tales, which tell stories of Buddha's different lives as bodhisattvas, characters often give parts of the bodies or even sacrifice their entire bodies for the betterment of others. Their bodies have transformative power—a jataka tale common to various Buddhist schools describes Mahasattva, a prince who gives the gift of his body to save a starving tigress. In doing so, the prince heals others by providing them with physical nourishment, and by emphasizing the ideal of the equanimity and connectedness of all beings, provides them with spiritual nourishment as well. Buddhist meditation practices encourage visualization of the body of the Buddha, and of the transformation of practitioners' own bodies into that of a Buddha—strengthening their mindfulness and furthering them toward nirvana.

Christine Su

See also Bodhisattva; Buddha; Divine Love in Buddhism; Spiritual Discipline in Buddhism

References and Further Reading

Conze, Edward. 1959. *Buddhism: Its Essence and Development*. New York: Harper and Row.

Harvey, Peter. 1993. "The Mind-Body Relationship in Pali Buddhism: A Philosophical Investigation." *Asian Philosophy* 3 (1): 29–41.

Hill, Melvyn A. 2004. "The Silence of the Body." *Journal of Religion and Health* 43 (1): 29–43.

King, Winston. 1964. *In the Hope of Nibbana—An Essay on Theravada Buddhism*. LaSalle, IL: Open Court.

Mrozik, Susanne. 2004. "Cooking Living Beings: The Transformative Effects of Encounters with Bodhisattva Bodies." *Journal of Religious Ethics* 32 (1): 175–194.

Mullen, Kenneth. 2001. "Pleasing to Behold: Healing and the Visualized Body." *Mental Health, Religion & Culture* 4 (2): 119–132.

Ohnuma, Reiko. 1998. "The Gift of the Body and the Gift of Dharma." *History of Religions* 37 (4): 323–359.

Siderits, Mark. 2001. "Buddhism and Techno-Physicalism: Is the Eightfold Path a Program?" *Philosophy East & West* 51 (3): 307–314.

Body in Christianity

The body of Christ is key to the Christian understanding of the body even though no New Testament texts explicitly speak about the human body of Jesus Christ. What the New Testament does say is that "the Word became flesh" (*sarx*, John 1:14), using a term that reflects the Hebrew *basar*, and suggesting the solidarity between the human Jesus and other human, enfleshed beings. The bodily resurrection of Jesus from the dead is dramatically portrayed in the Johannine description of the risen Jesus to "doubting" Thomas (John 20:24–29; Colossians 1:22). The "body of Christ" serves as a metaphorical description of the church in Romans 12:4–8; 1 Corinthians 12:12–26; Ephesians 1:22–23; 2:16; 4:11–16; 5:23; and Colossians 1:18, 24; 2:18–19; 3:15. Believers are members of the body of Christ with the result that the risen Christ acts in the world through them, the members of his body. Members of the church look forward to their own bodily resurrection, as is professed in the Apostle's Creed, one of the oldest formulations of Christian belief. The resurrected body is a glorified body, essentially one with a physical body but identical to none of its earthly expressions.

The human body, in both its male and female forms, is considered to be sacred because of its creation by God (Genesis 2:4–9, 18–23). The sacred quality of the body of those who have been baptized is enhanced because God's Holy Spirit dwells within them (Romans 8:13, 8:23; 9:11), and they belong to Christ (1 Corinthians 6:15). Consequently, Christians are expected to glorify God by means of their bodily activity (1 Corinthians 6:20). Given the sacredness of the human body and its eschatological finality, any undue asceticism is considered to be a serious doctrinal and moral error (Colossians 2:23; 1 Timothy 4:3–5).

The New Testament's understanding of the body is rooted in a Semitic anthropology, which sees the human person as a single reality in its

entirety, without a distinction being made between body and soul. To the extent that Greek philosophy was used to explain traditional Christian beliefs, some dualism between soul and body has been introduced into the Christian tradition. Second- and third-century Gnostic forms of Christianity valued knowledge and a spiritual principle within the human being at the expense of life in this world and the totality of the human being. Salvation was to be achieved by the liberation of the spirit from the body—the recently published Gospel of Judas presents Judas as doing Jesus a favor by helping him to put to death his physical body. Gnostic disparagement of the human body most often led to an extreme asceticism, but in some cases it led to licentiousness. In the first instance, it was thought that the body must be controlled lest it impede the movement of the spirit to knowledge; in the second, what was done in the worthless body hardly mattered at all.

Western philosophical thought in the Christian Middle Ages considered the body to be the instrument of the soul, but many religious persons considered the body with its passions to be the source of sin. In the thirteenth and fourteenth century, groups of flagellants (*flagellati*)—known for their punishment of the body and their penitential processions—considered that extreme torment of the body was the only way to deal with major natural and political disasters that were considered to be expressions of divine displeasure. Extreme forms of this kind of asceticism were condemned by the authorities of the Roman Catholic church, but it existed in modified form well into the twentieth century, not only in the penitential processions of Spain and the Philippines but also in the ascetical use of the hair shirt or discipline—particularly by those affiliated with some religious orders.

The sacraments celebrated in Catholicism, Orthodoxy, the Church of England, and Lutheranism—and to a lesser extent in some other Protestant groups—are expressions of the importance of the body in the order of salvation. Until after the Second Vatican Council, the Catholic Church required the burial of the body because cremation might be construed to imply a denial of the resurrection of the body.

Raymond F. Collins

See also Asceticism; Jesus; New Testament

References and Further Reading

Bynum, Caroline Walker. 1995. *The Resurrection of the Body in Western Christianity, 200–1336*. Vol. 15 of *Lectures on the History of Religions*. New York: Columbia University Press.

Jewett, Robert. 1971. "Paul's Anthropological Terms." Arbeiten zur Geschichte des antiken Judentums und des Urchristentus 10. Leiden: Brill Academic Publishers.

Martin, Dale B. 1995. *The Corinthian Body*. New Haven, CT: Yale University Press.

Schulze, Markus. 1992. *Leibhaft und unsterblich*. Studia friburgensia 76. Freiburg: Universitätsverlag.

Schweizer, Eduard Sōma, ktl. 1971. *Theological Dictionary of the New Testament*, vol. 7, 1024–1094. Grand Rapids, MI: Erdmans.

Body in Hinduism

Among the diverse array of discourses of the body found in religious traditions throughout the world, Hindu traditions are of particular interest because they provide extensive, elaborate, and multiform discourses that can contribute in significant ways to scholarship on the body in the history of religions and the human sciences, generally.

The body has been represented, disciplined, regulated, and cultivated from a variety of perspectives in Hindu ritual traditions. These include ascetic movements; medical traditions; legal codes; philosophical systems; bhakti (devotional) movements; tantric traditions; and the science of erotics, martial arts, drama, dance, music, and the visual arts.

An analysis of Hindu discourses of the body brings to light a variety of different models.

The structural dimension of these models comprises a multileveled hierarchy of bodies corresponding to different orders of reality: the divine body, the cosmos body, the social body, and the human body. The transactional dimension of the models comprises various modalities of the human body that mediate transactions among the divine body, the cosmos body, and the social body in distinctive ways. These include the ritual body, the ascetic body, the purity body, the tantric body, and the devotional body.

Vedic sacrificial traditions, as represented in the Vedic Saṃhitās (ca. 1500–800 BCE) and the Brāhmaṇas (ca. 900–650 BCE), ascribe central importance to the ritual body as the modality of embodiment that mediates the connections among the divine body, the cosmos body, the social body, and the human body. The earliest formulation of this quadripartite model is found in the Ṛg-Veda Saṃhitā (ca. 1500–1200 BCE) in the Puruṣa-Sūkta, Ṛg-Veda 10:90, which is the locus classicus that is frequently invoked in later Vedic and post-Vedic discourses of embodiment. The Puruṣa-Sūkta depicts the primordial sacrifice (*yajña*) by means of which the wholeness of the body of Puruṣa, the cosmic Man, is differentiated, the different parts of the divine anthropos giving rise to the different parts of the universe.

The divine body of Puruṣa is represented as the paradigmatic ritual body, the body of the sacrifice itself, which serves as the means of manifesting the cosmos body, the social body, and the human body. This model is extended and adapted in the Brāhmaṇas (ca. 900–650 BCE), sacrificial manuals attached to the Saṃhitās which foster a discourse of sacrifice that centers on the divine body of the Puruṣa Prajāpati, the primordial sacrificer. This discourse also centers on the theurgic efficacy of the sacrificial ritual as the instrument that constitutes the divine body and its corporeal counterparts and then enlivens the connections (*bandhu*s) among this fourfold hierarchy of bodies. First, the sacrifice is celebrated as the cosmogonic instrument through which the creator Prajāpati generates the cosmos body, setting in motion the entire universe and bringing forth all beings. Second, the sacrifice is represented as the theogonic instrument through which the divine body of Prajāpati himself—which is disintegrated and dissipated by his creative efforts—is reconstituted and restored to a state of wholeness. Third, the sacrifice is portrayed as the anthropogonic instrument that ritually reconstitutes the embodied self of the *yajamāna*—the patron of the sacrifice, who is the human counterpart of Prajāpati—in the form of a divine self (*daiva ātman*) through which he may ascend to the world of heaven (*svarga loka*). Finally, the sacrifice is represented as the sociogonic instrument that constructs and maintains the social body as a hierarchy of bodies differentiated according to social class (*varṇa*) and gender.

In the metaphysical speculations of the classical Upaniṣads (ca. 800 BCE–200 CE), the epistemological framework shifts from the discourse of sacrifice (*karma-kāṇḍa*) to the discourse of knowledge (*jñāna-kāṇḍa*). In accordance with the ascetic interests of the forest-dwelling Upaniṣadic sages, the Upaniṣads' discursive reshaping of the body interjects two new emphases. First, the divine body is recast in relation to the ultimate reality—generally designated as Brahman or Ātman—which is the focus of the Upaniṣads' ontological and epistemological concerns. Second, the ascetic body displaces the ritual body as the most important modality of human embodiment, which is to be cultivated through minimizing transactions with the cosmos body and the social body in order to attain realization of Brahman-Ātman.

The Upaniṣadic sages locate the source of bondage in the embodied self's attachment to the body-mind complex and consequent failure to recognize its true identity as Brahman-Ātman, which in its essential nature is unmanifest, nonchanging, unbounded, and beyond all forms of embodiment. In this context the human body is often ascribed negative va-

lences, becoming associated with ignorance, attachment, desire, impurity, vices, disease, suffering, and death. In contrast to the ritual body—which is constituted as a means of enlivening the connections among the divine body, the cosmos body, the social body, and the human body—the ascetic body, as described in the Upaniṣads and in later post-Vedic ascetic traditions, is constituted as a means of overcoming attachment to all forms of embodiment. The regimen of practices that structure the ascetic body include disciplines of celibacy aimed at restraining the sexual impulse; practices of begging and fasting aimed at minimizing food production and consumption; and meditation techniques, breathing exercises, and physical austerities aimed at disciplining and transforming the mind, senses, and bodily appetites.

In the Dharma-Śāstras (ca. first to eighth centuries CE), which are brahmanical legal codes, the body is re-figured in accordance with the epistemological perspective of the discourse of *dharma*, and more specifically *varṇāśrama-dharma*, the system of duties that regulates the social classes (*varṇa*s) and the stages of life (*āśrama*s). The Dharma-Śāstras' discursive reshaping of the inherited models of embodiment results in two new emphases. First, the ideological representations of the Dharma-Śāstras give priority to the social body. They attempt to provide transcendent legitimation for the brahmanical system of social stratification by invoking the imagery of the Puruṣa-Sūkta, in which the body of the divine anthropos is portrayed as the ultimate source of the hierarchically differentiated social body consisting of four *varṇa*s. Second, the modality of human embodiment that is of central significance to the Dharma-Śāstras is the purity body, which must be continually reconstituted through highly selective transactions with the cosmos body and the social body in order to maintain the smooth functioning of the social and cosmic orders. In the discourse of *dharma,* the purity body is not a given, but rather an ideal to be approximated, for the human body is considered the locus of polluting substances associated with bodily processes and secretions such as urine, feces, semen, menses, saliva, phlegm, and sweat. The purity body, its boundaries constantly threatened by the inflow and outflow of impurities, must be continually reconstituted. The regulations and practices delineated in the Dharma-Śāstras for structuring the purity body focus particularly on the laws that govern the system of caste interactions, including the laws of connubiality that regulate marriage transactions among castes and the laws of commensality that circumscribe food transactions among castes, determining who may receive food and water from whom.

Tantric traditions develop elaborate multileveled discourses of the body. The nondual Trika Śaiva tradition of Kashmir (ca. ninth to eleventh centuries CE), for example, delineates a tantric ontology in which the absolute body of Paramaśiva, the ultimate reality, manifests itself simultaneously on the macrocosmic level as the cosmos body and on the microcosmic level as the human psychophysiology. Tantric discourses generally focus on the human body as the locus of embodiment. The divine body, the cosmos body, and the social body are held to be mapped on the human body in the form of the subtle physiology, which consists of a complex network of channels (*nāḍī*s) and energy centers (*cakra*s) and the serpentine power of the *kuṇḍalinī.* The tantric body is constituted through a complex system of practices (*sādhana*) that focuses on ritual and meditative methods of instantiating the divine-cosmos body in the human psychophysiology. These practices make use of such devices as *mantra*s, aniconic *yantra*s (geometric diagrams), iconic *mūrti*s (images), and *mudrā*s (gestures).

In *bhakti* traditions, the body is re-figured to accord with the epistemological framework of the discourse of devotion (*bhakti*), which interjects two new emphases. First, among the fourfold hierarchy of bodies, the divine body

is given precedence and is represented in a standardized repertoire of particularized forms of the deity who is revered as the object of devotion—whether Viṣṇu, Kṛṣṇa, Śiva, or Devī (the Goddess). Second, the modality of human embodiment that is of central significance is the devotional body, which is to be cultivated as a means of appropriating, engaging, experiencing, and embodying the deity.

The Gauḍīya Vaiṣṇava tradition, an influential *bhakti* tradition that originated in sixteenth-century Bengal, provides a striking example of the multileveled models of divine embodiment that are developed by certain *bhakti* traditions. The Gauḍīyas' theology of embodiment celebrates the deity Kṛṣṇa as Puruṣottama, the supreme Puruṣa, whose limitless forms encompass and interweave all aspects of existence: as Bhagavān, the supreme personal Godhead, who is endowed with a nonmaterial, unmanifest absolute body; as Paramātman, the indwelling Self, which on the macrocosmic level animates the cosmos body and on the microcosmic level resides in the hearts of all embodied beings; as Brahman, the impersonal ground of existence, which is the radiant effulgence of the absolute body of Bhagavān; and as the *avatārin*, the source of all *avatāra*s, who descends to earth periodically and assumes a succession of manifest forms in different cosmic cycles. The Gauḍīyas maintain that Kṛṣṇa also becomes embodied on the material plane in a number of intermediate structures that serve as vehicles through which human beings can access and engage the supreme Godhead. These vehicles include *śāstra*, scripture, in the form of the Bhāgavata Purāṇa; *līlā*, play, in divine exploits that are celebrated in dramatic performances; *dhāman*, place, in the sacred geography of Vraja in North India; *mūrti*, image, in the "image-incarnations" (*arcāvatāra*s) that are worshiped in temples and shrines; and *nāman*, name, in the "sound-incarnations" (*varṇāvatāra*s) that are invoked through chanting (*kīrtana*). The Gauḍīyas delineate an elaborate system of practices, termed *sādhana bhakti*, by means of which the *bhakta* (devotee) may construct an eternal devotional body, *siddha rūpa*, and rise to that sublime state of realization in which he or she savors the exhilarating sweetness of Kṛṣṇa-*prema*—selfless, all-consuming love for Kṛṣṇa—in eternal relationship with Bhagavān.

Barbara A. Holdrege

See also Asceticism; Bhakti; Gods in Hinduism; Goddesses in Hinduism; Krishna; Kundalini; Prema; Sacrific in Hinduism; Spiritual Discipline in Hinduism; Yoga

References and Further Reading

Daniel, E. Valentine. 1984. *Fluid Signs: Being a Person the Tamil Way*. Berkeley: University of California Press.

Flood, Gavin D. 2006. *The Tantric Body: The Secret Tradition of Hindu Religion*. London: I. B. Tauris.

Holdrege, Barbara A. 1998. "Body Connections: Hindu Discourses of the Body and the Study of Religion." *International Journal of Hindu Studies* 2 (3): 341–386.

Holdrege, Barbara A. *Bhakti and Embodiment: At Play with Kṛṣṇa's Limitless Forms* (forthcoming).

Hopkins, Steven P. 2002. *Singing the Body of God: The Hymns of Vedāntadeśika in Their South Indian Tradition*. New York: Oxford University Press.

Kasulis, Thomas P., Roger T. Ames, and Wimal Dissanayake, eds. 1993. *Self As Body in Asian Theory and Practice*. Albany, NY: State University of New York Press.

Waghorne, Joanne Punzo, Norman Cutler, and Vasudha Narayanan, eds. 1985. *Gods of Flesh/Gods of Stone: The Embodiment of Divinity in India*. Chambersburg, PA: Anima.

Body in Islam

Islamic law and practice define the human body as a symbol with which to display and communicate certain ideals and realities linked to the

course of human history and the establishment of society. The body serves as a reminder of the fallen state of human nature, necessitating the existence of the state and authority of the jurists.

Certain rituals—whether required, recommended, or supererogatory—use the human body to exhibit social identity. These rituals include prayer (salāt) in its various forms, fasting (ṣawn), offering (zakāt), and the pilgrimage to Mecca (Ḥajj). All of these rituals are preceded by purification rituals tied to different bodily functions and attributes.

There are two types of rituals required for purification. The first type is "ablution" (wuḍū'). The obligatory act of ablution is the washing of the face, then cleansing the hands to the elbows, wiping of the head, and the feet to the ankles. To this is added the traditional practice of using a toothpick, rinsing the mouth, snuffing, wiping the ears, and combing the beard with the fingers. Performance of ablution is required following normal bodily functions such as urination, defecation, nonmenstrual bleeding, and the exit of other substances from the body such as pus and vomit. It is also required following sleep, madness, and other forms of unconsciousness.

The conditions that require ablution are all related to normal bodily functions and correspond to the state of the human body subsequent to the fall of Adam and Eve from the Garden of Eden. Not unlike the biblical story of creation, Muslim exegetical accounts of Adam and Eve explain that it was only after the fall from Eden that human beings were even aware that their bodies had genitals, in part because the food consumed in Eden did not cause defecation and urination. Nor did Adam and Eve experience other natural impairments to their bodies.

Islamic law maintains that ablution is necessary also for contact with genitals, and there exists a large volume of discussion concerning how this contact is to be defined: whether it applies only to masturbation; unintended genital contact; contact with one's own or another person's genitals; and touching the genitals of animals, corpses, severed genitals, and pieces of genitals. The area delineated as genitals corresponds to the parts of the body that Adam and Eve were not able to see before their expulsion from the Garden of Eden, normally including the penis, vagina, anus, and attached areas.

Some jurists also require ablution for touching a corpse and for contact with cooked animal flesh, both of which represent conditions that were not present in the Garden of Eden (death and consumption of meat). The identification of certain domesticated animals with wild equivalents, and the analogies between animal and human bodies are established later in Islamic law.

The second type of purification is "washing" (*ghusl*). It consists of washing the entire body to remove actual physical impurities, and is required after ejaculation, contact between genitalia without ejaculation, menstruation, and childbirth. All of these conditions relate to sexual reproduction, and are not considered to have been part of human practice in Eden.

The ablution relates to the individual human body and its continued existence, which necessitate eating, sleep, and other natural functions. The washing is tied to the continued existence of society through the sexual reproduction of human families and the creation of other social networks.

Islamic law uses the body and particular body parts to symbolize social relations in the definition of other statuses and relations, such as the determination of an individual's gender (male, female, or hermaphrodite), deciding when an individual reaches the legal age of maturity (ejaculation, menstruation), and in the delineation of certain crimes against society (punishment of amputation of limbs and death by beheading).

The focal point of society is the family, which is carefully defined in Islamic theory and practice as the joining of a man and a

woman in sexual intercourse to produce progeny. Laws of inheritance and the tracing of lineage, including the regulations governing the inheritance of the child of a concubine, are based upon establishing bodily contact.

Brannon Wheeler

See also Marriage in Islam; Modesty in Islam; Sexual Pleasure in Islam; Spiritual Discipline in Islam

References and Further Reading

Katz, Marion Holmes. 2002. *Body of Text: The Emergence of the Sunni Law of Ritual Purity*. Albany, NY: State University of New York Press.

Wheeler, Brannon. 2004. "Touching the Penis in Islamic Law." *History of Religions* 44:89–119.

Wheeler, Brannon. 2006. *Mecca and Eden: Ritual, Relics, and Territory in Islam.* Chicago: University of Chicago Press.

Zannad, Traki. 1994. *Le lieux du corps en Islam*. Paris: Publisud.

Body in Judaism

Jewish attitudes toward love, sexuality, and marriage are functions of varying assessments of the human body. Hellenistic Jewish writers such as Philo embraced a Platonic dualism in which the spirit—or soul—is imprisoned or entombed in the body—a viewpoint with strong affinities to dominant trends in Christianity. In this conception, sexual activity has negative valence, and marriage is instituted solely for purpose of procreation. Rabbinic Judaism—as a general but not absolute rule—"defined the human being as an animated body and not as a soul trapped or even housed or clothed in a body" (Boyarin 1993, 33).

The notion that man and woman are to become "one flesh" (Genesis 2:24) suggests that bodily union is good—and because of the Sages' positive view of the body, the attitude to sexual relations in the Talmud and Midrash is on the whole positive. Later, medieval Jewish philosophers like Maimonides, influenced by Neoplatonism, viewed matter and the body as evil, as diverting concentration on God and impeding apprehension of that which is not body. The result sometimes was asceticism. In recent times the body has, as it were, made a comeback, with some works emphasizing the Talmudic and Midrashic conception; others, sexual kabbalistic themes and imagery; and still others, the corporeality even of the biblical God and the carnal nature of Israel's chosenness. While in Judaism, the body has positive value, *kedushah* (holiness) is achieved by disciplining and channeling bodily urges.

An aspect of the divide between positive and negative assessments of body is the meaning of the idea that human beings are created in the image of God. The sage Hillel went to the bathhouse to clean his body because it was created in God's image (*Leviticus Rabbah* 34:3). Even if not meant literally, the invocation of God's image as bodily has clear implications for the body's value. By contrast, medieval philosophers who roundly rejected anthropomorphism on philosophical grounds often held that "the image of God" refers to intellect, not body.

One measure of the body's value is the nature of the afterlife. Maimonides denigrated the body and matter, and in consonance with this, when describing the afterlife he portrayed not a bodily resurrection but rather immortality of the soul—a disembodied existence after death. Even when later in life he responded to criticism by affirming he had always believed in resurrection, Maimonides held that resurrected people die again, clearly indicating that bodily existence is not the ultimate state. Even while affirming that bodily existence is the ultimate, critics of Maimonides do not necessarily value bodily *activity* in the afterlife. In the Talmud (*Berakhot* 17a), Rav suggests that even in their bodily state, people in the world-to-come will not engage in such activities as eating, drinking, and intercourse.

Some thinkers maintain that positive assessments of the body are reflected in halakhic limitations on producing art. If the human being is in the divine image, and the Bible prohibits artistic portrayals of God, then the human being, too, should not be represented artistically.

David Shatz

See also Asceticism; Chosenness; Fragrance in the *Song of Songs*; Kabbalah; Modesty in Judaism; Spiritual Discipline in Judaism

References and Further Reading

Boyarin, Daniel. 1993. *Carnal Israel: Reading Sex in Talmudic Culture.* Berkeley, CA: University of California Press.

Soloveitchik, Rabbi Joseph B. 2000. *Family Redeemed: Essays on Family Relationships.* Edited by David Shatz and Joel B. Wolowelsky. New York: Toras HoRav Foundation.

Wyschogrod, Michael. 1983. *The Body of Faith: Judaism As Corporeal Election.* New York: Seabury Press.

Buddha

According to Buddhism, a buddha is an "awakened one," one who has attained unsurpassed, complete, and perfect awakening, or a full realization of the way things really are. Like other "worthy ones" (*arhats*), a buddha has fully eradicated the various forms of mental defilement, including passionate attachment, passionate aversion, and delusion, and is therefore no longer bound to the cycle of birth and death (*saṃsāra*). But a buddha has also developed certain specific virtues unique to the category of those who have attained the exalted state of buddhahood, including the virtue of great compassion toward all sentient beings. Indeed it is this great compassion that accounts for a buddha's establishing Buddhist teaching in the world, to show beings the way out of suffering.

Buddhist traditions agree that there have been buddhas in the past and that there will be buddhas in the future. Thus the historical buddha—the Buddha Śākyamuni—is understood by Buddhists to be just one buddha in a line of separate individuals who have attained complete and perfect awakening through their own efforts, and have established Buddhist teaching in the world at different times out of their great compassion. According to Buddhist tradition, while the contents of Buddhist teaching are true, any specific dispensation of the teaching in the world is subject to decay, and eventually will be forgotten. When this occurs, the conditions are then ripe for another being to attain buddhahood, and reestablish the same teaching in the world, pointing out the way for sentient beings to cross over the sea of suffering.

Although Buddhist traditions acknowledge many buddhas, the Buddha Śākyamuni is generally considered to be central, since he is the buddha who established the teaching in the world in the present age. The dates of the Buddha Śākyamuni—the historical buddha, Gautama Buddha, born Siddhārtha Gautama—are often cited as 566–486 BCE, although recently some scholars have argued that he should be placed a century later, in the fifth to fourth centuries BCE. According to traditional Buddhist accounts, Gautama was born in the town of Lumbinī (in present-day Nepal), into the family of the head of a small republic. Raised as a member of the nobility, he married and fathered a son. At the age of twenty-nine, after viewing in turn an old man, a sick man, a corpse, and a renunciant, he left his home and family in pursuit of the way to end suffering. Gautama practiced meditation under two renunciant teachers, but then took up the practice of extreme forms of asceticism with five other renunciants. He eventually became dissatisfied with these extreme practices and decided to pursue a middle way between severe asceticism and indulgence in sensory gratification. He soon attained unsurpassed, complete, and perfect awakening while meditating under a bodhi tree (in present-day Bodh Gayā,

A thirteenth-century bronze statue of Daibutsu (the Great Buddha) at Kotokuin Temple in Japan. (Corel)

India). Having become a buddha at the age of thirty-five, he went on to establish Buddhist teaching in the world, founding a monastic order and offering instruction and guidance to monks, nuns, and laypeople for forty-five years. He passed into parinirvāṇa at the age of eighty.

Although Buddhist traditions do not greatly diverge in their accounts of the life of the Buddha Śākyamuni, there are some rather significant differences in the ways in which Mahāyāna and non-Mahāyāna forms of Buddhism conceive of buddhahood, or the state of being a buddha. The Mahāyāna ("Great Vehicle") is generally thought to have its historical beginnings sometime around the first century BCE to the first century CE, some four to five centuries after the time of the historical buddha. The Mahāyāna is perhaps best characterized as a new vision of the very goal of Buddhism: while non-Mahāyāna forms of Buddhism consider the ultimate goal of religious practice to be the attainment of nirvāṇa, according to the Mahāyāna the ultimate goal is the attainment of buddhahood—becoming a buddha oneself for the sake of all sentient beings. Mahāyānists went on to develop quite doctrinally complex accounts of just what buddhahood is supposed to be. According to what eventually became a relatively widespread Mahāyāna account of buddhahood, a buddha is considered to have three forms of embodiment: a true or essential embodiment (*dharma-kāya* or *svabhāva-kāya*), an embodiment of enjoyment (*sambhoga-kāya*), and an embodiment of transformation (*nirmāṇa-kāya*). The true or essential embodiment refers to buddhahood as it is in its ultimate, unchanging, eternal nature; in some texts, the true or essential embodiment

is considered to be equivalent to an omniscient awareness. This true or essential embodiment is understood to be the basis and source of the other two embodiments. The embodiment of enjoyment refers to the manifestations of a buddha that occur for advanced bodhisattvas, manifestations that teach the path toward buddhahood in purified realms accessible only to these highly spiritually cultivated beings. And the embodiment of transformation refers to the various manifestations of a buddha that occur for ordinary sentient beings, including, for example, the manifestation of the Buddha Śākyamuni in the world. So on this theory of buddhahood, the Buddha Śākyamuni is to be understood as a kind of magical appearance that manifested in the world to teach sentient beings the way things really are, so that they might overcome suffering. It can be seen that according to this Mahāyāna account of what it means to be a buddha, the more mundane, historical aspects of the Buddha are deemphasized, while the more transcendent aspects of buddhahood are brought to the fore.

Buddhist traditions affirm that there can only be one buddha in the world during any particular age. However, a further significant difference between Mahāyāna and non-Mahāyāna forms of Buddhism is that while the latter tend to emphasize only our own world-realm, Mahāyānists generally posit the existence of an infinity of world-realms, as well as the existence of innumerable buddhas in other world-realms, many of whom are thought to exist simultaneously. Many of these buddhas are mentioned in Mahāyāna sūtras, and some Mahāyāna sūtras even focus on a buddha other than Śākyamuni. For example, the Buddha Amitābha has become central to Pure Land forms of Buddhism, popular throughout East Asia and in Japan in particular. And various other buddhas have become the central focus of tantric forms of Buddhism—for example, the Buddha Vairocana.

In a Mahāyāna view, a buddha, having eradicated all forms of affective and cognitive defilement, has completely purified his mind and has realized the fundamental nature of reality without the erroneous conceptualizing that distorts the true way of things. In short, a buddha has achieved the very perfection of wisdom, a realization that certain Mahāyāna texts equate with the attainment of an omniscient awareness. But it should be emphasized that in addition to wisdom, the other pillar of Mahāyāna Buddhism is compassion, and a buddha is also considered to be one who has attained limitless compassion; again, it is through this unbounded compassion that a buddha establishes the teaching in the world to end suffering. In considering a buddha's realization of wisdom and compassion together, one might infer that according to a Mahāyāna account of buddhahood, the fundamental nature of mind is compassionate love: when all of the adventitious mental defilements have been eradicated, when the fundamental nature of reality has been realized without the distortions of false conceptualization, and when the purity of buddha-mind has been attained, compassionate love would spontaneously radiate forth unhindered and unimpeded.

Mario D'Amato

See also Bodhisattva; Body in Buddhism; Community in Buddhism; Compassion in Buddhism; Death in Buddhism; Devotion; Divine Love in Buddhism; Feminist Thought in Buddhism; Food in Buddhism; Hospitality; Liturgy in Buddhism; Mettā; Saints in Buddhism; Teachers in Buddhism

References and Further Reading

Aronson, Harvey B. 1980. *Love and Sympathy in Theravāda Buddhism*. Delhi: Motilal Banarsidass.

Bechert, Heinz. 1982. "The Date of the Buddha Reconsidered." *Indologica Taurinensia* 10:29–36.

Carrithers, Michael. 2001. *The Buddha: A Very Short Introduction*. Oxford: Oxford University Press.

Griffiths, Paul J. 1994. *On Being Buddha: The Classical Doctrine of Buddhahood*. Albany, NY: State University of New York Press.

Hirakawa, Akira. 1990. *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*. Edited and translated by Paul Groner. Honolulu: University of Hawaii Press.

Makransky, John J. 1997. *Buddhahood Embodied: Sources of Controversy in India and Tibet*. Albany, NY: State University of New York Press.

Williams, Paul. 1989. *Mahāyāna Buddhism: The Doctrinal Foundations*. London: Routledge.

C

Caritas

See Divine Love in Christianity

Catholic Mysticism

In Christianity, "God is love" (1 John 4:8). Christian mysticism is an attempt to fathom and reciprocate that love through the doctrine of the Trinity, the Incarnation, and the emotion of human desire.

Trinitarian faith affirms that God is a single being or essence subsisting in three persons—an eternal community of love. Classical theology uses the language of *coinherence* to describe these relationships: the Father abides in the Son, the Son in the Father, and the Holy Spirit in both. In the influential thought of Augustine (d. 430 CE), the Holy Spirit is the mutual love of Father and Son, personified and extended to believers. To be filled with the Holy Spirit is thus to enter into this divine communion. One strand of Christian piety focuses intensely on acquiring the Spirit and its gifts, such as prophecy, revelations, miraculous healing, and speaking in tongues. But all these gifts, according to Paul, "will pass away" except for love, which alone is eternal (1 Corinthians 13:8–10). "Acquire the Spirit of peace," remarked Seraphim of Sarov (d. 1833), "and a thousand souls will be saved around you."

The mysticism of *indwelling* extends beyond the Holy Spirit to the mystical body of Christ, of which all Christians are members, and the whole Trinity. In some formulations, God and the soul abide in one another in reciprocal love, just as the three divine persons do. Mystical theologies of this type employ metaphors of maternity and pregnancy. The Christian bears Christ (or the Trinity) in her heart just as Mary did in her womb, giving birth to God in acts of love and virtue. The "eternal birth of the Word in the soul" is central to the mysticism of Meister Eckhart (d. 1327). Conversely, Christ or God is represented as a loving mother who carries, bears, and nurtures both the believer's soul and all creation. This idea, intimated by St. Anselm (d. 1109), is most fully developed in the theology of Julian of Norwich (d. ca. 1416).

Divine love not only abides in the beloved, but also calls the beloved into being, since love's nature is to proceed out of itself into the other. Dionysius (or Denis) the Areopagite, a sixth-century Syrian monk, was the first to

www.abc-clio.com ABC-CLIO 1-800-368-6868

characterize God as *eros, ekstatikos*, or ecstatic love, accommodating Christianity to Neoplatonic thought. Mystics in the Dionysian tradition have understood creation as a flowing-out or emanation from divine being and salvation as a return to it, both motivated by love. In this vein the Flemish holy woman Hadewijch (thirteenth century) interpreted the twofold rhythm of Christian life as an imitation of the Trinity. In the active life of charity and service, the soul moves out into the world in the same way the Son and the Spirit proceed from the Father, while in the contemplative life of union, the soul returns to the Father and is engulfed in the abyss of love. Others have taken the generative nature of the Trinity as a model for human community, symbolized by the family or the company of friends. Richard of Saint-Victor (d. 1173) argued that the static love of a couple cannot be complete in itself because charity is always directed outward, requiring a third as its fruit and object.

In the Incarnation, wrote Paul, the Son of God "emptied himself, taking the form of a servant, [and] humbled himself and became obedient unto death, even death on a cross" (Philippians 2:7–8), for the sake of fallen humanity. This divine act of self-emptying (*kenosis*), understood as the supreme revelation of love, provides a model for the Christian whose life should imitate Christ's.

In the mystical tradition, imitation is carried to the point of identification, expressed through acts of compassion as well as deliberate self-mortification. Medieval mystics supplemented ascetic practices such as sexual abstinence, fasting, and night vigils, common to most religions, with specifically Christian expressions of love that included kissing lepers, reenacting Christ's passion in one's own body, and self-inflicting or miraculously receiving the marks of his wounds (*stigmata*). Saints Francis of Assisi (d. 1226) and Catherine of Siena (d. 1380) are the best-known exemplars of these rituals.

Catholic mysticism is characterized by a distinctive fusion of the ascetic with the erotic, both justified by Christ's self-emptying love. Mystical prayer involves both elements—in ascetic terms it aims at self-surrender or even "annihilation," but in erotic terms, at unitive love. Theologians disagreed about the highest form of union the soul could attain. Some characterized it as a union of wills, the more orthodox position, others as a union of essence or "oneness without difference." The second position was ultimately condemned as heretical in the writings of Marguerite Porete—burned at the stake in 1310—and Meister Eckhart.

Central to Christian mysticism is the biblical *Song of Songs*. This sensual love poem has been read allegorically as an account of the romance between Christ and his bride, who is variously interpreted as the Church, the Virgin Mary, and the individual soul. "Bridal mysticism" was popularized especially by Bernard of Clairvaux (d. 1153), who taught both monks and women to identify with the bride as she alternately praises the beauty of her beloved, exults in his presence, laments his absence, and seeks him in the night of desire. The amorous cycle of yearning, embracing, and parting that governs the *Song* proved well suited to describe the mystic's experience of intense, fleeting encounters with God punctuated by long periods of "aridity" or absence.

Although many mystics wrote rapturously about their moments of ecstatic union, an emerging consensus maintained that God grants such "consolations" early in the contemplative life to seduce and intoxicate virgin souls. Later, once the "bride" of either sex has fallen hopelessly in love with him, he withdraws these graces and lets the soul languish in darkness. But this seeming estrangement from God actually represents spiritual progress, for when tested in the crucible of pain, the soul's love is conformed to Christ's suffering on the cross: "My God, my God, why have you forsaken me?" (Matthew 27:46). Mechthild of Magdeburg (d. 1282) wrote lyrically about this alienation or "sinking love," which St. John of the Cross (d. 1591) more famously anatomized

as the "dark night of the soul." The ability to endure long periods of desolation without wavering in one's fervent love of God and neighbor became a hallmark of later mystics, including the beloved French saint Thérèse of Lisieux (d. 1897).

Not all mystical writing about love follows the heterosexual pattern of the *Song of Songs*. Aside from this and the maternal paradigm, an alternative model rejects images altogether, emphasizing the unknowability of God. This tradition of apophatic—or inverse—discussion, rooted in Dionysius, culminates in an anonymous fourteenth-century English treatise, *The Cloud of Unknowing*. Its author advises contemplatives to bury their knowledge of creatures beneath a cloud of forgetting and pierce "with a sharp dart of longing love" against the cloud of unknowing where God dwells. "By love may he be gotten and holden," the text advises, "but by thought neither." This willed rejection of thought and imagination parallels the crucifixion of desire in the theoerotic tradition. In both models, the love of a transcendent God requires renunciation of created goods.

Mystical discourse on the love of God is inevitably entwined with secular theories of love. Augustine posed a sharp antithesis between *cupidity*, or self-seeking desire, and *charity* or divine love—a dichotomy traditionally reinforced by the requirement of celibacy for devout lovers of God. But many theologians developed mystical pedagogies for the transformation of physical love into divine love. Bernard of Clairvaux explained that, as the devotee progresses from self-love to charity, his relationship with God alters. Beginning as a slave who fears punishment, he advances to the condition of a servant who seeks rewards, thence to filial love, and finally to the ardor of a bride, who wants only her lover's kiss. Richard of Saint-Victor, influenced by secular romance, outlined "four degrees of violent charity" through which the mystic ascends with ever-growing intensity: the stages of wounding, binding, languishing, and fainting or insatiable love. The best-known schema may be the *Interior Castle* of Teresa of Avila (d. 1582), describing seven "mansions" in which the soul rests en route to her goal of spiritual marriage with God. These diagrams of mystical progress are inflected by gender—men's typologies tend to posit steady progress toward the goal, while women's more often oscillate between phases of fulfillment and frustration. Nevertheless, all Christian mystics concur that love is both their way and their end. As Gregory of Nyssa (d. ca. 395) taught, humans are finite and God is infinite, so "perfect" joy in heaven must consist in eternal progress (*epektasis*) toward an ever-deepening knowledge and love of the divine. Or, in Augustine's words, "this is what will be in the end without end."

Barbara Newman

See also Asceticism; Divine Love in Christianity; Ecstasy; Eros; Fatherhood in Christianity; Jesus; Mary; New Testament; Pain; *Song of Songs*; Spiritual Discipline in Christianity; Spiritual Love in Women Mystics

References and Further Reading

Lossky, Vladimir. 1976. *The Mystical Theology of the Eastern Church*. Crestwood, NY: St. Vladimir's Seminary Press.

McGinn, Bernard. 1991–2007. *The Presence of God: A History of Western Christian Mysticism*. 5 vols. New York: Crossroad Publishing.

Celibacy

Celibacy, the renunciation of marriage and sexuality, has a place in many of the world's religious traditions, and has often been understood as a voluntary renunciation of worldly pleasure in the service of God and one's own spiritual advancement. Celibacy has also been an important means of resistance for women within patriarchal societies.

While marriage and procreation have always been central values and commandments of the Jewish tradition, it also retains sexual abstinence and celibacy, mostly as temporary practices. According to some commentaries, Noah and Moses both took vows of celibacy. The prophet Jeremiah was also commanded to remain celibate because of the impending judgment on Judah. Perhaps the most notable example of celibacy is associated with the Qumran community called the Essenes. The Essenes expected a climactic battle between the children of light and the children of darkness, and Essene males, as warriors in this battle, would renounce sexual relations with women. The sect also prohibited sexual relations within the boundaries of Jerusalem.

Temporary abstinence has had a significant place in various forms of Judaism, given the influential teaching that sexual relations should be used for procreative rather than erotic purposes. For example, the founder of the Hasidic movement, the Baal Shem Tov, was reputed to have renounced sexual relations with his wife during the last fourteen years of her life. Temporary abstinence has also been a tradition among students studying the Talmud and among members of the Zionist movement who believed that erotic urges should be renounced to create the solidarity necessary to serve the larger Zionist cause (Biale 1992).

Within Christianity, celibacy is primarily associated with Catholic clergy and members of religious orders. The Christian gospels mention celibacy as a state befitting the final days before God's reign. However, up until the third century, bishops, priests, and deacons were permitted to marry. After the Council of Elvira in 300, celibacy for clergy slowly became mandatory within the Western church although it only became rigorously enforced during the "Gregorian reform" initiated by Pope Gregory VII in the eleventh century. The justifications for celibacy varied. Being unmarried, and thus not sexually active, was considered to be a mark of a purer and more holy state. Also, by being freed from the encumbrances of family, the celibate was thus free to serve God and the church. But there were also more mundane considerations influencing the development of celibacy as a requirement, most notably the prospect of damaging inheritance claims against the church from children fathered by clergy. For some women who entered into religious orders, celibacy was a form of resistance against arranged marriages and the strictures of patriarchal societies.

Celibacy of the clergy was a particular point of contention during the Protestant reformation. Martin Luther himself took a wife, even though he did not initially support the idea of a married clergy. The "Ten Conclusions of Berne," a creedal statement issued by Protestant reformers in 1528, argued that the married state was permitted to all. Moreover, because rules regarding sexual abstinence were so often violated, celibacy in effect encouraged fornication and thus should be abandoned as a requirement for clergy. Protestantism generally has not extolled celibacy as a virtue, although various millenarian groups have practiced celibacy in preparation for the second coming of Christ. In the Orthodox tradition, priests and deacons are allowed to marry while bishops must remain celibate.

The Roman Catholic Church continues to require celibacy of its priests. The wisdom of the celibacy requirement has become a particular point of contention within contemporary Catholicism in the Western world. With vocations declining, some have argued that a relaxation of the celibacy requirement would reinvigorate the priesthood. In the wake of the sexual abuse scandal in the Roman Catholic Church, calls for ending the celibacy requirement became even more intense. In response, the Catholic Church has argued that there is certainly no causal connection between celibacy and the propensity to perpetrate sexual abuse. Moreover, celibacy is an important counter-witness to the increasingly sexualized content of public culture in the Western world.

Islam has generally condemned celibacy. The Qur'an states explicitly that human beings should lawfully enjoy that which Allah has bestowed upon them, and sexuality, within the context of marriage, is most certainly a divine gift. As compiled in the Sunnah, or "way," of the prophet Muhammad, there are a number of strong admonitions against celibacy. For example, Muhammad rebuked one of his closest followers, Uthman, for abstaining from sexual relations. On many occasions, Muhammad is reported to have emphasized how he enjoyed marital relations with his wives and that this stood as an example for his followers in their own marriages. In spite of this tradition against celibacy, various forms of Islamic asceticism and mysticism embrace a de facto celibacy. For example, the Qalandars of Pakistan, Muslim mystics who often live in open violation of Islamic law, would essentially live celibate lives given their itinerancy and their position as social outcastes.

The position of celibacy within the Hindu tradition is complex. Throughout its long history, Hinduism has alternatively valued both the householder and the celibate. The initial Vedic period of Hinduism was focused on the sacrificial duties of married householders. Praise of the celibate life comes with the texts called the *Upanishads*, which were written over a thousand-year period beginning around 800 BCE. The worldview of the *Upanishads* is that human beings are understood to be in bondage to an ignorance caused by desire. This desire prevents the realization of the union of the human soul, or *atman*, with the fundamental ground of existence, Brahman. Liberation, or *moksha*, cannot be won through religious ritual. Instead, union with Brahman can only be achieved by meditation and the renunciation of all worldly ties. Renunciation was institutionalized in the stage of life called *samnyasa*. After fulfilling his obligations as a householder, a man would break ties with his family and become a wandering mendicant. Crucial to this stage of life was observing celibacy, which was understood as a necessary prerequisite for conquering desire. Within popular forms of Hinduism, sexuality is sometimes considered to be a dangerous depletion of human energies. Indeed, semen retention is prescribed according to many Hindu religious disciplines to build up and channel vital powers necessary to achieve liberation. Mahatma Gandhi, the architect of India's independence from Britain, famously took a vow of sexual abstinence, or *brahmacarya*, while still married to his wife, Kasturba. Gandhi understood brahmacarya to be an essential part of controlling desire, and he sometimes tested his commitment to abstinence in radical ways, such as by sharing the same bed with his young nieces. In contemporary Hinduism, the Brahma Kumaris are a sect composed mostly of women who have taken a vow of sexual abstinence within their marriages. In this sense, the Brahma Kumaris perhaps mirror Christian women of the Middle Ages who also used celibacy and sexual abstinence to resist patriarchy. But in spite of its valorization of celibacy, the Hindu tradition is replete with stories of celibate sages who are suddenly overcome by desire and indulge in the worst forms of sexual excess.

Buddhism shares a similar concern with overcoming desire through celibacy, but places the issue of celibacy within a different metaphysical context. Central to the Buddhist worldview are notions of impermanence and suffering. Human beings are inclined to cling to that which is impermanent and labor under the illusion of an enduring, fixed identity called a self. Humans thus suffer, and this suffering is connected to desire. The goal of Buddhist practice is the cessation of this suffering through the extinguishing of desire. Within this framework, celibacy has a crucial role: It is required of Buddhist monks and nuns as part of their vows. By renouncing sexual activity and the complex series of intentions and actions associated with it, renunciants can begin to detach themselves from the impermanence of the world and transcend the "craving"

that characterizes human life. Once this craving is quieted, desire dissipates like the flame of a flickering candle and the state of nirvana is obtained wherein no return to the endless cycle of birth and death exists.

Mathew N. Schmalz

See also Asceticism; Catholic Mysticism; Dead Sea Scrolls; Marriage in Buddhism; Marriage in Christianity; Marriage in Hinduism; Marriage in Islam; Marriage in Judaism; Sufism

References and Further Reading

Babb, Lawrence. 1986. *Redemptive Encounters*. Berkeley, CA: University of California Press.

Biale, David. 1992. *Eros and the Jews: From Biblical Israel to Contemporary America*. New York: Basic Books.

Ewing, Katherine Pratt. 1997. *Arguing Sainthood: Modernity, Psychoanalysis, and Islam.* Durham, NC: Duke University Press.

Gyatso, Janet. 2005. "Sex." In *Critical Terms for the Study of Buddhism*. Edited by Donald Lopez, Jr. Chicago: University of Chicago Press.

McBrien, Richard. 1981. *Catholicism*. San Francisco: Harper and Row.

Olivelle, Patrick. 1992. *The Samnyasa Upanishads: Hindu Texts on Renunciation and Asceticism*. Oxford: Oxford University Press.

Rizvi, Sayyid Muhammad. 1994. *Marriage and Morals in Islam*. Scarborough, Ontario, Canada: Islamic Education and Information Center. [Online article or information; retrieved May 21, 2007.] www.al-islam.org/m_morals.

Charity in Buddhism

Charity is generosity and helpfulness, primarily for the needy and suffering. Such an action is realized through the adoption of four qualities: *mettā* (Sanskrit, *maitri*), *karuna*, *upekkha* (Sanskrit, *upeksha*), and *mudita*. Cultivation of these four qualities allows a person to attain emancipation of the heart (*cetovimutti*).

Mettā denotes a heart full of love, one that is actively involved in bringing about the happiness and well-being of all beings. *Karuna* expresses an exalted state of compassion, desiring to remove the suffering and adversity of all beings. The Buddha was known for his deeds of compassion (*karunasamapatti*) through which he would seek out those who needed help. *Upekkha* signifies purity and evenness of mind that is not disturbed under strain. *Mudita* is an attitude of disinterested love that seeks to solidify and promote the happiness enjoyed by others.

Charity is closely connected to the Buddhist theory of karma and consequently with such related factors as motivation (*cetana*). Thus, a deed becomes meritorious only if it is motivated by the feeling of charity. Charity is also considered extremely important in Buddhism as a mental attitude that influences all actions of an individual. For instance, cultivation of charity is advised to dispel hatred.

The Buddhist concept of charity is not the same as love in the general sense. Buddhism views love as a feeling of personal attachment that is motivated not only by desire (*kama*, *raga*, *tanha*), but most often by a craving for personal gain. *Mettā* is a definite source of sublime happiness and is closely associated with and supported by the thought of dispassion, detachment, and renunciation.

Buddhism also believes that one cannot be charitable toward others unless one is charitable toward oneself. However, such a self-love is not selfish. The Buddha pointed out that only when one regards oneself as dear does one understand as to why one should not hurt others. According to Buddhism, the well-being of the self (*attahita*) and the well-being of others (*parahita*) go hand in hand. What one should avoid doing is making charity toward others subservient to charity toward oneself. This is done by purging charity of selfishness through the cultivation of feelings of detachment (*nekkhamma*) and unselfish generosity (*caga*).

The Buddha was the personification of charity, and it was mainly through charity that he

decided to preach his doctrine so that others might attain deliverance. In the Mahayana tradition, the bodhisattvas practiced charity in their personal lives by postponing their own deliverance. To fulfill this purpose, they were reborn again and again to help others in attaining the *summum bonum.* When the Buddha began his missionary career after attaining enlightenment at Bodh Gaya, he urged the members of his order to constantly travel for the happiness and welfare of the masses (*bahujana hitaya bahujana sukhaya*). In the famous text *Dhammapada,* all are repeatedly urged to cultivate charity. The Buddhist concept of charity is all-encompassing, boundless and immeasurable (*appamanna*). It is also universal and is not subject to or affected by factors such as class, caste, creed, position, rank, or nationality. Cultivation of charity enables Buddha's followers to feel happy at the success of others. When thus cultivated, it promotes harmony, unity, and peace.

Karam Tej Sarao

See also Love of Neighbor in Buddhism; Mettā

References and Further Reading

Chambers, R., E. W. Cowell, et al., trs. 1895–1907. *The Jataka or the Stories of the Buddha's Former Births,* 6 vols. Cambridge: Cambridge University Press.

Fausböll, V., ed. 1877–1897. The *Jataka*. 6 vols. London: Luzac and Co.

Feer, M. L., ed. 1884–1898. *The Samyutta Nikaya*. 5 vols. London: Pali Text Society.

Horner, I. B., tr. 1938–1966. *The Book of the Discipline*. 6 vols. London: Pali Text Society.

Morris, R., and E. Hardy, eds. 1995–1900. *The Anguttara Nikaya.* 5 vols. London: Pali Text Society.

Nanamoli, Bhikkhu, and Bhikkhu Bodhi, trs. 1995. *The Middle Length Discourses of the Buddha*. Boston: Wisdom Publications.

Norman, K. R., tr. 1997. *The Word of the Doctrine (Dhammapada)*. Introduction and notes by the translator. Oxford: Pali Text Society.

Olderberg, H., ed. 1879–1883. *The Vinaya Pitakam.* 5 vols. London: Pali Text Society.

Rhys Davids, T. W., and J. E. Carpenter, eds. 1890–1911. *The Digha Nikaya.* 3 vols. London: Pali Text Society.

Rhys Davids, T. W., S. S. Thera, and F. L. Woodward, trs.1917–1930. *The Book of the Kindred Sayings*. 5 vols. London: Pali Text Society.

Trenckner, V., and R. Chalmers, eds. 1888–1896. *The Majjhima Nikay.* 3 vols. London: Pali Text Society.

von Hinüber, O., and K. R. Norman, eds. 1994. *The Dhammapada.* Oxford: Pali Text Society.

Charity in Christianity

As a virtue, human charity is a developed disposition or capacity to love. As a theological virtue, it is focused on God. When charity occurs in the well-known triad "faith, hope, and charity," it refers to the theological virtue of love, according to which, "We love God above all things for his own sake, and love our neighbors as ourselves for the love of God" (Catechism 2000, No. 1822). Thus, even charity toward a neighbor must be an aspect of love for God.

Charity is a spiritual gift of God offered even to sinners (Romans 5:5–9). By accepting this gift, people grow in freedom and humanity. Although people tend to love themselves, other persons, creatures, or causes more than they love God, charity moves them to yield and be willing to sacrifice all to God. Charity leads people to develop the other virtues, and in turn those virtues enable people to better love God. Indeed, without charity, the other virtues are futile, since a loving relationship with God is essential for human salvation.

Charity is usually contrasted with self-serving love. That is, charity is not motivated by a desire to attain some finite good, including the blessings of heaven. Rather, although humans are fulfilled by loving God, charity itself focuses on God's glory and intrinsic nature. Similarly, charity for the neighbor is not for self-interest, but is directed to the neighbor "for God's sake." This God-centeredness,

however, does not make love for the neighbor merely a stepping-stone to God. Rather, much as one might genuinely love a child because of a prior love for its parent, so too charity reflects a love for others as daughters or sons of God.

Throughout history, representative Christians have held that loving one's neighbor "as oneself" means loving the neighbor more than, less than, or equal to oneself. Indeed, when self-love was considered evil, charity was said to require loving the neighbor "instead" of oneself. Other Christians say they want to love their neighbor not "as oneself," but as Christ has loved them (John 15:9–12). In still another vein, many Christians understand charity as "friendship." For them, charity requires not simply loving for God's sake, but also a mutual love relationship with God and neighbor.

Love can be defined as an affective, affirming participation in the beloved's real and/or ideal good (Vacek 1994, 34–73). However, in popular discourse, the word "charity" involves neither emotions nor sharing another's life. Rather, "charity" refers to giving external goods to those in need. Whereas St. Paul wrote that it is for naught if one, without love, gives away everything (1 Corinthians 13:3), "giving to charity" now means providing material aid. In this sense, one can offer contributions to help others that are unknown to them and give charitably to institutions for tax savings or to garner recognition. This kind of charity, although important in human society, is contrary to the theological meaning of charity.

Edward Collins Vacek, S.J.

See also Divine Love in Christianity; Love of Neighbor in Christianity

References and Further Reading

Benedict XVI, Pope. 2005. *Deus Caritas Est.* Vatican City: Libreria Editrice Vaticana.

Catechism of the Catholic Church. 2000. Washington, DC: United States Catholic Conference.

Holy Bible, New Revised Standard Version. 1989. New York: American Bible Society.

Vacek, Edward Collins S.J. 1994. *Love, Human and Divine*. Washington, DC: Georgetown University Press.

Charity in Hinduism

In the Hindu tradition, charity is associated with *dāna*, which denotes alms giving, gifting, and sharing; *prema*, an unlimited loving–affectionate kindness toward all beings; *bhakti* ("devotion," Sanskrit), a boundless, unconditional, undemanding love toward God; and *preeti*, a heightened emotion of love, especially joy or adoration, covering many shades of human attachment toward aspects of creation and relations. All of these terms have a concurrent historicity of three or more millennia and continue to be used meaningfully in the present day.

According to technical Hindu meanings, *dāna* is an act of conscious and willing relinquishment of possession and transference of ownership of some thing to another willing recipient who consciously accepts the transfer, and as a consequence, becomes the new owner. *Prema*, *bhakti*, and *preeti* possess a commonality: They are often expressed as a virtue and as love, akin to *agape* in Christian theology. Each shade of meaning has shaped different aspects of cultural and religious practices in Hindu traditions.

In the religious realm, *charity* in all of these meanings is considered to be a purifying, refining practice on the path of spiritual progress. *Dāna*, *bhakti*, *prema*, and *preeti* are understood to be different modes of yoga practice. *Dāna* comprises the following elements: an agent of giving; a receiver; an item to part with; an occasion for transfer; the place of transfer; a ritual format to part with; an intention to do charity; the sacred chants associated with the act; and the expected benefit. The diversity in these factors is used in uniquely identifying and grading the acts of charity.

Prema, *bhakti*, and *preeti* are generally unconditional one-sided acts that are centered in faith and emotion. As action, they are not expected to conform to—nor are they amenable to—any logical explanation. Instead, they spring from a common ground of mind and emotional refinement. The direction of refinement is freedom from egoistic, possessive, selfish expectancy to a level of selfless surrender. It is in this selfless sense that they can best be understood as "charity."

In the *Veda*s, the earliest tradition of Hindu scriptures, *dāna* is glorified as just as efficacious for God/Self realization as the traditional paths of sacrifice (*yajña*) and penance (*tapas*). The classic Sanskrit philosophical–devotional text, the Bhagavad Gita, identifies three grades of giving on the *guṇa* scale of natural qualities: *sattva* (purity), *rajas* (energy), and *tamas* (stasis). Thus, a gift can be characterized by purity, passion, or inertia; usually these are understood to be in descending order. Later texts, such as the sacred *Purāṇa*s, are mythological repositories that provide details of charity as "giving" for "acquisition of merit by pleasing Gods" and "purging of sins." In this sense, some charities are considered to bestow a healing benefit.

Different modes of *dāna* are considered to be acts of great merit and are connected with distinctive social and emotional flavors, including love: *kanyā-dāna* (parting with the beloved daughter in marriage), *vidyā-dāna* (training of a worthy disciple by the master), *jeevana-dāna* (sparing the life of a defeated weak opponent in war), *anna dāna* (offering of water and food for quenching of thirst and hunger), and *abhaya-dāna* (offering protection to those who come seeking safety and those who surrender). These are considered to be charitable acts of great merit.

Dāna, *prema*, *bhakti,* and *preeti* are seen in two modes of practice, public and private. Every earning member of the society is religiously mandated, or at least advised, to do charity and earn future merit, which creates virtue (*dharma*). This mandate can be transformed into a command of compulsory annual giving or sharing a percentage of earnings or possessions with society for a noble cause; for example, kings are by tradition specifically mandated to share their wealth with society. In modern times, these images of morally virtuous and truly selfless acts of giving continue to be respected in the pronounced culture of honor that governs India's familial and social relations.

B. V. Venkatakrishna Sastry

See also Bhakti; Love of Neighbor in Hinduism; Prema

References and Further Reading

Brekke, Torkel. 1998. "Contradiction and the Merit of Giving in Indian Traditions." *Numen* 45 (3): 287–320.

Doniger, Wendy, and Brian K. Smith, trs. 1991. *The Laws of Manu (Mānava Dharmaśāstra)*. Middlesex, England: Penguin Books.

Kane, P. V. 1974. *History of Dharma Shastra*. 5 vols. Pune, India: Bhandarkar Oriental Research Institute.

Klostermaier, Klaus K. 2000. *Wisdom of Hinduism*. Oxford: Oneworld Publications.

Charity in Islam

Giving away willingly the things most valued and loved in the name of Allah is a pivotal concept in Islamic thought and practice. Three distinct levels of charity prevail: obligatory *sadaka or infaq*, institutional *zakat ushr*, and voluntary *vaqf*. Obligatory charity applies to all Muslims who meet several financial criteria, and the proceeds are distributed to people in need. Institutional charity includes, but is not limited to, such establishments as hospitals, schools, infrastructure, recreational areas, and other public institutions. Voluntary charity refers to any offering that benefits Muslims or non-Muslims.

One of the five pillars of Islam, *zakat* is an obligation imposed by Islam upon every rich Muslim. Those Muslims who own noncommercial assets in a certain value are required to distribute a portion of those assets every year to people in need as specified in detail in the Qur'an. Even though conflicting views exist regarding what assets are subject to *zakat* payment, the majority view is that the *zakat* levy is imposed on all taxable assets except personal possessions. Its obligatory characteristic is repeatedly confirmed by the Qur'an and the Sunnah (sayings and actions of the Prophet Muhammad). There is no dispute among Islamic scholars concerning whether its payment could be left to the discretion of the rich.

The payment of *zakat* was seen as the primary means for achieving social justice by alleviating the sufferings of those in severe need and bridging the gap between the poor and the rich. Historically, it has always been taken so seriously by Islamic scholars and administrations that some of them questioned the faith of those who declined to pay their *zakat* and occasionally wielded coercive measures against them.

Whereas *zakat* is quite rightly considered a charitable act, according to Islam it is in fact a payment of debt that the rich owe to the poor. Therefore, those who receive the *zakat* need not to be grateful to the givers. Indeed, it is the rich paying the *zakat* who should be thankful to the receiver, because the latter, by receiving it, helps purify the giver's property.

Charity made in the form of tangible assets and institutions is not obligatory under Islam. Both the Qur'an and the Prophet emphasized its significance, however, calling it *sadaka-i cariye,* which literally means "surviving charity" or "perpetual charity." The believers are encouraged by Islam to help build such public institutions as hospitals, schools, nursing houses, mosques, and bridges because the benevolent benefit from its use by other people even after their demise. Therefore, as long as the charitable institution remains in use, it continues to be a source of *sevab* (merit) for those who helped build it.

According to Islam, voluntary charity could be anything. Although it is voluntary, Islam is founded on the principle of charity in its broadest sense. Numerous verses of the Qur'an and sayings of the Prophet Muhammad verify this argument. Islam encourages believers to give away what is most valuable with kindness to other people in the form of charitable acts that would please Allah. Even the slightest beneficial actions such as smiling at others or removing a potentially bothersome item from the road in public use qualify as charity. Acts referred to as charity are not limited to those beneficial to people. The Prophet told a now-famous story about a prostitute who used her shoe to give water to a trapped kitten. For this charity Allah then forgave her and granted her *jannah*, or paradise, which indicates that Islam regards all acts beneficial to others as an opportunity for such entitlement.

Cenap Cakmak

See also Love of Neighbor in Islam; Muhammad; Qur'an

References and Further Reading

Bonner, Michael, Mine Ener, and Amy Singer, eds. 2003. *Poverty and Charity in Middle Eastern Context.* Albany, NY: State University of New York Press.

Esposito, John L. 1998. *Islam: The Straight Path.* 3d Edition. New York: Oxford University Press.

Sadeq, AbulHasan M. 2002. "Waqf, Perpetual Charity and Poverty Alleviation." *International Journal of Social Economics* 29 (1–2): 135–151.

Charity in Judaism

Charity in Judaism is the universal obligation—one of the very highest—to give to the poor and needy. It is not a synonym for love as in the Christian tradition, although it may be construed as a kind of applied virtue that unites the giver to God. Not content with abstract

notions of generosity, the Jewish tradition has typically identified charity with a series of practical duties.

Charity is first of all a biblical commandment: "Should there be a pauper among you, from one of your brothers within one of your gates in your land that the Lord your God is about to give you, you shall not harden your heart and clench your hand against your brother the pauper. But you shall surely open your hand to him and surely lend to him enough for his want that he has. . . . You shall surely give to him, for by virtue of this thing the Lord your God will bless you in all your doing and in all that your hand reaches" (Deuteronomy 15:7–8, 10).

In this spirit, the Bible required farmers to tithe the harvest for the poor (*ma'aser ani*), leave for the poor those sheaves that have fallen (*leket*), and leave them a corner of the field unharvested (*pe'a*). Taking these laws as a model, Jewish law required each individual to give one-tenth of his income to charity.

Only in postbiblical rabbinic literature does charity become articulated as a distinct concept under the term *tzedakah*—an etymological derivation of the Hebrew term for justice. Charity in the Talmudic view is as important as all the other commandments put together. It is said to hasten redemption, to atone for sin—it is in some places conceived as a form of sacrifice offered to God—and to act as one of the pillars on which the world rests.

Besides benefiting the poor, charity is also meant to cultivate a sense of ethical and civic responsibility in the donor, who must respect the dignity of the recipient as much as possible. The best example of this is found in the eight-rung hierarchy of charity set forth by Maimonides, the twelfth-century codifier of Jewish law. In ascending order of merit, he writes that a donor may give reluctantly; less than appropriate, but respectfully; only after having been asked; before being asked; in such a way that the recipient is not identified; in such a way that the donor is not identified; in such a way that neither the donor nor recipient is identified; by helping the poor person rehabilitate himself into self-sufficiency.

By engaging in charitable acts, individuals not only discharge an obligation vis-à-vis each other, but also establish a relationship with God. For this reason, charity in Jewish law is always classified among religious and ritual duties (*isur veheter*) such as keeping kosher and avoiding idolatry rather than as a part of civil law (*dinei mamonot*) like contracts and damages. As the Talmud states, "One who gives a penny to a poor person is privileged to appear before the Divine presence." In fulfilling the commandment of charity, it adds, a man imitates God, and deserves to be called by His name.

Benjamin Balint

See also Love of Neighbor in Judaism

References and Further Reading

Dorff, Elliot N. 2002. *To Do the Right and the Good: A Jewish Approach to Modern Social Ethics*. Philadelphia, PA: Jewish Publication Society. [See especially Chapter 6, "Substantive Justice: A Jewish Approach to Poverty."]

Frisch, Ephraim. 1924. *An Historical Survey of Jewish Philanthropy*. New York: Macmillan.

Hartman, David, Tzvi Marx, and Noam Zion. 1992. *The Dynamics of Tzedakah: From Dependence to Dignity*. Jerusalem: Shalom Hartman Institute.

Karo, Yosef. 1992. *Shulhan Aruch, Yoreh De'ah*, 246–259. Jerusalem: Ketuvim Edition.

Tamari, Meir. 1995. *The Challenge of Wealth: A Jewish Perspective on Earning and Spending Money*. New York: Jason Aronson.

Tamari, Meir. 1998. *With All Your Possessions: Jewish Ethics and Economic Life.* New York: Jason Aronson.

Children

See Filial Love in Buddhism; Filial Love in Christianity; Filial Love in Hinduism; Filial Love in Islam; Filial Love in Judaism

Chosenness

God's love for Israel constitutes the foundation for the election of Israel as the chosen people of God. As such, the election of Israel as the beloved of God determines Israel's identity and the relationship between God and Israel—both of which are based on the covenant and the revelation of the Torah. Any elucidation of the election of Israel involves love, revelation, and redemption since they are the concepts under which election is generally explained.

The election of Israel first appears in Genesis 12:1–4 with God's promise to Abraham:

> Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed." So Abram went, as the Lord had told him.

No justification is given for God's choosing of Abraham, or for Abraham's positive answer to this call. However, a covenant has been made between Abraham and God (Genesis 15; 17). The biblical text soon links this covenant with God's love for Abraham and Abraham's promised descendents, Israel, through the revelation of the Torah on Mount Sinai (Exodus 19:5–6, 34). In these passages, God affirms the love for Israel and Israel's election through the giving of the Torah. But it is not enough that God gave Israel the Torah, for just like Abraham, Israel has the choice to accept it, its terms, and God. The revelation of the Torah to Israel and Israel's acceptance of the Torah, then, is directly related to Israel's election.

The promise to Abraham has two distinct yet ultimately intertwined components. The first component deals with the promise of Abraham to be a great nation. This component constitutes the creation of Israel itself—the particularity of Israel—and asks questions such as, How does Israel live as God's chosen people? And how should Israel follow the Torah properly? The second component deals with Israel's relationship with the other peoples of the world—the universality of Israel—and asks, What does "chosenness" mean in terms of how Israel understands itself and other nations? And what constitutes the proper relationship between Israel and the peoples?

Jewish thought has long wrestled with the meaning of Israel's election. In the nineteenth and twentieth centuries, the meaning and purpose of Israel's election became a focal point of Jewish philosophical inquiry. Hermann Cohen, for instance, built his vision of messianic religion and redemption on his conception of election in its universalistic meaning. According to Cohen (1995), the election of Israel is based on God's love. For Cohen, while Israel is God's chosen people, Israel is chosen to educate humanity about God's love and the purpose of God's love, which is the redemption of humanity. God's love for Israel, then, is symbolic of God's love for humanity: Israel's election stands for the election of humanity as a whole. In contrast to Cohen, Franz Rosenzweig (2005) focuses on the meaning of Israel's election in terms of its particularity, that is, how election constitutes Israel itself. Rosenzweig writes that the meaning of the election of Israel, although rooted in God's love for Israel, lies in the community and continuity of the people of Israel. For Rosenzweig, only the continuity of Israel can do justice to God's promise that the descendents of Abraham will become a great nation. According to Rosenzweig, if God wants Israel to exist, it is Israel's purpose to survive, and the promise of election itself already carries within it the means for Israel's survival, which is the community of Israel itself. In Rosenzweig's construction of election, Israel is not the means by which the

message of redemption is dispersed to the nations—Christianity is. Since he sees Israel as already being at the goal of redemption, Christianity is necessary to fulfill the second part of the promise.

The views of election presented by Michael Wyschogrod (2004) and David Novak (1995) define Israel in terms of God's love. Wyschogrod begins by asking why God has a chosen people and answers by equating God's love for Israel with a father's love for one of his children. According to Wyschogrod, by being directed toward a particular people, God's love becomes concrete, and this allows for a real relationship to exist between God and Israel, and by extension, between God and the rest of the world. In this conception of election, God chooses Israel, because in loving one, God actually loves all. Novak, by contrast, bases his theory of election on what it means to be a Jew, and asserts that a Jew has been chosen by God in love along with the rest of his or her people. For Novak, election not only defines a Jew, but also determines how a Jew responds to the love of God—that is, by loving his or her fellow Jews through following the Torah.

In the varied views of election, God's love for Israel and Israel's election form the foundation for Israel, for Israel's relationship with God and the other peoples of the world, and for the relationship between God and the other peoples of the world.

Alisha Pomazon

See also Covenant; God as Father; Hebrew Bible

References and Further Reading

Cohen, Hermann. 1995. *Religion of Reason: Out of the Sources of Judaism*. Translated by Simon Kaplan. Atlanta, GA: Scholars Press.

Fackenheim, Emil L. 1994. *To Mend the World: Foundations of Post-Holocaust Jewish Thought*. Bloomington, IN: Indiana University Press.

Hirshman, Marc. 2000. "Rabbinic Universalism in the Second and Third Centuries." *Harvard Theological Review* 93 (2): 101–115.

Levenson, Jon. 1996. "The Universal Horizon of Biblical Particularism." In *Ethnicity and the Bible*, edited by Mark Brett, 143–169. Leiden, Netherlands: Brill Academic Publishers.

Novak, David. 1995. *The Election of Israel: The Idea of the Chosen People*. New York: Cambridge University Press.

Rosenzweig, Franz. 2005. *The Star of Redemption*. Translated by Barbara E. Galli. Madison, WI: University of Wisconsin Press.

Wyschogrod, Michael. 1983. *The Body of Faith: Judaism As Corporeal Election*. New York: Seabury Press.

Wyschogrod, Michael. 2004. *Abraham's Promise: Judaism and Jewish-Christian Relations*. Edited by R. Kendall Soulen. Grand Rapids, MI: W. B. Eerdmans.

Church Fathers

"Church Fathers" refers to a range of post–New Testament Christian writers, especially from the second through fifth centuries (CE), whose works most churches receive as having particular authority and influence. Their writings, mostly in Greek, Latin, and Syriac, comprise a wide variety of genres: biblical commentaries; sermons; letters; hymns/poems; theological and philosophical treatises; moral, pastoral, and ascetical instructions; and polemical tracts. Major Greek Fathers include the names Irenaeus, Origen, Athanasius, John Chrysostom, Basil of Caesarea, and Gregory of Nyssa. Augustine dominates other Latin authors, who include Tertullian, Cyprian, Ambrose, Jerome, and Gregory the Great.

Writing in the Mediterranean basin of Late Antiquity, the Church Fathers both reflect and react to the rapidly changing fortunes of Christians—from early identification as a religious group related to Judaism, through the occasional endurance of persecution and martyrdom and the gradual development of internal structures of authority, to increasing ascendancy to power after Constantine's legalization of Christianity in the early fourth century.

Although they frequently reflect a Platonic view of *eros* as the human desire for perfection, many Church Fathers' reflection on love centers around the biblical testimony that love is the divine reality itself (1 John 4:8), the fulfillment of the Law of Moses (Matthew 22:40), and the command of Jesus to his disciples (John 15:12). Individual authors sometimes refer to the semantic range of words for love (Greek *eros*, *philia*, *agape*, *philanthropia*), although the most common term in the Greek tradition to describe God's love is *philanthropia*, which suggests loving-kindness for humanity.

Some fathers indicate that these terms are often interchangeable but also reflect some anxiety that God's love may be confused with mundane concepts. The highly influential Origen (d. 254 CE), for instance, says that the nature of love is a difficult and dangerous theme, and he distinguishes between carnal and spiritual love. Although it generally makes little difference to him what words biblical texts use to speak of love, he emphasizes that in 1 John. 4:8 the divine self is called "charity." As immortal and incorruptible God, "charity" is not only to be sought above everything else but in turn requires the love of good things such as justice, piety, and truth, as well as love of neighbor. A little over a century later, Basil of Caesarea (d. 379) suggests that human love for God first manifests itself as passionate *eros* but finds its completion in charity, which unites a person most truly to God.

In his commentary on the *Song of Songs*, Origen reads the marriage canticle as a drama wherein the characters of Bride and Bridegroom represent the loving union of the soul, or the Church, with the Word of God. Supremely erotic images such as the embrace and the wound of love represent advances in knowledge of God. The kiss of the Bridegroom is none other than the unmediated revelation of the Divine Word Himself. While a post-Freudian age may regard Origenian ecstasy as the sublimation of primal sexual urges, more sympathetic readers of Origen will take him in his own thought-world, where God's spirit is believed to be the core of human existence. Origen thinks that sensual experience returns through the exegesis of scripture to its primordial spiritual intensity. The words of scripture are filled with "secret metaphors of love "that excite the reader to return to love's divine origin." God plants erotic desire as a stimulus to ascend to God, but the ascent crucially involves the transformation of desire that frequently lands on baser objects. Gradually the soul matures to love God without measure or limit. When the bride in the *Song of Songs*, for instance, exclaims that "thy breasts are better than wine" (1:2), she represents souls reflecting their hope that with time and tutoring they shall love the wisdom and knowledge that comes from Christ's breasts as they now love the sweetness of wine. On the other hand, God makes divine love visible through the downward self-emptying in the Incarnation of the Word in Jesus. For Origen this divine "philanthropy" signals the extent of God's love, intended for simple and ordinary people, whom Jesus helps to live a better life.

Although Latin writers are often characterized as less mystical and more moralistic than the Greek Fathers, Augustine (d. 430) devotes much of his attention to the psychologically complex dynamics of love. He too notes the range of terms (Latin *amor*, *caritas*, *dilectio*) but denies that they are themselves morally relevant. Rather, Augustine asserts that love is finally a movement of the will, whose very constitution determines the quality of the love attached to it. "A rightly directed will is love in a good sense and a perverted will is love in a bad sense" (*City of God* 14:7). As a movement of the will, love seeks to be united with its object, and Augustine understands human emotions accordingly. Desire, for instance, is love that strains after the possession of its object, and joy is love that possesses and enjoys the object. Fear is love that resists what separates it from its object, and grief is love that

endures such separation (14:7). The quality of a person's love distinguishes human beings and human actions and comprehends even the other theological virtues. In his *Enchiridion* ("handbook") on faith, hope, and love, he writes, "When one asks whether a human being is good, one does not ask what this person believes or hopes, but what he or she loves. The person who loves in the right way, undoubtedly believes and hopes in the right way" (31:117).

Augustine cites four proper objects of love —God, ourselves, our neighbors, our bodies— but suggests that love of self and of our own bodies are so natural they hardly need to be named. Love of God and neighbor, however, require explicit commandments, and Augustine frequently notes that the whole of scripture, every single word, aims toward the expression of these two commandments. In his preaching he often states that "love is the end of the commandment" (1 Timothy 1:5) and uses it to interpret biblical details.

Like the Greek Fathers, Augustine associates the love of God with the knowledge of God and stresses that love is a mutual indwelling. The further one progresses in this love, the more a person becomes like God and aware of God as a radically mysterious other —our eternal and everlasting good. Whereas the love of God may be the first and most important commandment, Augustine believes that love of neighbor comes first in time as a necessary prerequisite. Acts of justice, therefore, are a necessary condition of faith. The social consequences of love are most obvious in Augustine's great work *City of God*, wherein he characterizes two cities as created by two kinds of love—the earthly city, created by a self-love that leads to a "lust for dominating" other people, and the heavenly city, created for love of God as the highest good and characterized by humble self-giving to others.

Augustine frequently emphasizes such humility as reflecting the love of God for humanity. In his treatise on the Trinity, he notes that through God's self-emptying in the Incarnation, "God persuades us of how much he loves us" (*De Trinitate* 4). Furthermore, by taking on human weakness, God invites his discovery in the needy and outcast neighbor, with whom he identifies in Matthew 25.

Different Church Fathers had notably different views of marriage and sexuality, because male ascetics most tended to esteem celibacy as reflecting the ideal Christian life and a more intense form of love of God and neighbor. There is less commentary on the actual experience of married Christians and female ascetics than of the sexual temptation of monks in the Egyptian desert, of the call to angelic purity, and of Jerome's (d. 420) famous exhortation to consecrated virgins to "learn of me a holy arrogance" (Letters 22:16). Although married himself, Tertullian writes to his wife in the early third century exhorting her not to remarry after his death so that she may have the honor reserved for a virgin. How current scholars regard these sources becomes ever more complex as one gains a critical purchase on cultural presumptions about love, marriage, and sexuality, and recognize the significant continuities and discontinuities between current mores and the varied cultures of late antiquity.

Michael McCarthy

See also Asceticism; Divine Love in Christianity; Jesus

References and Further Reading

Brown, Peter. 1988. *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity*. New York: Columbia University Press.

Brown, Peter. 2000. *Augustine of Hippo: A Biography*. New edition with epilogue. Berkeley: University of California Press.

Burnaby, John. 1960. *Amor Dei: A Study of the Religion of St. Augustine*. Reprinted. London: Hodder and Stoughton.

Burrus, Virginia. 2004. *The Sex Lives of Saints: An Erotics of Ancient Hagiography*. Philadelphia, PA: University of Pennsylvania Press.

Ferguson, Everett, ed. 1997. *Encyclopedia of Early Christianity*. 2d Edition. 2 vols. New York: Garland Publications.

Nygren, Anders. 1953. *Agape and Eros*. Translated by Philip S. Watson. Philadelphia, PA: Westminster Press.
Quasten, Johannes, ed. 1950. *Patrology.* 4 vols. Westminster, UK: Newman Press.
Trigg, Joseph. 1983. *Origen: The Bible and Philosophy in the Third-Century Church*. Atlanta, GA: John Knox Press.

Commandments to Love

There are three "love" commandments in the Hebrew Bible: loving the neighbor, loving the stranger, and loving God. All three employ the Hebrew word *ve-ahavta*—"and you shall love." These commandments in the Torah are part of the 613 *mitzvot* (commandments) and cannot be thought of independently from the other commandments to which Jews are obligated. Regardless of their apparent elevated ethical and spiritual import, they are not presented in any distinguished fashion, or given any special status in the Bible, but rather are presented as equal to the other *mitzvot*.

Perhaps the best known of the biblical commandments is "and you shall love your neighbor as yourself—I am the Lord" (Leviticus 19:18). This commandment has numerous correlates in other religious traditions. For example, in Confucianism it is articulated as follows: "Is there any one maxim which ought to be acted upon throughout one's whole life? Surely the maxim of loving-kindness is such. What you do not want done to yourself, do not do to others" (*Analects* 15:23). This is similar to Rabbi Hillel's statement, "What is hateful to you do not do to others" (Babylonian Talmud, Shabbat 31a). In the Bible, the subsequent reference to God provides another rationale for this commandment—love of neighbors is based on their status in the eyes of God. This commandment is a reminder not only of our obligation to our neighbor, but even more so, of our obligation to God.

According to a number of medieval Jewish commentaries, the verb *ahav* (to love) signifies not only an emotion but also action. This observation stems from the fact that the verb *ahav* is followed by the preposition *le* (*for* or *to*); literally, you shall love to your neighbor as yourself. This commandment implies an action and could be articulated as "Do for your neighbor as you would do for yourself." Some commentaries suggest that loving our neighbor as ourselves is an ideal to strive for. The ideal is articulated as a sincere, unlimited concern for the well-being of others. Other interpretations emphasize that since this commandment is listed as part of the *mitzvot* called *kedoshim* or "sanctified acts" (Leviticus 19–20), it should not be seen as simply good advice, but rather as a requirement expressed in concrete acts. The *Mishneh Torah* enumerates several actions as examples of neighborly love—visiting the sick, comforting mourners, joining a funeral procession, and providing a bride and groom with all their needs.

The second "love" commandment—in Deuteronomy 6:5—is the obligation to love God: "You shall love the Lord your God with all your heart and with all your soul and with all your might." The following is an explicit instruction: "Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up." A common interpretation of the commandment to love God is through teaching, learning, and contemplating the Torah. The medieval philosopher Nachmanides adds that one should express love of God through worship, praise, and denying other gods.

The third "love" commandment is found in Deuteronomy 10:19: "You shall love the stranger, for you were strangers in the land of Egypt." Another version of the commandment is found in Leviticus 19:34: "The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt." The

meaning and context for this commandment can be understood on the basis of the preceding verse in Deuteronomy, which states that God "loves the stranger, gives him food and dress." Having been strangers in Egypt, Jews are commanded to provide others with their needs, as God did for them.

In keeping with the Jewish propensity for action over dogma, even the commandments to love are generally viewed as requiring proper action. As far as the broader question of whether love can be commanded, Franz Rosenzweig, the modern Jewish philosopher, who was inspired by the paradigm of the divine lover and the beloved human, addresses it in this way: "No third party can command you to love; but the One can. The command to love can only proceed from the mouth of the lover" (Rosenzweig 1971, 176). This comment also echoes the views of Martin Buber, who insisted that the commandments must be experienced as being addressed directly by God.

Yudit Kornberg Greenberg

See also Ahavah; Divine Love in Judaism; Hebrew Bible; Love of Neighbor in Judaism

References and Further Reading

Birnbaum, Philip. 1964. *A Book of Jewish Concepts*. New York: Hebrew Publishing.

Greenberg, Yudit. 1996. *Better than Wine: Love, Poetry, and Prayer in the Thought of Franz Rosenzweig*. Atlanta, GA: Scholars Press.

Maimonides, Moses. 1993. *Book of Commandments*. Mishneh Torah. New York: Moznaim Publishing.

Rosenzweig, Franz. 1971. *The Star of Redemption.* Translated by William Hallo. Boston: Beacon Press.

Wengrov, Charlos, tr. 1989. *Sefer Ha-Hinnuch, the Book of Education*, Vol. 5. Jerusalem: Feldheim Press.

Community in Buddhism

Saṅgha, a Sanskrit word meaning "assembly" or "gathering," is the term most often applied to the Buddhist community. *Saṅgha* typically refers to the community of ordained monks and nuns. More recently, especially among Western Buddhists, *saṅgha* has been applied to the community of all Buddhist practitioners, including the laity.

Spiritual aspiration and renunciation of secular society are the two pillars of traditional Buddhist community. To achieve liberation from the cycle of rebirth, Gautama, the future Buddha, renounced his family and tribe and became a wandering ascetic. Leaving his family and the society of his youth, he found community with five ascetics. After his enlightenment, these five became the Buddha's first disciples, thus establishing the *saṅgha*. Traditional Buddhist texts regard the values and pleasures of secular communities—such as friendship, familial relations, and sexual love—as obstacles to spiritual development. To make progress on the Buddhist path requires a life of ascetic discipline and renunciation of worldly desires and pleasures. Buddhist hagiography contains references to some well-known enlightened masters who were householders, such as the mythical Indian Vimalakīrti and the Tibetan Marpa (1012–1097), but most enlightened figures in Buddhist traditions renounced the world to achieve liberation.

While monastics rejected secular society, only a minority became solitary meditators in forests or remote caves; most monks and nuns joined communities governed by monastic codes of discipline. Moreover, monastic communities were often intertwined with the surrounding laity and political authorities. Monks and nuns served priestly functions, performed rituals, and practiced divination and medicine for the laity. Laypersons valued the *saṅgha* for maintaining Buddhist teachings and inspiring society by upholding moral and spiritual ideals. Monks were supported because gifts to the *saṅgha* were believed to bring additional merit to donors. Political authorities made offerings of wealth and property to gain good karma and spiritual legitimacy. These

donations maintained the *saṅgha*, because the accumulation of property is proscribed by monastic codes, leaving monks and nuns dependent on the laity for material support. Occasionally the relationship between the *saṅgha* and secular society became quite close, and some monasteries possessed significant economic and political power.

The varied structures of Buddhist communities reflect differences in the cultural contexts in which Buddhism has developed and flourished. Buddhist communities have been constructed around shared histories, ritual practices, responsibilities for local shrines and temples, and ethnic affiliation. Despite doctrinal commitments to nonviolence, some Buddhist communities have been structured according to local caste systems. And Buddhist rhetoric is occasionally employed to justify communal violence, as in the civil war in Sri Lanka.

Seeking to expand the Buddhist understanding of community, some contemporary Buddhists in Asia and the West suggest engaged Buddhist practice as an addition or alternative to the renunciation model. They claim Buddhists should be engaged with the world, for such engagement can diminish the suffering of sentient beings, the primary aim of Buddhist ethics. "Engaged Buddhists" attempt to dismantle structures of oppression, and work for human rights, sustainable development, and environmental protection.

With Buddhists more engaged in the world, the *saṅgha* has been reconceived to encompass the whole Buddhist community, including lay practitioners who live and work in secular society. In this context, the joys and struggles of marriage and family life are no longer viewed as obstacles to liberation, but as precious opportunities for spiritual practice.

William Edelglass

See also Buddha; Charity in Buddhism

References and Further Reading

Holt, John Clifford, Jacob N. Kinnard, and Jonathan S. Walters, eds. 2003. *Constituting Communities: Theravada Buddhism and the Religious Cultures of South and Southeast Asia*. Albany, NY: State University of New York Press.

Monius, Anne E. 2001. *Imagining a Place for Buddhism: Literary Culture and Religious Community in Tamil-Speaking South India*. New York: Oxford University Press.

Queen, Christopher, Charles Prebish, and Damien Keown, eds. 2003. *Action Dharma: New Studies in Engaged Buddhism*. New York: RoutledgeCurzon.

Community in Christianity

A community can be defined as a group of people with common interests, having a common history, and living within a larger society. The evangelist Luke portrayed the first-generation church in Jerusalem as a community. His summary descriptions of that church (Acts 2:42–47; 4:32–35; 5:12–16) present the gathering as those disciples who, having accepted the apostles' message and giving testimony to the resurrection of Jesus, devoted themselves to the apostles' teaching, fellowship with one another, communal meals (eucharist), and prayer. They supported one another by sharing their material wealth. Their common lifestyle was such that it earned the goodwill of the people around them.

Acts 2:42 speaks of the fellowship (*koinōnia*) of the early Christian community in Jerusalem—the abstract term *koinōnia* can be translated as "community." When it is used in the New Testament, particularly by Paul and the author of 1 John, the term does not so much designate a group of people as such; rather it designates the relationships that exist among them—grounded in their common relationship to Jesus Christ and the Spirit, as well as their partnership in the gospel, faith, and love.

Among the Christians of the first century CE, those who followed the "Beloved Disci-

ple" (John 13:23; 21:7, and so on) were a distinct group, sharing a common ethos and a particular way of speaking about the teaching of Jesus. Raymond Brown's pioneering study of the Johannine group, virtually a sectarian movement within first-century Christianity, has led scholars to identify it as "the Community of the Beloved Disciple." The second millennium saw the development of various religious orders—Benedictines, Franciscans, Dominicans, Jesuits, and the like. These orders consisted of vowed religious men or women who voluntarily joined a community characterized by spirituality, charism (mission), and common rules of life.

Members of religious orders identify themselves as a religious community, but also use the word "community" to describe the group that lives and prays together in a single house or convent. Among the various religious orders, the Benedictines consider "life in community" to be their particular charism.

The growth of the Catholic Church in the United States was largely due to the presence of Catholic schools, founded for the most part by communities of religious women. Most of these communities—Sisters of Joseph, Sisters of Mercy, and many others—had their origins in Europe or in Canada. The Sisters of Charity, an American community of female religious, was founded by Elizabeth Ann Seton (1774–1821) with the particular mission of educating the poor. The first sisters of this new community made their religious profession in 1813. Communities in this sense are particularly characteristic of Roman Catholicism. In 1892, the Anglican bishop of Oxford, Charles Gore, founded the Community of the Resurrection, a group that combined the common life with scholarly and educational endeavors and later expanded its role to include missionary work, particularly in Africa.

The second half of the twentieth century saw the development of small Christian communities, first in Latin America—the *communidades de base*—then in Africa, Europe, and North America. In Latin America and in Africa, these communities are centered on the Bible and are dedicated to the improvement of the lives of people living in poverty and situations of oppression. In North America and Europe, they are voluntary communities of people who gather regularly, generally weekly, for prayer and Bible study. In the United States, the Catholic Worker Movement, founded by Dorothy Day in 1933, led to the establishment of 131 Catholic Worker communities (1995), whose members lead a life of voluntary poverty; devote themselves to providing hospitality to the poor; promote peace, nonviolence, and human rights; and support labor unions and cooperatives. The Community of Sant'Egidio, founded in the *Trastevere* section of Rome at the church of Sant'Egidio in 1968, is a singularly important community. Consisting of married and unmarried lay people from all walks of life, the community counts more than 50,000 members in seventy countries. The community is committed to common prayer, the communication of the gospel, solidarity with the poor, ecumenism, and dialogue as a way to peace and the resolution of conflict.

Raymond F. Collins

See also Charity in Christianity; Jesus; New Testament; St. Paul

References and Further Reading

Anthony, Geraldine. 1997. *A Vision of Service*. New York: Sheed and Ward.

Banks, Robert J. 1980. *Paul's Idea of Community*. Grand Rapids, MI: Eerdmans.

Brown, Raymond E. 1979. *The Community of the Beloved Disciple*. New York: Paulist Press.

Brown, S. 1976. "Koinōnia as the Basis of New Testament Ecclesiology." *One in Christ* 12: 157–167.

Collins, Raymond F. 1988. "Small Groups: An Experience of Church." *Louvain Studies* 13 (2): 109–136.

Community in Hinduism

As a religious tradition, Hinduism may be thought of as a conglomerate of diverse communities sharing a set of properties that lend it a collective identity. Hindu "religion" is often conflated with a vague notion of Hindu "community"—a word that may designate sect, local temple culture, caste affiliation, regional identification, village cluster, or even a specific ethnic identity.

Many Hindu communities form around the worship of a specific divine form, a particular philosophical ethos, or a charismatic personality or saint. These communities—built around sectarian theologies—are sometimes called *sampradaya* and serve as a basis for many Hindus' expression of religiosity and social identity. A given *sampradaya* (or sect) may focus on a particular saintly figure, concentrate on a specific form of divinity, ground itself in a popular doctrine, or situate its ethos in a specific scriptural text. Sometimes all of these interpenetrating factors contribute to the creation of a given Hindu religious community. One example is the Gaudiya Vaishnava Sampradaya, which traces its inspiration to the fifteenth-century mystic Chaitanya and focuses on the divine expression embodied by Lord Krishna who espoused the *achintya-bhedabheda* form of Hindu Vedanta philosophy—seeing the relationship between man and God as a mysterious synthesis of difference and nondifference—and drew heavily from a scripture known as the *Bhagavata Purana*.

Much of Hindu notions of community have marginal connections with deities or philosophical orthodoxies. Regional formations of community constructed around lineages, castes, or social classes seem to define the Hindu cultural landscape. Within Hinduism exist organized communities sharing not only values of doctrine and diet, but also of marital ties and physical space. Certain traditional communities of Brahmins often cluster in housing projects on tracts of land known as *agrahara*. Similarly, in many parts of rural India, shared Hindu communal life exists among circles of villages, each with its own notions of inclusiveness and exclusivity. A parallel phenomenon is witnessed in the housing communities of urban India.

Another kind of communal paradigm that situates itself in traditional Hindu ideas and structures of thought are certain organizations that resemble both political organizations and social movements. These formations are often called *samaj* (society) or *sangh* (congregation). Some famous examples from the past century include the Brahmo Samaj and Arya Samaj.

Contemporary communities such as the Vedanta Society also couch their larger social concerns within traditional Hindu paradigms. There are also Hindu communities that often situate their religious practice within their regional identities—this is especially common in the Hindu *diaspora*. The burgeoning growth of small contemporary Hindu communities, known as *ashrams* (literally, a place of rest), has expanded the landscape of Hindu communities. Athough initially organized around a small group of devotees attached to a holy personage, ashrams sometimes grow into formidable national or multinational organizations that attract devotees from all over the world. The activities of the ashram usually revolve around traditional Hindu practices of meditation, yoga, philosophical study, and devotional worship.

An especially complex nexus of social, political, ideological, doctrinal, and practical diversity makes it very difficult to define Hinduism and its constituent communities. Indeed, often a sense of community may extend from a broad feeling of Hindu nationality to an exclusive familial bond with its specific practices, doctrines, and philosophical outlooks.

Deven M. Patel

See also Bhakti; Guru; Krishna

References and Further Reading

Fuller, C. J. 2004. *The Camphor Flame: Popular Hinduism and Society in India*. Princeton, NJ: Princeton University Press.

Klostermaier, Klaus K. 1994. *A Survey of Hinduism*. Albany, NY: State University of New York Press.

Community in Islam

The global community of all Muslims is called the *umma*. Anyone who utters the testimony of faith—the *Shahada* or monotheistic creed—is a member of this umma whether by virtue of culture or Islamic practice. Since Muhammad's time, the umma has grown in size and geographical spread during the last 1,400 years. This growth and expansion, leading to the creation of the empire of faith embracing territories in Europe, Africa, and Asia, was accompanied by transformations in governing structure and also by religious, political, and ethnic divisions.

Umma is derived from the Arabic word meaning "people." It is used in different contexts in the Qur'an. Abraham, an individual of high status in Islam, is distinguished by being described as an umma of one person (Qur'an 16:120). In pre-Islamic Arabia, up to the early period of Muhammad's calling as a Prophet in Mecca, the word had not yet been invested with new Islamic meanings suggestive of a new spiritual order. It was in Medina, after the *hijra* (migration), that the new community of believers—under the leadership of Muhammad—began to take shape and came to be known as the umma. This umma, or the new commonwealth of believers, was religiously and ideologically defined in contradistinction to the tribal and polytheistic values of *jahiliyya* (pre-Islamic) Arabia. This community that Muhammad established in Medina forged a unique bond of brotherhood between Meccan Muslim immigrants (*muhajirs*) and Medinan Muslim hosts/helpers (*Ansar*) that served as the basis of Muslim unity. The community was unified politically under Muhammad, who worked to create a new society—transcending the traditional social structure based on families, clans, and tribes; instead, he focused on shared Islamic beliefs, ceremonies, ethics and laws. Through Qur'anic revelation, he defined the norms of the new community to include its ritual practices of prayer, tax/almsgiving, fasting, and pilgrimage. These practices reinforced collective awareness of membership in this new community and forged a religious consciousness that emphasized individual and collective responsibilities. This individual responsibility was realized within the ideal of the family whose members had a moral duty to live a life of witnessing or testifying to the oneness of God.

What Muhammad had succeeded in doing in his life time was to replace the fragmented society of divided Arab clans with a new vision of the universal umma—the commonwealth of all believers over time and space. The nascent Islamic state that he established had an incipient imperial framework whose details were worked out by his successors. Yet, the larger umma, encompassing lands on three continents, faced challenges and political differences in the subsequent centuries. By the latter part of the Abbasid dynastic rule (750–1258 CE), the umma had fragmented along political and sectarian lines. Further breakup of the umma took place during the period of European worldwide imperialistic expansion and the concomitant weakening of the Ottoman Empire through its dissolution in the early decades of the twentieth century. Today the umma, while still fragmented, is not necessarily identified with a particular state or place, but with a vision of a global community whose members share a certain religious identity. This umma manifests itself in different places as, for instance, the Muslim communities of India, Indonesia, Morocco, Zanzibar, London, and so on. The community serves as a locus of identity even when this identity may be weak for some and is mediated through the cultural prism of American life—as is the case for the

subsequent generations of American Muslims born in the United States. Yet, the umma persists over time and space as evidenced by the presence of Muslims in far-flung areas of the world.

Abdin Chande

See also Charity in Islam; Muhammad

References and Further Reading

Donner, Fred M. 1999. "Muhammad and the Caliphate." In *The Oxford History of Islam*, edited by John Esposito, 1–62. Oxford: Oxford University Press.

Donohue, John J., and John L. Esposito, eds. 1982. *Islam in Transition: Muslim Perspectives*. New York: Oxford University Press.

Geertz, Clifford. 1968. *Islam Observed: Religious Development in Morocco and Indonesia*. New Haven, CT: Yale University Press.

Community in Judaism

Community, the *kehillah,* is for Jews a major locus of love. Jewish tradition requires a high standard of interpersonal commitment and care within local Jewish communities. Personal autonomy is valued less than communal generosity and service to others.

In their daily prayer service, Jews recite a passage from the Talmud that enumerates deeds that can never be done to excess, and whose reward is infinite: honoring parents; deeds of loving-kindness; attendance at the house of study; providing hospitality to guests; visiting the sick; attending weddings and funerals; praying; and making peace between people who are quarrelling, particularly between couples (Babylonian Talmud, Shabbat 127a). All of these important *mitzvot* (commandments) are observed in the arena of community.

God is described as showing love to individuals by doing *mitzvot* of community. The Talmud states, "Rabbi Simlai explained: The Torah begins with an act of loving-kindness and ends with an act of loving-kindness. It begins with loving-kindness, as it is written (Genesis 2:21) 'And Hashem God made for Adam and his wife garments of skin, and He clothed them.' It ends with loving-kindness, as it is written (Deuteronomy 34:6) And he [Moses] was buried in the 'valley in the land of Moab'" (Babylonian Talmud, Sotah 14a).

In many Jewish communities, committees are organized to visit, pray for, and cheer people who are ill (*bikkur holim*); to host visitors (*hachnasat orchim*); to care for the bodies of the dead (*hevra kadisha*); and other such *mitzvot,* which build and sustain community. Whether such committees exist or not, it is the responsibility of every Jew to show love to others in the community through these practices.

Prayer services require a *minyan,* composed of a body of ten adults—Orthodox Jews count men only. The *minyan* is said to be a symbol of the community. When there has been a death, a *minyan* assembles for every prayer service at the home of the bereaved during the week of *shiva*, ritual mourning, which follows the funeral. This is often an intimate and moving symbol of communal love for those who mourn.

A highly elaborated body of laws and traditions supports interpersonal relationships in the context of community. Some of these laws include stringent rules of speech that forbid gossip, shaming or withholding information to prevent harm, requiring and regulating counsel and rebuke for community members who stray from ethical and religious norms, periods of heightened self-examination and rectification of damaged relationships, and requirements to offer charity and hospitality and otherwise sustain community members in need.

Jewish law calls for particular care for those in one's community who are poor, weak, or without family. One is supposed to meet the needs of vulnerable members of the community in a way that builds their self-esteem and their capacity to care for themselves—for ex-

ample by offering no-interest loans or business partnerships.

These laws apply to all members of one's local Jewish community. There is a long tradition of social obligation to Jews in other places, particularly to those Jews who are oppressed or impoverished, and specifically to the Jewish community in the land of Israel.

Debates exist in the Jewish tradition about the extent to which these laws of community extend to non-Jews. Prior to the modern era there was little opportunity in most places for Jews to be in community with their non-Jewish neighbors. Today many Jews live in mixed communities and see themselves as part of their national and world community as well as the Jewish community. Many Jews derive their vision of social obligation from these communal values.

Margaret Holub

See also Charity in Judaism; Commandments to Love; Love of Neighbor in Judaism

References and Further Reading

Chafetz Chayim. 1967. *Ahavath Chesed.* Translated by Leonard Oschry. Jerusalem: Feldheim Publishers.

Chafetz Chayim. 1998. *Sefer Chafetz Chayim*. Translated and annotated by Rabbi Dovid Marchant. Jerusalem: Feldheim Publishers.

Goldberg, Rabbi Chaim Binyamin. 1991. *Mourning in Halakhah.* Brooklyn, NY: Mesorah Publications.

Goldstein, Rabbi Dr. Warren. 2006. *Defending the Human Spirit: Jewish Law's Vision for a Moral Society.* Jerusalem: Feldheim Publishers.

Maimonides. 1990. *Mishneh Torah: Hilchot Teshuvah.* Translated by Rabbi Eliyahu Tougher. New York: Moznaim Publishing.

Compassion and Mystical Experience

Mystical experiences in many religious and spiritual traditions have been associated with profound feelings of love and compassion as well as with the experience of oceanic boundlessness—the sense of a great unity of oneself and one's surroundings. Many of these types of experiences arise from meditative practices. An examination of mystical experiences particularly in relation to the human brain deepens an understanding of how feelings of compassion can arise from mystical experiences precipitated by meditative practices.

Meditation is a general term for contemplative practices that seek to train the mind, and hence the brain, to experience different states of consciousness, which may include mystical states. While there are many different types of meditation, one might divide them into two basic types—the *via negative*, in which meditators try to clear all thoughts from their mind, and the *via positive*, in which they try to focus on a particular object or phrase. These approaches can lead to very different experiences, but both can result in highly emotional states suffused with positive affect and feelings of compassion and love.

Mindfulness-based meditation, in which meditators focus on their own awareness, was originally developed at the University of Massachusetts Medical Center for stress reduction, and has been shown to result in significant reductions in depressive symptoms (Miller, Fletcher, and Kabat-Zinn 1995). A study of patients suffering from different diseases including cancer, depression, and anxiety, among others, showed that mindfulness also resulted in a reduction in depressive symptoms (Reibel et al. 2001). One study found that diverse meditators report higher levels of prayerfulness, love, and thankfulness, which the authors suggest may contribute to reduced measures of worry associated with meditation practice (Ritchie, Holmes, and Allen 2001).

Most individuals who practice meditation for more secular purposes do not typically attain core mystical experiences accompanied by profound feelings of compassion, but it is interesting that reductions in symptoms of

affective disorders like anxiety and depression can be seen across study populations. Extreme depression—or *Weltschmerz,* as it has been called in the psychiatric literature—consists of a sense of exquisite sadness and futility, the sense of the incredible smallness of human beings in the universe, and the inevitable existential pain generated by living in a world without purpose or meaning. If Weltschmerz were one pole of what might be called the *Unitary Continuum*—the continuum of sensations of being united with or isolated from one's surroundings—the opposite pole would be what has been described as *Absolute Unitary Being* (AUB). AUB is a state, usually arising out of profound meditation, in which there is no perception or awareness of discrete beings, no perception of space or time, and in which even the self–other dichotomy is obliterated (d'Aquili and Newberg 1993). If this state is suffused with positive affect, it is commonly interpreted, after the fact, as the experience of God or the *Unio Mystica.*

Meditative practices can therefore be seen as techniques for traversing the Unitary Continuum, for moving between states of isolation-laden negative affect and states of unity colored with compassion, inclusiveness, and love. It has been argued that the state of deep romantic love, in which two individuals feel that they are connected to something greater than each of them individually, also lies along the Unitary Continuum. This is a state in which there is a greater sense of unity and interconnectedness than in the usual everyday state of reality. This state is also suffused with intense positive emotions and strong senses of arousal, but also contentment.

Meditation has been observed to profoundly affect the autonomic nervous system that regulates arousal (sympathetic system) and quiescent (parasympathetic) responses throughout the body. Maximum activation of the sympathetic system may be experienced as highly energized, or ecstatic, states. Maximum activation of the parasympathetic system may be experienced as deep serenity and total bliss. The levels of activity in the autonomic nervous system, when associated with mystical states, result in a range of experiences that includes states of hyperarousal, hyperarousal with quiescent breakthrough, hyperquiescence, hyperquiescence with arousal breakthrough, and the state of mutual maximal activation of the arousal and quiescent systems. Thus, the Unitary Continuum consists not only of the experience of unity, but of the emotional response to that unity. As one progresses to greater and greater unifying states, one attains higher emotional responses associated with those states.

The remaining parts of the brain that are associated with the ability to move along the Unitary Continuum are related to the sense of self and probably include the superior parietal lobe, the *precuneus*, and the superior temporal lobe. As input into these self-orienting structures is blocked (*deafferentation*), people will gradually break down their ability to orient themselves within the usual frame of reference based upon the five senses. As the deafferentation becomes greater, people move from their baseline orientation to a more intense sense of unity with the rest of the world and to an increasing loss of their sense of self. This eventually can lead to an experience of total absorption into the object of meditation or a sense of deep interconnectedness with all things.

Finally, in AUB, people experience not only the breakdown of the self–other dichotomy, but the object that they are absorbed into is also broken down and they experience an undifferentiated oneness of all things. This is supported by findings from brain-imaging studies that showed decreased activity in the superior parietal lobes during deep meditation or prayer (Newberg and Iversen 2003). Other brain areas known to be involved in meditation include the striatum, hypothalamus, cingulate gyrus, and parts of the frontal lobe, which are also involved in the expression of feelings of love (Bartels and Zeki 2004). However, future

studies will have to explore whether this is merely an association or a direct relationship. Other studies have implicated the brain's reward system as being associated with strong positive emotions such as love (Fisher et al. 2002). It is reasonable to expect that there is a physiological relationship between meditation and feelings of love and compassion.

Studies have also specifically looked at the dopamine and serotonin systems in their relation to feelings of love. Both systems may be associated with positive emotions and, in particular, feelings of love. Initial meditation studies have suggested that the areas involved with dopamine and serotonin are affected, and in one study of yoga meditation, there was a direct release of dopamine associated with the practice (Kjaer et al. 2002). A case study of meditation with the use of sertraline (a serotonin reuptake inhibitor) showed that during a meditation retreat, the subject reported that "cognitive abilities and the emotions of fear and anger were unaffected. However, the emotions of sadness, happiness, rapture, and love were dramatically reduced in intensity and duration" (Walsh and Bitner 2006). Future studies will need to explore in more detail the relationship between various neurotransmitters, mystical experiences, and feelings of love and compassion.

Brian Anderson and Andrew Newberg

See also Bliss; Ecstasy; Spiritual Discipline in Buddhism

References and Further Reading

Bartels, A., and S. Zeki. 2004. "The Neural Correlates of Maternal and Romantic Love." *Neuroimage* 21 (3): 1155–1166.

d'Aquili, E. G., and A. B. Newberg. 1993. "Religious and Mystical States: A Neuropsychological Model." *Zygon* 28:177–200.

Fisher, H. E., A. Aron, D. Mashek, H. Li, and L. L. Brown. 2002. "Defining the Brain Systems of Lust, Romantic Attraction, and Attachment." *Archives of Sexual Behavior* 31 (5): 413–419.

Griffiths, R. R., W. A. Richards, U. McCann, and R. Jesse. 2006. "Psilocybin Can Occasion Mystical-Type Experiences Having Substantial and Sustained Personal Meaning and Spiritual Significance." *Psychopharmacology* (Berlin) 187 (3): 268–283.

Kjaer, T. W., C. Bertelsen, P. Piccini, D. Brooks, J. Alving, and H. C. Lou. 2002. "Increased Dopamine Tone During Meditation-Induced Change of Consciousness." *Cognitive Brain Research* 13 (2): 255–259.

Miller J. J., K. Fletcher, and J. Kabat-Zinn. 1995. "Three-Year Follow-Up and Clinical Implications of a Mindfulness Meditation-Based Stress Reduction Intervention in the Treatment of Anxiety Disorders." *General Hospital Psychiatry* 17 (3): 192–200.

Newberg, A. B., and J. Iversen. 2003. "The Neural Basis of the Complex Mental Task of Meditation: Neurotransmitter and Neurochemical Considerations." *Medical Hypothesis* 61 (2): 282–291.

Reibel, D. K., J. M. Greeson, G. C. Brainard, and S. Rosenzweig. 2001. "Mindfulness-Based Stress Reduction and Health-Related Quality of Life in a Heterogeneous Patient Population." *General Hospital Psychiatry* 23 (4): 183–192.

Ritchie, T. D., R. C. Holmes III, and D. Allen III. 2001. "Preferred Relaxation Activities and Recalled Relaxation States." In *Advances in ABC Relaxation: Applications and Inventories*, edited by J. C. Smith, 187–189. New York: Springer.

Walsh, R., B. Victor, and R. Bitner. 2006. "Emotional Effects of Sertraline: Novel Findings Revealed by Meditation." *American Journal of Orthopsychiatry* 76 (1): 134–137.

Compassion in Buddhism

Compassion (Sanskrit *karuṇā*) in Buddhism is the appropriate response to the suffering of living beings. Since the truth of suffering (*duḥkha*) is the first of the Buddha's Four Noble Truths, it would be difficult to overstate the importance of compassion among Buddhist values. Indeed, compassion is the primary motive for a Buddha's decision to share his blissful realization with other living beings, and is the main virtue the Buddha exhibits in

popular tales of his previous lives when he was called the *bodhisattva*.

Compassion forms the positive background to the famously negative Buddhist principles of no-self (*anātman*) and emptiness (*śūnyatā*). Buddhism teaches that certain beliefs—such as the view of self ("I am") and the imagined reality of desired objects—poison the mind with greed and hatred. Once these ignorant beliefs are gone, the mind is free of selfishness, at which point compassion and joy take up residence in the mental foreground.

Loving-kindness and compassion are the first two of four stages in an early Buddhist meditation practice called the "Four Immeasurables"—so named because of the limitless range of the emotions generated. After cultivating "immeasurable" compassion, one moves on to sympathetic joy, and finally the highest goal—equanimity—wherein one experiences no preferences whatsoever among a loved one, an enemy, a stranger, and oneself. Equanimity is greater than compassion because the compassionate desire for beings to be free from suffering still reifies those beings. Equanimity fits better with the realization that self and other are nondistinct, because selfhood itself is an illusion.

The "Great Vehicle" (Mahāyāna) traditions emphasize a new, universalized form of compassion called "great compassion" (*mahākaruṇā*), which applies to all beings without distinction, and so, effectively combines the earlier compassion and equanimity. At the same time, great compassion is paired with a new form of "wisdom"—the wisdom that directly perceives the falsity of all conceptual constructs. Compassion and wisdom are said to be like the two wheels of a cart, or the two wings of a bird. The great beings whose wisdom is merged with compassion on the path to future Buddhahood are termed *bodhisattvas*.

The eighth-century *Bodhicāryāvatāra* of Śāntideva provides numerous meditations for expanding compassion and cultivating the mental state of a bodhisattva. One method popular across Tibetan traditions encourages the meditator to recognize—given the basic Buddhist fact that all living beings have been subject to countless rebirths in limitless time—that every creature has at one time or other been a dedicated mother to every other. So, every being deserves the compassion one would feel towards their mother if she were, for instance, tumbling into hell. One visualization method, which the Dalai Lama claims has been foundational to his own sense of well being, is the practice of "exchanging self and other"—that is, giving away one's own good fortune and taking on the suffering of others.

Thai monk holding an injured stork. (Michael Freeman/Corbis)

In modern times, advocates of "Engaged Buddhism" have argued that true compassion extends beyond the private, meritorious mental state and motivates practical, even political, *action*. Today's Buddhists often understand compassion to be properly expressed and cultivated in the championing of nonviolence, social justice, and environmental protection.

Jonathan C. Gold

See also Buddha; Charity in Buddhism; Suffering in Buddhism

References and Further Reading

Buddhaghosa. 1991. *The Path of Purification (Visuddhimagga)*. Translated by Bhikkhu Ñāṇamoli. Seattle: Buddhist Publication Society, Pariyatti Editions.

Davidson, Richard J., and Anne Harrington. 2002. *Visions of Compassion: Western Scientists and Tibetan Buddhists Examine Human Nature*. New York: Oxford University Press.

Śāntideva. 1995. *The Bodhicaryāvatāra*. Translated by Kate Crosby and Andrew Skilton. New York: Oxford University Press.

Compassion in Christianity

Besides exemplifying the psychological disposition to confront and mitigate the suffering of others, compassion is also a specific Christian virtue. Human beings with normal affect are innately moved to pity at the misery of others, but the strength of that emotion often moves the will to act to alleviate the causes and effects of that suffering. Within a Christian context, compassion underscores the traditional works of mercy, both corporal and spiritual. Corporal mercy includes feeding the hungry; giving drink to the thirsty; clothing the naked; housing the homeless; visiting the sick and imprisoned; ransoming captives; and burying the dead. Spiritual mercy involves instructing the ignorant; counseling the doubter; admonishing sinners; being patient; forgiving offenses willingly; comforting the afflicted; and praying for the living and the dead. Compassion is intimately bound up with friendship or agape.

In the days of Jesus, the secular conception of compassion would have been familiar as a philosophical concept, one related to the Greek *splanchna*, literally a person's entrails or viscera, for it is from the guts that compassion arises. The verb *splanchnizomai* means to have compassion or take pity. Scholars of the period point to the common notion that the "movement" of a person's entrails often results from the cries of others, especially children.

The synoptic gospels (Matthew, Mark, and Luke) take up this emotional response—that is, a visceral reaction—and twice attribute compassion to God (Matthew 18:27; Luke 15:20), once to the Good Samaritan (Luke 10:33), and several times to Jesus (Matthew 15:32, 18:27, 20:34; Mark 1:41, 8:2, 9:22). The ability of Jesus to be moved at the sight of so many individuals, often curing their maladies or heralding their faith, presents a portrait of a founder who is deeply compassionate. St. Paul, too, uses compassion in the sense of a visceral emotion, such as in the Second Letter to the Corinthians, where he describes his assistant Titus as enjoying the compassion that he has for the community (2 Corinthians 7:15). In St. Paul's view, so deep is his love for those he sends to be with fellow Christians, it is like sending his own heart (compare Philemon, verse 12).

Apart from the biblical material, other sources have helped to penetrate the meaning of compassion. Christian art, for instance, has sought to render biblical images as an instructional or catechetical device. One thinks of the fatherly tenderness brought out in the brush strokes of Rembrandt's *Prodigal Son*, the visual power of Michelangelo's *Pietà,* or the iconographic depictions of the Madonna and Child. Among the Church Fathers and scholastics—from Melito of Sardis's meditation on the Passion of Christ to Aquinas's (1948) view that compassion is an attribute of God, although not an affective dimension of God's personality—there is wide support for the claim that God is untroubled by the misery of creatures. Contemporary Christian philosophers have also sought to bring the human emotion of compassion into line with a theological claim that suggests God is impassible—that is, God suffers no emotional flux. But many have challenged this notion in recent years, particularly in light of Auschwitz, calling it barbaric that God should remain nonplussed by such horror.

New channels of understanding of compassion are also emerging in Christian ethics and specifically among virtue ethicists. Compassion feeds friendship, which often exists as the culmination of certain habits formed or learned in concert with one's fellow humans. These bonds carry over more generally into the social realm and have the compelling force of personal enrichment to prompt further compassionate behavior. Far from an ungrounded altruism, compassion seeks the good of the other, precisely as other, but in acting upon that initial compassionate impulse, the moral actor finds that their character is also enhanced. In friendship, the compassionate respect given to another often returns to its source.

Patrick J. Hayes

See also Altruistic Love; Jesus; New Testament; St. Paul; Suffering in Christianity

References and Further Reading

Aquinas, St. Thomas. 1948. *Summa Theologica.* Translated by Fathers of the English Dominican Province. Notre Dame: Christian Classics.

Cates, Diana Fritz. 1997. *Choosing to Feel: Virtue, Friendship, and Compassion for Friends*. South Bend, IN: University of Notre Dame Press.

Farley, Margaret. 2002. *Compassionate Respect: A Feminist Approach to Medical Ethics and Other Questions*. Mahwah, NJ: Paulist Press.

Post, Stephen Garrad. 2003. *Unlimited Love: Altruism, Compassion, and Service.* Philadelphia, PA: Templeton Foundation Press.

Vanier, Jean. 2005. *Befriending the Stranger.* Grand Rapids, MI: Eerdmans.

Vogt, Christopher. 2004. *Patience, Compassion, Hope and the Christian Art of Dying Well*. Lanham, MD: Rowman and Littlefield.

Weinandy, Thomas. 2000. *Does God Suffer?* South Bend, IN: University of Notre Dame Press.

Compassion in Hinduism

Compassion is the empathetic response to others' suffering and the activity that relieves suffering. In the Indian world it is a highly developed topic of discourse among and between Jains, Buddhists, and Hindus. Within the broad diversity and vast timescapes of the dynamic traditions called Hinduism by Westerners, compassion is integral to the understanding of ideal family relations, good governance, caste relations, ascetical disciplines, and service to God.

Compassion as a virtue is governed and framed by the relational propriety dictated by dharma—the sacred order of the Hindu world. It is therefore difficult to differentiate from service, nonharm, charity, grace, and social obligation, all of which may be expressions of compassion. There are three contexts for the Hindu notion of compassion that evolved in historical sequence, but are also deeply interrelated: yogic traditions of introspection, theistic traditions of devotion, and the great medieval compendiums of dharma, the sacred world order.

In the early Vedas, Hinduism's earliest scriptures, compassion is not a strong element. The early Upanishads—texts of introspective speculation—contain a few important passages supporting non-harm. In the later Upanishads, however, a vow of nonharm has become a ritualized element in the initiation of a renunciant. By then, the introspective disciplines had taken compassionate restraint from harm as a prerequisite for higher spiritual practice and as its natural outcome—there is greater emphasis on being nonharmful than on actively helping others. It can be argued that an ethic focused in this way may have qualities that are lacking in traditions such as Mahāyāna Buddhism that emphasize protection of others. That is, the fundamental way to address suffering may be to address its causes from within.

For devotional traditions, compassion descends from above. The Lord is an Ocean of Compassion and his passion for his devotees is like that of a mother cow for her calf. Great compassionate figures of the tradition are likely to be regarded as the descent of compassionate incarnations rather than as having as-

cended to high virtue. The devotee's compassion is less an attainment of virtue than an act of submission and devotion to the embodiment of all virtue. Compassion is not the result of nonattachment, but rather the result of directing erotic love toward an object of stainless spiritual purity. Passion paradoxically manifests as compassionate service to the Lord in inspired worldly engagement. Exemplars have taken this spirit of service so far as to prefer service in the world to being with God in heaven.

The Dharmashastras, encyclopedic studies of *dharma*, ground compassion in the foundational cosmic order. It is framed and structured by caste, life-stage, kinship, and gender. This does not reduce compassion to propriety or diminish its importance as a virtue. Duty, propriety, and karmic self-interest naturally resonate with altruism. The life of a rightly ordered individual in a rightly ordered universe will be characterized by compassion, and where there is the virtue of compassion, one will also find dharma. Compassion is said to be the quintessence of dharma and the mark of a true Brahmin. As in Confucianism, benevolence is not indiscriminately universal, but accords with universal patterns of order.

Stephen Jenkins

See also Charity in Hinduism; Jainism; Suffering in Hinduism

References and Further Reading

Davis, Richard. 2005. "Altruism in Classical Hinduism." In *Altruism in World Religions*, edited by Bruce Chilton and Jacob Neusner, 159–178. Washington, DC: Georgetown University Press.

Dhand, Arti. 2002. "The Dharma of Ethics, the Ethics of Dharma: Quizzing the Ideals of Hinduism." *Journal of Religious Ethics* 30 (3): 347–372.

Hibbets, Maria. 1999. "Saving Them from Yourself: An Inquiry into the South Asian Gift of Fearlessness." *Journal of Religious Ethics* 27 (3): 437–462.

Compassion in Islam

Islam attaches great importance to the needs of all creatures, with special concern for the needy, weak, and poor. Founded on such noble principles as peace, love, and mercy, the abundance of notions corresponding to compassion such as *rahmah, merhamah, rahim, gafur,* and *rahman* indicates the centrality of compassion in Islam. From an Islamic perspective, compassion is the reflection of Allah on what He creates; the Prophet Muhammad is the greatest sign of His compassion, and the best example for teaching Muslims how to be compassionate.

Allah's self-identification as the Most Merciful and the Most Compassionate is expressed in a verse from the Qur'an that precedes each of the 114 chapters. This verse suggests that the primary consequence of Allah's existence is His compassion to all He created. His compassion is best reflected in the sustenance of the universe. Allah himself verifies this fact, stating in a verse of the Holy Qur'an that His compassion embraces all that exists in the universe. Referring to this verse, Islamic scholars hold that Allah does not distinguish between believers and nonbelievers when showing His mercy and compassion. While they shall be rewarded for their commitment to Islam in the afterlife—because all creatures are under the compassion of Allah in this world—there is no reason for Muslims to believe that they are entitled to a more privileged status than that of non-Muslims. As a consequence, the lives of all creatures are sacred and inviolable. The Qur'an is very clear on this matter, stating that "if someone kills another person—unless it is in retaliation for someone else or for causing corruption on earth—it is as if he had murdered all mankind. And if anyone gives life to another person, it is as if he had given life to all mankind" (Surah Al-Maidah, verse 32).

Compassion, as understood and interpreted in Islam, was best practiced by the Prophet Muhammad, whom Allah sent as His messenger,

and most importantly, as the sign and indication of His mercy. Thus, Prophet Muhammad represents the symbol of divine compassion and mercy. His major task was to transmit the message of Allah to the whole world, and behave in a manner reflecting His compassion. For this reason, he led a life exemplified by a nonviolent and forgiving approach toward even his keenest enemies. When he declared that he was the messenger of Allah—threatened by his influence, and fearing that he would alter the social order—the dominant groups in the Arab Peninsula accused him of blasphemy. When it became evident that he would not abandon his cause, they adopted harsher methods, including torture, isolation, and blockade, to pressure him and his followers. Residents of Mecca, including even some of his closest relatives, consistently and continuously humiliated him. Escaping from the persecution directed against him and the believers in Mecca, he tried to disseminate the message of Allah in Taif, where he was met with anger and protest. There too he was humiliated, and even stoned. He then returned to Mecca, where the residents first attempted to assassinate him, and then compelled him to leave his home. However, he never condemned anyone who treated him badly. Ten years later, he conquered Mecca. Although he had the chance to take revenge, he forgave all who had afflicted him, including Wahshi, who murdered and then mutilated the Prophet's dearest uncle Hamza.

Cenap Cakmak

See also Muhammad; Suffering in Islam; Qur'an

References and Further Reading

Muhaiyaddeen, M. R. Bawa. 2004. *Islam and World Peace: Explanations of a Sufi*. Revised edition. Philadelphia, PA: Fellowship Press.

Nasr, Seyyed Hossein. 2002. *The Heart of Islam: Enduring Values for Humanity.* New York: HarperCollins.

Syed, Ameer Ali. 2001. *The Spirit of Islam: Life and Teachings of the Prophet Mohammad.* Piscataway, NJ: Gorgias Press.

Compassion in Judaism

Compassion in Judaism is one of the central attributes of the divine, and one of the core obligations of humanity. The Hebrew Bible describes God as both compassionate and merciful: "The Lord! The Lord! A God compassionate and gracious, slow to anger, abounding in kindness and faithfulness" (Exodus 34:6). God forgives Israel's iniquity and restrains His wrath as a result of His mercy (Psalms 78:38). The Israelites are commanded to "walk in God's ways" (Deuteronomy 8:6), and the Rabbis interpret this to suggest that compassion is the highest form of *imitatio dei*.

This mandate applies to virtues, as can be seen from, "Just as God is called compassionate and gracious, so you too must be compassionate and gracious, giving gifts freely" (Sifre Deuteronomy 49). However, the directive also applies to concrete actions: "just as God clothed the naked, visited the sick, comforted the mourners, and buried the dead, so should you" (Babylonian Talmud, Sotah 14a). A neighbor's garment taken in pledge must be returned before sunset, because "it is his only clothing, the sole covering for his skin. In what else shall he sleep?" (Exodus 22:26). Israel is especially enjoined not to oppress the stranger, "for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt" (Exodus 23:9). The Israelites are called upon to "love [the stranger] as yourself, for you were strangers in the land of Egypt" (Leviticus 19:34).

The children of Israel are directed to learn compassion both from the positive example of what God does, and from the negative example of its own experience of vulnerability in Egypt. Animals, too, are to be mercifully treated: "When you see the ass of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him" (Exodus 23:5). The obligation to relieve the suffering of an animal is considered by the rabbis to have biblical status (Babylonian Talmud, BM 32b).

According to the medieval philosopher and legist Maimonides (1135–1204), the cultivation of compassion is one of Judaism's central ethical objectives. For example, a prospective convert is to be given special instruction in charity and concern for the poor (Mishneh Torah, Issure Bi'ah 14:2). During the festival of Purim, it is of special importance to give gifts to the poor, because for a Jew, "no joy is greater or more glorious than the joy of gladdening the hearts of the poor, the orphans, the widows, and the strangers" (Mishneh Torah, Megillah 2:17).

The attribute of compassion will sometimes necessitate doing even more than the law requires. Compassion is a trait indigenous to the Jewish people: "The children of our father Abraham . . . are merciful people who have mercy upon all" (Abadim 9:8), and "if someone is cruel and does not show mercy, there are sufficient grounds to doubt his lineage" (Mattenot Aniyim 10:2; see also Babylonian Talmud, Betzah 32b). Compassion as a manifestation of *imitatio dei* is the very culmination of the spiritual life: "The utmost virtue of the human being is to become like unto God . . . as far as one is able" (Guide, 1:54).

No Jewish thinker had been more preoccupied with the centrality and meaning of compassion than the Italian Jewish scholar Samuel David Luzzatto (1800–1865). For Luzzatto, compassion was the "first foundation" of Judaism. God is said to take pity on the vulnerable, and Abraham's children, who have been instructed to do "what is just and right" (Genesis 18:19), are called upon to respond similarly. Compassion is "an innate quality, and [it] constitutes the basis of love, kindness, and righteousness"—acts of benevolence (*Hesed*) evolve from the fundamental human experience of compassion (*Hemlah*). Compassion, Luzzatto insists, is its own reward, "for the compassionate one identifies himself with the suffering person and does not rest until he helps him, and alleviates his pain" (Foundations of the Torah, section 5). The laws of the Torah seek to strengthen and protect these moral sentiments, which lie at the very heart of what it means to be a human being. With great consistency, Jewish thinkers raise an empathic response to the sufferings of others to the level of godliness itself. To "walk in God's ways" is to respond with compassion to the suffering of others.

Shai Held

See also Charity in Judaism; Hebrew Bible; Suffering in Judaism

References and Further Reading

Harvey, Warren Zev. 1976. "Love, the Beginning and the End of Torah." *Tradition* 15 (4): 5–22.

Rosenbloom, Noah H. 1965. *Luzzatto's Ethico-Psychological Interpretation of Judaism*. New York: Yeshiva University Press.

Twersky, Isadore. 1980. *Introduction to the Code of Maimonides*, 424–429. New Haven, CT: Yale University Press.

Confucianism

Love figures prominently in Confucianism. In fact, one could argue that its paramount tenet, *ren*, means love. The Confucians thought each person should be concerned about the welfare of all people and even animals. Although everyone deserves love, Confucians assumed that one's concern for others would naturally differ in intensity based on the degree of intimacy. So the key to loving others was extending the concern one felt for family members to others. Curiously, even though the tradition emphasized having an affective concern for others, it frowned upon romantic love, which often challenged the priority of ethics.

Thus, the most important tenet of Confucianism, *ren*—usually translated as benevolence, goodness, or humanity—represents a form of love. The earliest Confucian writers repeatedly asserted that *ren* consists of loving others. When a disciple asked for a definition of *ren*, Confucius (ca. 551–479 BCE) simply replied "love others" (*Analects* 12:22). Mencius

(ca. 372–289 BCE), the second greatest Confucian philosopher, often made the same point: "One who is *ren* loves others" (Mencius 4B:28) and "loving one's kindred is *ren*" (6B:3). What did this love consist of? One should emotionally care about another and endeavor to secure his/her/its welfare. Loving others was so important that it was viewed as the key to good governance. To underline this fact, Xunzi (ca. 313–238 BCE), the third great Confucian advocate, warned that "[A ruler] who does not love his people and merely exploits them will endanger his country" (Xunzi 10:11).

Nevertheless, one cannot love everyone to the same degree. It is natural to love parents and other close kin more than others because they have provided the greatest care and affection. How then can one love their neighbors? Confucians believed that one should take the love one feels for close kin and extend it to others. Mencius stated, "Treat your elderly with the care appropriate for the elderly, and then apply it to the elderly of others; treat your young with the care appropriate for the young, and then apply it to the young of others" (Mencius 1A:7). Of course, the love people feel for others will be less intense than the love that they feel for their own kin. Mencius emphasized this by using different words to express the sentiment of love. "The gentleman affectionately loves (*qin*) kin but only benevolently loves (*ren*) the people; he benevolently loves the people, but he only cherishes (*ai*) things" (Mencius 7A:45). Mencius uses distinct terms to designate three different levels of love. Modern analysts have called this "love with distinctions" or "graded love." Confucians emphasized the hierarchical nature of love to distinguish their own teachings from that of a rival school, the Mohists. Mozi (ca. 468–376 BCE), the founder of this school, emphasized "universal love" or "impartial cherishing" (*jianai*) because he thought that partiality led to strife. Hence, he stressed that one should love the families of other people as much as one's own. For Confucians, this was a gross violation of human nature.

Loving others was so important that one's concern should even be extended to animals: A person who is *ren* will feel compassion for all creatures. The following sixth-century CE story conveys the feeling that a Confucian should have for living things. "By nature, Jiang Bi's conduct was benevolent (*ren*) and righteous. His clothing was so tattered that he thought that the lice infesting it would starve to death. Consequently, he obtained new clothing and put them in it. Within several days, his whole body was completely free of lice." Jiang Bi had so much compassion that he feared that the lice on his body were starving. As a reward for his tender concern, the lice miraculously disappeared from his body. Nevertheless, although one feels compassion for animals, this does not mean one does not consume them as food. As Mencius put it, a gentleman stays away from the kitchen. Although a gentleman cannot bear to watch animals slaughtered, he condones this killing because his concern for the welfare of people is greater than his concern for animals.

Confucianism has had little room for romantic love. The purpose of marriage was to ensure the continuation of the family through the production of heirs—it had nothing to do with the happiness of the two people being married. Consequently, parents decided whom their son or daughter would betroth. Once a son was married, if his parents disliked his wife, no matter what his feelings were, he would have to divorce her. Within the family, the desires of children must be subordinated to those of their parents. Relations between man and wife should also be formal and dictated by hierarchy. Upon entering his wife's private apartment, Mencius saw his wife partially naked. Disgusted that she was not properly dressed, he wanted to divorce her. His mother, however, scolded him for not showing the courtesy of making a noise or looking askance before entering the room (*Lien Zhuan* 1:9). A sense of decorum and ceremonial rules were supposed to regulate the behavior of man and wife even in their private compartments. Consequently,

in late imperial times, Confucians habitually condemned popular novels and plays because they often portrayed young people ignoring ethical and ritual concerns to pursue their love interests.

Keith N. Knapp

See also Confucius; Filial Love in Confucianism

References and Further Reading

Jingrui, Guo, and Mobo Gao. 2001. "Moral Conflicts Reflected in the Love Stories of *Jingju*." *Asian Studies Review* 25 (4): 499–521.

Neville, Robert Cummings. 1999. "Existential Conceptions of Love in Confucianism and Christianity." In *Jen, Agape, Tao with Tu Wei-Ming*, edited by Marko Zlomislic and David Goicoechea, 199–219. Binghamton, NY: Global Publications.

Shun, Kwong-Loi. 1997. *Mencius and Early Chinese Thought*. Stanford, CA: Stanford University Press.

Wong, David B. 1989. "Universalism Versus Love with Distinctions: An Ancient Debate Revived." *Journal of Chinese Philosophy* 16 (3/4): 251–272.

Xinyan, Jiang. 2005. "Why Was Mengzi Not a Vegetarianist?" *Journal of Chinese Philosophy* 32 (1): 59–73.

Xinzhong, Yao. 1995. "Jen, Love and Universality —Three Arguments Concerning Jen in Confucianism." *Asian Philosophy* 5 (2): 181–196.

Confucius

Confucius (551–479 BCE), whose name is transliterated from "Kong Fuzi" and literally means "Master Kong," was a renowned ancient Chinese philosopher, devoted educator, and erudite scholar whose ideas and teachings had profound influence on Asian cultures. It is believed that there are six million Confucians in the world. A lifelong resident of present-day Shandong Province of China, Confucius lived a somewhat uneventful and ordinary life. His philosophy strongly emphasized that a person should cultivate and implement correct morality and human relationships. Confucius accepted people from all backgrounds as students, the most famous ones being called the "Seventy-Two Disciples." His thought has subsequently been developed into a system of Chinese philosophy known as Confucianism.

It was said that Confucius was born into a deposed noble family in the state of Lu (Shandong), at a time when imperial rule was breaking down. The Zhou Dynasty (1122–256 BCE) had divided China into twelve rival kingdoms. Unable to cope with these internal struggles, Confucius's ancestors fled to Lu. Confucius was born there when his father was seventy and his mother fifteen. His father was a commander of defending troops whereas his mother was a commoner. Some documents indicate that Confucius was conceived out of wedlock and lived as an orphan in genteel poverty. He inherited his father's imposing physique and his mother's love of argument.

According to his career profile, Confucius served as manager, scholar, editor, statesman, and teacher. In his formative years, he was employed as a manager in grain warehouses, where he demonstrated enthusiasm in religious ceremonies and ritual. He continued his scholarly pursuits in ritual and music, and soon became a polymath. Confucius recruited students from diverse backgrounds, instructing them in Chinese classics. He adopted the methods of deduction and argument in teaching. In his middle years, he began the task of editing classics, including *The Book of Songs* and *The Book of Rites,* among others. He was promoted to Minister of Justice in later years. Failing to press for full political reforms in Lu, he resigned and devoted his later life to teaching.

One of the central tenets of Confucian teachings is *ren* (love). This tenet applies to oneself, others, and the whole country—in Confucian words, cultivate the self, regulate the family, and govern the country. An ultimate goal of this sequence is to achieve world harmony. When his student Fan Chi asked about *ren*, Confucius explained that its meaning was to love humankind (*Analects* 12:22).

In Confucius's eyes, love is a natural and spontaneous feeling that requires cultivation through education. It is also the most supreme virtue. A perfect person would cultivate and implement the virtue of love to its fullest extent. Reciprocity is a case in point. It means that what people do not wish to be done to them, they do not do to others.

To extend one's own love to the family, *ren* consists of filial piety, conjugal love, and respect among brothers and sisters. Filial piety means the cultivated feeling toward one's parents. According to Confucius, when people are at home with parents, they should be filial. Confucius set himself up as an example. When his parents died, he mourned for them for three years. This is the performance of a filial son. Conjugal love means the cultivated feeling toward one's partner. Although little information exists about Confucius's marriage, he believed that a couple should carry out their conjugal duties. Respect among brothers and sisters means the cultivated feeling toward one's contemporaries. Reciprocity then applies to one's parents, to couples, and to one's contemporaries.

Ren can also be used as a principle to govern a country. According to Confucius, government by virtue is superior to government by law. The ruler should be a model for the common people. To love all humankind, rulers must observe the principle of nonviolence. In other words, the government of love deemphasizes severe punishment imposed on the wrongdoer. For Confucius, if the ruler restricts the people with law and punishment, they will still violate the law. Therefore, the correct method of governing is not by law enforcement, but by supervising the moral education of the common people. The ruler, in the first instance, is required to cultivate himself or herself to become as perfect a person as possible.

Confucius placed strong emphasis on the importance of human relationships and dismissed the importance of the spiritual world. He was reluctant to discuss religious issues with his students. He had certain religious convictions, but did not use them as the basis of his philosophy. This is why vigorous debates on whether Confucianism is a religion or a philosophy still continue. Confucius once urged his students to serve people before they could think of serving spirits. Similarly, the students should get to know life before they could think of knowing death. Although he had little knowledge of the spiritual world, he used religious ceremonies as a way of practicing rites to achieve *ren*.

The teachings of Confucius were recorded in an important extant work, *The Analects*. This collection, which was compiled posthumously by his disciples, gives several glimpses of the lively debates in Confucius's classes. Another major work by Confucius, *The Spring and Autumn Annals*, reflects his political philosophy. It is a court chronicle of the state of Lu that became an original classic used by some later schools of Confucianism. The earliest biography of Confucius appears in *Historical Records* by Sima Qian, who is known as "the father of Chinese history." With these sources, the Chinese of later generations were and are able to understand more about Confucius and his thoughts.

Chinese thinkers of the Eastern Zhou entered into what is called the classical period of Chinese philosophy—the hundred schools. Several schools of thought—Confucianism (Kongzi, Mengzi, Xunzi), Daoism (Laozi, Zhuangzi), Mohism (Mozi), Legalism (Han Feizi), among others—appeared. The Han Dynasty adopted Confucianism as its state religion in 206 BCE. It was introduced to Western countries by Matteo Ricci, who was the first European Jesuit to Latinize the name Kong Fuzi or Kongzi as "Confucius."

Yuen Ting Lee

See also Confucianism; Filial Love in Confucianism; Harmony

References and Further Reading

Clements, Jonathan. 2004. *Confucius: A Biography*. Stroud, UK: Sutton Publishing.

Confucius. 1979. *The Analects*. Translated with introduction by D. C. Lau. London: Penguin Books.
Creel, H. G. 1962. *Chinese Thought: From Confucius to Mao Tse-Tung*. London: Methuen Publishing.
Ivanhoe, Philip J., and Bryan W. Van Norden, eds. 2003. *Readings in Classical Chinese Philosophy*. Indianapolis, IN: Hackett Publishing.
Kaizuka, Shigeki. 2002. *Confucius: His Life and Thought*. Translated by Geoffrey Bownas. New York: Dover Publications.
Legge, James, tr. 1962. *The Four Books*. Bilingual. Hong Kong: Kwong Ming Book Store.
Tu, Wei-Ming. 1997. *Confucian Thought: Selfhood As Creative Transformation*. Albany, NY: State University of New York Press.
Wu, Joseph S. 1995. "Confucius." In *Great Thinkers of the Eastern World*, edited by Ian P. McGreal, 3–8. New York: HarperCollins.

Contemplation

See Buddha; Catholic Mysticism; Church Fathers; Compassion and Mystical Experience; Happiness; Hindu Mysticism; Intellectual Love of God; Kabbalah; Spiritual Discipline in Buddhism; Spiritual Discipline in Christianity; Spiritual Discipline in Hinduism; Spiritual Discipline in Islam; Spiritual Discipline in Judaism

Courtly Love

See Eros; Poetry in Christianity; Renaissance Literature

Covenant

Covenant (*brit*) is the Hebrew Bible's common way of accounting for the emergence of social or natural order. As such, it involves many relationships. In Genesis 21:32 and 31:44, it brings together people of equal status; in one instance, Abraham and Abimelech, in the second, Jacob and Laban. In 1 Chronicles 11:30, covenant describes the relation between a king and the council of elders. In some cases (for example, in Proverbs 2:17), it refers to a marriage vow; in others (for example, in Joshua 24:25), it has the force of an ordinance. In still others (for example, in Numbers 25:12), it is an expression of love or admiration and does not issue in a list of duties. There are even cases where a covenant involves nonhuman participants. In Genesis 9, the covenant between God and Noah extends to the animal kingdom; in Jeremiah 33:20, to night and day.

Although the primary example of a covenant in the ancient Near East may have been a treaty between a dominant nation and a subservient one (Mendenhall 1954), it is clear that the Hebrew Bible has taken this idea and extended it beyond the political realm. In fact, it is possible to read the Pentateuch as a series of covenants—one with Moses, one with Abraham, and one with Moses and Israel. This is important because it is often said that the God of the Hebrew Bible rules by issuing commands. But the simple fact is that a covenant is not a command but an invitation. Thus it is stated in Genesis 19:15: "If you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples of the earth." "*If* you obey my voice," not simply, "Obey my voice."

The difference is significant. Although God has the power to destroy the entire nation—and in one midrash (*Shabbat* 88a) threatens to do just that—the actual narrative has God asking for the consent of the weaker party. Despite an infinite difference between God and Israel, the covenant at Sinai is founded on mutual respect rather than physical power or threats of retaliation. Although blessings and curses are prominent in Leviticus 26 and Deuteronomy 28, they are conspicuous by their

absence in the original version of the Sinai covenant. Were this not the case, the weaker party would be acting under duress, and the covenant would be invalid. For example, when the covenant is renewed at Deuteronomy 29:10–12, not only does God seek the consent of the elders and tribal leaders, but of everyone, including women, children, strangers, even hewers of wood and drawers of water; in short, the lowest and most vulnerable members of society.

Why does an all-powerful being need the consent of hewers of wood and drawers of water? The clear implication is that unless the people enter into the covenant of their own free will, there is a sense in which God will have failed. According to another midrash (*Midrash Rabbah* to Psalms 123:1), "You are my witnesses, says the Lord, and I am God. That is, when you are my witnesses, I am God, and when you are not my witnesses, I am, as it were, not God." Another way to read this is to say that metaphysical qualities like omnipotence or necessary existence are not enough. Behind the idea of covenant is the fact that God loves and wants to be loved in return.

The idea of covenant also implies that the parties have pledged themselves to obey an agreement that culminates in a written document (Exodus 24:3–7; Deuteronomy 27:1–8). Once God enters into a covenant with Israel, he relinquishes any claim he might have to being able to act in an arbitrary or whimsical manner. Once again, the issue is not power but responsibility. As David Hartman (1985, 25) articulates, covenantal relatedness presupposes "mutual recognition of the separate existence and rights of the parties involved." In modern parlance, each party is accountable to and for the other.

In the Hebrew Bible, covenant covers a wide range of relationships: an agreement between social equals, an agreement between nations, and an agreement between a king and his council. At 1 Samuel 23:18, it unites David and Jonathan in an agreement of friendship. In other contexts, it unites a husband and wife in matrimony. It would be a mistake therefore to think of a covenant simply as a pact or partnership. It is one thing to respect the rights of another person, another to feel an emotional attachment. While there is a legal dimension to a marriage vow, its real significance is an expression of love.

Part of the reason for thinking of a covenant in purely legal terms is that when the Hebrew Bible was translated into Greek, *brit* was often rendered as *diatheke* (will or testament). This suggests that the essence of a covenant is the legal obligations it imposes. While it does impose such obligations, legality does not always capture its real significance. A husband and wife agree to accept the obligations imposed by marriage not only because it is a fair exchange, but because they no longer want to live as separate individuals. They are people who define their own well-being in terms of the well-being of their loved one. In this way, they are not just sharing property but their lives and their destinies.

It is this feature of a covenant that enables the prophet Hosea to say (2:19–20), "I will take you for my wife forever; I will take you for my wife in righteousness and in justice, in steadfast love, and in mercy. I will take you for my wife in faithfulness; and you shall know the Lord." In a similar way, when Israel breaks the covenant by being unfaithful, the response is not just legal but emotional—in effect, "you have betrayed my love and I am greatly distressed as a result." Still the love of God for Israel is so great that the covenant, although broken, can and will be renewed (Jeremiah 33: 31–33). Clearly there is more to the covenant between God and Israel than a simple quid pro quo. In *Song of Songs*, the relation between them is compared to physical longing. Thus 5:2: "I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, my locks with the drops of the night.'"

In sum, the covenant between God and Israel serves many functions. It is made in the wilderness of Sinai, away from any vestige of political order. It imposes duties on each party and culminates in a written document to which each can, and often does, refer.

Beyond that, it is an expression of the love that each party has for the other. Thus it is written in Deuteronomy 10:15: "The Lord set his heart in love on your ancestors alone and chose you, their descendants after them." Unlike infatuation, it is a love that carries with it responsibilities. Upon reflection, one may wonder whether the responsibilities spelled out in the covenant are any different from those that people, in their better moments, would impose on themselves (Seeskin 2001, 22–64). If there is no difference, then, the covenant unites the Israel that *is* with the Israel that *ought to be*, in addition to uniting God with the nation of Israel.

Kenneth Seeskin

See also Ahavah; Chosenness; Divine Love in Judaism; God as Father; *Song of Songs*

References and Further Reading

Borowitz, Eugene. 1990. *Exploring Jewish Ethics: Paper on Covenant Responsibility*. Detroit, MI: Wayne State University Press.

Hartman, David. 1985. *A Living Covenant*. New York: Macmillan.

Kaufmann, Yehezkel. 1937 [Repr. 1972]. *The Religion of Ancient Israel*. Translated by M. Greenberg. New York: Schocken Books.

Mendenhall, George. 1954. "Covenant Forms in Israelite Religion." *Biblical Archeologist* 17: 50–76.

Novak, David. 2000. *Covenantal Rights*. Princeton, NJ: Princeton University Press.

Seeskin, Kenneth. 2001. *Autonomy in Jewish Philosophy*. New York: Cambridge University Press.

Creation

See Hebrew Bible; Kabbalah; New Testament; Qur'an; Sabbath; Shiva

Cults

See Neo-Paganism; New Religions

D

Daoism

It is common to distinguish Daoist philosophy (Daojia) from Daoist religion (Daojiao), even though that is a modern construction unknown to the Daoist tradition. The spiritual practices, institutions, and beliefs that comprise the Daoist religion are complex and multifaceted. With over 2,000 years of historical and textual development, the story of Daoism and love is complicated. The defining character of Daoism is its professed love for living this life. With Buddhism and Christianity, Daoism is one of the few major religions of the world that recommends that people repay hatred with kindness.

Historically the Daoist religion began with Zhang Daoling's (fl. 142 CE) professed revelations received from Lord Lao, or Laojun, the deified Laozi (Lao Tzu, fl. sixth or fifth century BCE) and alleged author of the philosophical and poetic classic *The Way and Its Power* (*Daodejing* or *Tao Te Ching*). Zhang founded the institution of the Daoist temple community with a hierarchy of priest officials. This institution was called the Celestial Master (*Tianshi*) sect—sometimes identified by the requested tithing as the Five Bushels of Rice Sect, or more properly labeled as the Sworn Oath of the Orthodox One (*Zhengyimengwei*).

The priestly hierarchy developed the kernel of Daoist ritual in which the priest emits spirit messengers from and into his body through visualization techniques. Their moral teachings integrated elements of Confucianism and village communal living, and included proscriptions to protect the environment, showing their love for nature. They engaged in a sexual hygiene practice known as the union of male and female breaths, which entailed an orgy. Their love for living this life was affirmed by their long life span and immortality practices.

The early liturgy was expanded and enhanced by subsequent revelations. Yang Xi (330–386 CE) began receiving revelations in 364 CE, which served as the foundation of the Highest Purity Sect (*Shangqing*). The liturgy of the Spiritualized Treasure Sect (*Lingbao*) began to appear from 397 to 402 CE under the direction of Kou Qianzhi (365–448 CE). Kou proclaimed that he received instructions from Lord Lao of the Most High to reform the Celestial Master sect by making himself, Kou Qianzhi, the Celestial Master. He was also instructed to institute various reforms such as abolishing the five bushels of rice tithing;

www.abc-clio.com ABC-CLIO 1-800-368-6868

correcting the false teaching of the three Zhangs; eliminating the union of male and female breath—that is, sexual hygiene practices; and forbidding Daoist priests to be involved in political rebellions. He reformed the liturgy, making the rites the means of liberation, and he integrated Confucian virtues into the rules of conduct. Kou's reforms made the Celestial Master sect of the North into a state-sponsored religion. Meanwhile, Lu Xiujing (406–477) advocated reforms of the Celestial Master sect in the South.

Kou's and Lu's conservative reform movements brought with them a shift in focus—away from primarily loving one's own life to an aristocratic emphasis on loving one's close relatives. Great anthologies of Daoist works were compiled during the sixth to eighth centuries. The prolific and profound Daoist scholar and medical doctor, Tao Hongjing (456–536) resided at Maoshan (Mt. Mao). Thus the Shangqing sect became known as the Maoshan lineage. Because the early leaders of the Shangqing sect were members of the Celestial Master sect, the Shangqing and Celestial Master sects merged. Daoism influenced the development of Chan/Zen Buddhism in the Tang Dynasty (618–907). In the Song Dynasty (960–1279), the Daoist religion again concentrated on internal alchemy, seeking immortality by meditation and visualization techniques and reclaiming the love for living this life. Because Daoist religion has both influenced, and been influenced by folk, regional, and clan beliefs and practices, it has often been misunderstood and labeled a hodgepodge of superstitions and oddities.

Despite its complex history and varied beliefs and practices, one of the unifying elements in Daoism is that all adepts begin their introduction to the religion by reading the alleged philosophical texts *The Way and Its Power*, and the book named after its alleged author, the *Zhuangzi*. To discuss the role and importance of love in Daoist religion is an equally difficult matter not only because of the complexity of Daoism but also because of the complexity of the concept of love.

Many different Chinese terms exist that either mean love, are synonymous for love, or are closely related to the concept of love. The Chinese term *ai* is usually translated as "love" in the sense of deep emotional affection for another person. Confucius defined the virtue *ren*—kindness and benevolence—as love. There is also the concept of being close to and having affection for one's relatives, *jin*. Many other concepts define the love between elder and younger brothers and sisters; a child's filial devotion, *xiao*, for parents; and the parents' loving mercy, *cu*, toward their children.

Confucians advocated a type of graded love, which is given in greater proportion to one's immediate family, less to distant relatives, and even less to strangers. Master Mo and his followers advocated love for each and every person, *jianai*. Because Daoism seeks to find the balance between opposites and extremes, and recognizes that too much of anything is unhealthy and not productive, Daoism both recognizes the importance of love or maintaining close human relationships, and the importance of not overdoing it.

The tension between the need to both promote and to restrain love is found in key passages from *The Way and Its Power*. The unique trait of Daoism is that it celebrates loving this life, here and now, and trying to extend it as long as possible. *The Way and Its Power* notes that the empire can only be entrusted to those people who love their own lives as much as the empire:

> Therefore, someone who respects his own person as much as the empire is fit to be entrusted with the empire. (poem 13)

> The Daoist sage king must be able to love himself without becoming a spectacle for others.
> This is why sages understand themselves but do not make a display of

themselves. They love themselves
but they do not idolize themselves.
(poem 72)

There must be mutual respect
between the sage and the common
folk.
Hence, good people become teachers
of bad people.
Bad people are the raw material for
good people.
Not to revere one's teacher,
Not to love one's raw-material,
Although they may appear clever, they
are greatly deluded.
This is called an important mystery.
(poem 27)

The sage king loves his people and rids
himself of knowledge.
In loving the masses and ordering the
state
are you able to dispense with clever-
ness. (poem 10)

Too much love, or too much of any-
thing for that matter, can and will
lead to disaster.
Your reputation or your body, which
do you hold dearer?
Your body or your property, which do
you value more?
Your gain or your loss, which is more
painful?
Therefore, excessive love will cost you
dearly;
Excessive hoarding will result in a
heavy loss.
Know when you have had enough to
avoid disgrace;
Know when to stop to avoid danger.
Only then can you long endure.
(poem 44)

These poems illustrate the basic idea that all Daoists love to live a long life, and to do so there must be harmony in the world and balance in a person's life, emotions, and wealth.

James D. Sellmann

See also Confucius; Confucianism; Filial Love in Confucianism; Harmony; Yin and Yang

References and Further Reading

Ivanhoe, Philip J. 2002. *The Daodejing of Laozi*. New York: Seven Bridges Press.
Robinet, Isabelle. 1997. *Taoism: Growth of a Religion*. Stanford, CA: Stanford University Press.
Yu, David C., tr. 2000. *History of Chinese Daoism*, Vol. 1. Lanham, MD: University Press of America.

Dead Sea Scrolls

The ideals and concepts of love in the Dead Sea Scrolls represent a particular interpretation of the ideals of the Hebrew Bible as understood by the Qumran sectarians, a sect that inhabited the site of Qumran on the Dead Sea from ca. 110 BCE through 68 CE. Love and hatred are intimately bound up in the deterministic, dualistic theology of the Qumran sectarian texts. God loves the spirit of Light and hates that of Darkness. The sectarian is to love what God loves and hate what He hates. The sectarian is even commanded to despise those outside of the sect. God loves knowledge—the correct teachings of the sect. This general theology has far-reaching ramifications for the understanding of love in the sectarian scrolls.

Most scholars have identified the Dead Sea sect as the Essenes, who are mentioned by several Greco-Roman sources, most notably Philo, Josephus, and Pliny the Elder. This group separated itself in the mid-second century CE, both religiously and physically, from the Jerusalem Temple and Judean society. Their views help to contextualize the concepts of love found in Talmudic Judaism and early Christianity. However, the Dead Sea scrolls show that both

of these ongoing religious traditions derived their concepts from Pharisaic–Rabbinic views and not from the sectarians of the Dead Sea.

New Testament scholars, followed by modern philosophers of love, have tended to use three ancient Greek terms to sharpen the distinctions between types of love. *Eros* refers to a passionate, intense desire, often sexual; *philia* refers to fondness and appreciation, including friendship and familial love; and *agape* describes the mutual love between humans and God, but is extended to include love for all humanity. All these aspects are subsumed in the terminology of the Dead Sea Scrolls under one intricate Hebrew term, *ahavah.*

Sexual and Familial Love

The Dead Sea Scrolls are the subject of numerous ongoing debates in scholarly literature. One of the central debates revolves around the claim that the sectarians were celibate, which would, if true, eliminate from discussion the aspects of sexual and familial love. Yet texts regarding menstrual impurity, forbidden marriages, and registration of male children for sectarian service at age 20 seem to argue against celibacy. Josephus describes both married and celibate Essenes. It seems that the Qumran sectarians followed biblical expectations of *philia*, even *agape*, as necessary to legitimate *eros*, and expected familial relations to be conducted very much in the biblical manner, except that the sect became the immediate family of those who joined it. Scholars who argue that the sect was celibate find no room for *eros* in the scrolls except in passages in which the sectarians are condemning the behavior of others.

Love for All Humanity

The sectarian scrolls say that members of the sect were commanded to love one another, reflecting Leviticus 19:18, but that their attitude toward their fellow Jews depended on the scale of merit of those persons. In their dualistic approach, the Sons of Light—those who accepted the sectarian way of life—were explicitly intended as the objects of love. The Sons of Light were commanded to hate the Sons of Darkness—those who were not part of the sect—and to fight a war to destroy them. Therefore, people who had not been admitted into, or who had been rejected from, God's community were as much an object of hate as fellow members in good standing were the objects of reciprocal love.

This view held that a sectarian could reprove other members out of love in the hope of improving their lot. In the end of days, the sectarians who had been expelled from or who left the group voluntarily would be banished by God and condemned to destruction, together with all those outside the sect. Thus, love for one another was meant to bind the community and define it, while at the same time symbolize the outer limits of the sect. This form of *philia* combined with rejection of others was unacceptable to subsequent developments in both Judaism and Christianity.

Love of God

The sectarian texts emphasize that the Patriarchs loved God, and God responded by being merciful to them and continuing to extend His love to their descendants. Therefore, He loved Israel and would treat its children with loving-kindness. The author of the *Hodayot* prays that he will love God, making clear that his correct ethical behavior is both the sign of, and the result of, his love for God. The Scrolls call for adherents to love God's will (*ratson*), God's name (His essence), and God's commandments. Admission into the community was dependent on the acceptance of God's chastisement and the love of whatever He designated as the "good" (in Qumran terminology, the "Light") while abhorring that which He rejected.

God's Love of Israel

The Scrolls say that God loves Israel more than any of the other nations. God's love for Israel is generally termed *hesed* (loving-kindness). This term may be accompanied by *ahavah* (love) or *rahamim* (mercy), although the term *ahavat hesed* is often interpreted as the love

humans show for their fellows. Humans are completely dependent on God's loving-kindness for all their needs. Further, God saves the sectarians through His loving-kindness.

Although the biblical approach to love is generally continued, a specific change is introduced as a result of the boundary with others. This separation stems from sectarian life and the sect's belief in predestination and the dualistic underpinnings of its thought. The commandment to love one's neighbor is now limited to one's fellow sectarian, and the hatred of outsiders, not just their actions, is now commanded in the sectarian texts. Clearly, this alteration of the concept of human and divine love represents an innovation, even if a negative one. Not only is the concept of *philia* modified to make room for rejection of others, but the sectarian equivalent of *agape* assumes that God's love extends only to those who are part of the lot of the good—the Sons of Light—but not to all humanity.

Lawrence H. Schiffman

See also Ahavah; Asceticism; Celibacy; Hebrew Bible

References and Further Reading

Klassen, W. 1992. "Love (New Testament and Early Jewish Literature)." In *Anchor Bible Dictionary,* Vol. 4, edited by D. N. Friedman, 581–582. New York: Doubleday.

Ringgren, H. 1963. *The Faith of Qumran: Theology of the Dead Sea Scrolls*. Philadelphia, PA: Fortress Press.

Schiffman, L. H. 1994. *Reclaiming the Dead Sea Scrolls*. Philadelphia, PA: Jewish Publication Society.

Wallis, G. 1964. "Ahabh." In *Theological Dictionary of the Old Testament*, Vol. 1, edited by G. Kittel, translated by G. W. Bromily, 117–118. Grand Rapids, MI: Eerdmans.

Death in Buddhism

According to Buddhist cosmology, death is not a limit or a singular event; death is one stage in a continuous cycle of life. Driven by ignorance and attachment, sentient beings desire rebirth with all its suffering and dissatisfaction. The Buddhist path to enlightenment leads to liberation from existence by neutralizing desire through meditation and religious practice. Neutralizing egocentric craving for existence allows the practitioner to overcome death and become open and responsive to the needs and sufferings of others. Although Buddhism allows much diversity among doctrines of death and dying and considerable local variation in funerary and mortuary practices, death possesses great significance in all Buddhist traditions.

The life story of the Buddha exemplifies the importance of death for Buddhism. As a young man, Gautama, who was to become the Buddha, encountered a corpse, which spurred him to leave his life as a prince and become a wandering ascetic. Six years later, on the night of his enlightenment, the final challenge to spiritual awakening came from Māra, the god of death, who attempted to arouse his desire with attractive young women. Gautama's meditation was not distracted and his triumph over death liberated him from the cycle of rebirth.

Meditations on death are practiced by many Buddhist monastics. The Buddha viewed death as a sign of the impermanence that characterizes all phenomena. He believed there is no unchanging self beneath the impermanent phenomena of our bodies and minds. Because we do not accept the impermanence of phenomena, the anticipation and event of death causes anguish and grief. Buddhists employ meditations on the inevitability of death and the decay of corpses to cultivate wisdom of impermanence—wisdom that neutralizes attachment to the ultimately unsatisfactory phenomena of life.

Because the suffering of death is so acute, Buddhist traditions consider meditation on death an efficacious method of inspiring and strengthening commitment to the spiritual path. Awareness of death contextualizes the events of one's life, enabling mental equanimity and

moderation in difficult circumstances. Moreover, death reminds one of the pervasive nature of suffering, and the precious opportunity to achieve liberation.

Numerous Buddhist texts address death and the dying process. There are stories of practitioners who approach death with equanimity, intended to inspire calm in the dying. There are ritual texts chanted by monks, nuns, or laypeople to prepare those facing imminent death, to influence the experience of the deceased, and to ensure a good rebirth. Tibetan Buddhists have produced numerous texts that map the dying process and the intermediate state between death and rebirth. Practitioners use descriptions from these texts as guides, visualizing the stages so that at their own death they can navigate the process consciously. Tibetans believe that some masters, such as the Dalai Lama, are able to control their own dying process. Motivated by compassion and loving-kindness, they determine the circumstances of their next birth according to how they can best alleviate the suffering of others.

William Edelglass

See also Buddha; Soul in Buddhism; Spiritual Discipline in Buddhism; Suffering in Buddhism

References and Further Reading

Becker, Carl B. 1993. *Breaking the Circle: Death and the Afterlife in Buddhism*. Carbondale. IL: Southern Illinois University Press.

Rinpochay, Lati, and Jeffrey Hopkins. 1985. *Death, Intermediate State and Rebirth in Tibetan Buddhism*. Ithaca, NY: Snow Lion.

Stone, Jacqueline. 2005. "Death." In *Critical Terms for the Study of Buddhism*, edited by Donald S. Lopez, Jr., 56–76. Chicago: University of Chicago Press.

Thurman, Robert A. F. 1994. *The Tibetan Book of the Dead: Liberation through Understanding in the Between*. New York: Bantam Books.

Wilson, Liz. 1996. *Charming Cadavers: Horrific Figurations of the Feminine in Indian Buddhist Hagiographic Literature*. Chicago: University of Chicago Press.

Death in Christianity

The Christian tradition has always held that in the death experience, human beings can expect to comprehend the meaning of their lives as lived in personal freedom. Hence the demand to take seriously one's baptismal call and the hope of eternal life.

Questions naturally arise about the significance of love in the face of death. The meaning of life and of a loving relationship is challenged and illuminated when death takes a loved one from our midst. Since we are affected in the depths of our being in a physical and a spiritual way, death is defined according to both realms.

On the one hand, death is natural to the created order, which evidences the ebb and flow and the creation and end of biological entities. But in light of religious beliefs about the eternal love of God for creation and the subsequent rupture in the created order on account of original sin, death can be perceived as unnatural. The human being in a special way is expected to experience the very unnatural separation of persons and of body and soul upon physical death. Although other created beings are not responsible for the rupture of the created order, they are also expected to experience unnatural consequences on account of original sin. In light of the Christian Paschal mystery, the unnatural experience of death can be transformed into a holy experience of the grace of eternal life and divine love for the whole of the created order—the love bestowed in the Paschal Mystery looks forward to the restoration of all creation (Romans 8).

For many contemporary theologians, the very meaning and human experience of a natural and seemingly endless creation and cessation of life is transformed into personal and existential terms of a "now" encounter with God, who is divine love. One's being in life is perceived as a being unto death, for every moment passes away unto death. But with the end of one reality lies the hope of a new creation—every "now" becomes a truly momentous oc-

casion of divine love calling forth from the experience of death a hope in eternal life. Each moment in life is an opportunity to say "yes" or "no" to God and to the gift of eternal life and love, and each decision is assumed into one's ultimate death experience.

The religious belief that the meaning of a person's life is consummated in and through the death experience is not limited to the contemporary age. Those who live a life on earth responsibly and lovingly toward others and the whole of creation in faithfulness can look forward to a life that transcends death once and for all. The end of life may be welcomed as the completion of a life well spent in faith, hope, and love rather than feared as an absurd, unredeemed, and meaningless fact of life.

Although the suffering to be expected with the death and dying experience may not be eliminated entirely, it is possible to redeem this important time in a person's life in and through the love of Christ. The healing promise of the sacrament of the anointing of the sick and the sacramental presence of Christ in the love of family and friends can transform the physical, mental, emotional, or spiritual pain that often comes with death. Love, then, has the last word in the Christian experience of death.

Kathleen P. Borres

See also Divine Love in Christianity; Grace in Christianity; Jesus; Sacrifice in Christianity; Soul in Christianity

References and Further Reading

Rahner, Karl. 1965. *On The Theology of Death*. New York: Herder and Herder.

Taylor, Michael J., S.J., ed. 1973. *The Mystery of Suffering and Death*. New York: Alba House.

Death in Hinduism

Death (Sanskrit: *mrtyu*) is a situation of passage and transformation. For Hindus of South Asia and the Diaspora, death is not a homogeneous concept. It depends on regionalism, syncretism, gender, and the particular traditions of the religious order, gender, caste, and tribe.

Many Hindu deities are related to death, but two gods particularly represent the act of dying and the other world. Mrtyu, a minor god who abides the sun, the uppermost of the worlds, is death embodied. Yama (the Holder) is the judge and lord of the dead. Yama is a complex mythological character, a major Hindu god with seven names—Yama, Dharma (Righteousness), Kala (Time), Mrtyu (Death), Antaka (Leading to the End), Vaivasvata ([Son of the] Sun), and Sarvapranahara (Remover of all the Souls). Yama rides a black buffalo and holds a club and a loop—his kingdom occupies the Southern quarters and is delimited by the Vaitarani, a river of blood. Yama's attendant is Citragupta, the scribe of the gods who keeps a record of the good and bad deeds of the humans in the Agrasamdhani, the Great Register.

Sanskrit treatises (Sutras and Sastras) give detailed instructions about how to deal with death. When a man or woman dies, the deceased's kin must follow special rituals (*sraddha*) that aim to transform the dead into an ancestor and get rid of the impurity caused by death. Failing to do that, the soul of the deceased will not be integrated into the *pitrloka* (the abode of the fathers) and will turn into a dangerous spirit (*bhuta*). *Sraddha* rituals include offerings of edibles, goods, prayers, and incantations (*mantras*). Those who have at least one ancestor in common back to the seventh generation (*sapindas*) must attend these rituals. The eldest son of the deceased takes care of the ceremony under the guidance of a Brahmin.

If rituals are correctly performed, the deceased acquires a subtle body and turns into a *preta* (voyager). He/she will rest in this form for ten lunar months. Then the eldest son performs the closing ritual and the *preta* becomes an ancestor.

According to one's link of actions (*samskara*), a human being will reincarnate in another form of life. Sources disagree on how

and when this happens, but the concept of *karma* (action) is central in the process to determine better, equal, or worse rebirths.

Within popular Hinduism, mortuary ritualism can be sensibly different. Pollution is not a major issue, gender and caste differences are less acknowledged, and the presence of a Brahmin is not a requirement. Other religious specialists (male and female shamans) are in charge of funeral ceremonies—a set of rituals grounded on ancestral beliefs and the cult of the dead. The main concern is to allow the deceased a safe journey toward the abode of the dead and to avoid any interference with the living—a phenomenon leading to possession, disease, ill fortune, and death. Influences from tribal religions, Buddhism, Islam, and Christianity can be observed. Hindus are widely believed to cremate the bodies of their dead. Although treatises command to bury only children and ascetics, burials are common among low-caste people. Mummification and the practice to abandon corpses to the action of atmospheric and animal agents are also found.

Death in Hinduism is an important part of many religious ceremonies. Some branches of sectarian religious orders reject sacrifices, but ritual killings are still widely performed, usually to celebrate or appeal to goddesses. The voluntary and violent cessation of the life of a living being, usually by beheading, is performed on occasion of seasonal festivals, local celebrations, funerals, and when required by extraordinary circumstances such as epidemics, drought, and the like.

Fabrizio M. Ferrari

See also Birth in Hinduism; Festivals of Love in Hinduism; Soul in Hinduism

References and Further Reading

Filippi, Gian Giuseppe. 1996. *Mrtyu. Concept of Death in Indian Traditions*. New Delhi: Printworld.

Parry, Jonathan P. 1994. *Death in Banaras*. Cambridge: Cambridge University Press.

Death in Islam

Islamic teachings make it very clear that the present life is of temporary duration—it is an illusion—in preparation for the more enduring next realm of existence after death. Those who do not realize this end up wasting their time and energy by becoming slaves of their passions and desires. Such persons make fun of virtuous and God-conscious persons, not realizing that they are themselves chasing after a mirage.

Meccan idolaters of Muhammad's time had trouble accepting the possibility of life after death. As the Qur'an states, "And they say, 'There is not but our worldly life; we die and live (that is, some people die and others live, replacing them) and nothing destroys us except time.' And they have of that no knowledge; they are only assuming. And when Our verses are recited to them as clear evidences, their argument is only that they say, 'Bring [back] our forefathers, if you should be truthful.' Say, 'God causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt,' but most of the people do not know" (Qur'an 45:24–26).

The Qur'an asks its followers to live a life of righteousness during their temporary sojourn in this life. This is due to the fact that only the good acts will persist beyond this life. As one prophetic tradition put it, three things follow the bier of a dead person—their family, their wealth, and their good deeds. Two of them come back—their family and wealth—and one is left with them—their deeds in life.

The Qur'an clearly identifies life and death —the former, when the soul is united to the earthly body, and the latter, when the soul is separated from the body—as two phases in our existence that mark the transition from the temporary to an everlasting life. Death is explained as analogous to sleep, which is a form of temporary death: "[God] is the One who puts you to death during the night, and knows even the smallest of your actions during the

day. He resurrects you every morning, until your life span is fulfilled, then to Him is your ultimate return. He will then inform you of everything you had done" (Qur'an 6:60).

When death approaches a Muslim, family members and friends try to support and comfort the dying person through supplication as well as remembrance of God. They help the dying person to repeat the kalima—the monotheistic creed of Islam—as a testimony to his/her commitment to the unity of God in whose name they live and in whose name they die.

When a Muslim dies, he or she is washed and wrapped in a clean, white cloth—usually by a family member—and buried after a special public prayer for the dead, preferably the same day. This is a final service for the relatives, friends, and neighbors and an opportunity for all who are assembled to remember that their own existence here on earth is brief. The wrapped body is laid on its right side facing the direction of the Kaba in Mecca. A ceiling—usually a flat piece of wood—is attached to the grave, on top of which dirt is piled to form a mound, clearly marking the grave against the surrounding ground. Some object, such as a stone, may be used to mark its location, although ideally no inscriptions or walls should be erected on top of the grave.

The close family members of the dead take it upon themselves to repay any debts the deceased had incurred as soon as is possible and assume the responsibility of maintaining ties with relatives and close friends. They frequently offer prayers for the deceased and, in certain instances, family members feed the poor or perform pilgrimage on their behalf. Visiting the grave is undertaken whenever possible for the living to remember death and the Day of Judgment.

Abdin Chande

See also Qur'an; Soul in Islam

References and Further Reading

Abu-Lughod, Lila. 1993. "Islam and the Gendered Discourses of Death." *International Journal of Mid-East Studies* 25: 187–205.

Haddad, Yvonne, and Jane I. Smith. 1981. *Islamic Understanding of Death and Resurrection*. Albany, NY: State University of New York Press.

Death in Judaism

Judaism sees death as the soul's reunification with God: "The dust [that is, the body] returns to the earth as it was, while the spirit returns unto God, Who gave it" (Ecclesiastes 12:7). Death does not entail the cessation of one's existence. Rather, it occasions a transformation from one's embodied state, in which direct experience of God is withheld: "For man cannot see Me [that is, God] and live" (Exodus 33:20).

Both this world of embodiment and the disembodied afterlife have an advantage: "one hour of repentance and good deeds in this world is better than all the life of the world to come, yet one hour of bliss in the world to come is better than all the life of this world" (Danby 1993, 454). In this world—where man has the freedom to choose good deeds and repentance—man can express his love for God. In the next world—where, commensurate to man's choices in this world, God bestows bliss—God expresses His love for man.

Although the attainment of divine bliss and reunification in the next world depends upon man's merit, nevertheless, even the "empty ones" amongst Israel are as filled with merit "as a pomegranate is full of seeds" (Babylonian Talmud, *Erubin* 19a). Thus, virtually every one of Israel has a portion in the world to come, as do the righteous from amongst the gentiles. However, before the wicked can experience divine bliss and union, their souls must go through a transformational cleansing.

During the Messianic era "the earth will be filled with knowledge of the Lord as water covers the sea" (Isaiah 11:9), overcoming the dichotomy between God and this world.

Because this obviates the need for death, that is, the separation of the soul from the body, at that time, God "will swallow up death forever" (Isaiah 25:8). Furthermore "many of those sleeping in the dust of the earth will awake" (Daniel 12:2) into bodily resurrection.

Because in death the soul is united with God, Judaism, which so exalts life, also exalts simulated death, ecstatic death, and martyrdom. "What shall man do in order to live? He shall mortify [literally: kill] himself!" (Babylonian Talmud, *Tamid* 32a). The contemplative, during kabbalistic prayer, advances from inclusion of the self in the One while reciting "the Lord is one" (Deuteronomy 6:4), to union during the subsequent silent prayer, and finally to "falling upon the face" and simulating death in God while reciting "unto you, O Lord, do I lift my soul" (Psalm 25:1).

Philo and others idealized as ecstatic "the death of the two sons of Aaron, when they drew close to the Lord and died" (Leviticus 16:1). The Sages (Babylonian Talmud, *Baba Batra* 17a) understood the deaths of Moses, Aaron, and Miriam "by the mouth of the Lord" (Deuteronomy 34:5; Numbers 33:38) to refer to death by God's kiss, which, to Maimonides, connotes a salvational apprehension of God "achieved in a state of intense and passionate love for Him" (Maimonides 1963, 628). In the *Zohar*, Rabbi Simeon sees his death as his marriage to God. Rabbi Akiva took joy in his martyrdom, having anticipated the moment in which he could literally fulfill the commandment "you shall love the Lord your God . . . with all your soul . . ." (Deuteronomy 6:5). This legacy inspired Jews through the ages to choose martyrdom over forced apostasy, sanctifying God's name in love.

Israel Moshe Sandman

See also Akiva ben Yosef; Rabbinic Judaism; Soul in Judaism

References and Further Reading

Danby, Herbert, tr. 1993. *The Mishnah.* London: Geofferey Cumberlege.

Fishbane, Michael. 1994. *The Kiss of God: Spiritual and Mystical Death in Judaism*. Seattle: University of Washington Press.

Maimonides, Moses. 1963. *The Guide of the Perplexed.* Translated with an Introduction and Notes by Shlomo Pines. Chicago: University of Chicago Press.

Desire

Desire is associated or identified with feelings of attraction to and longing for people, things, and ideals, including God. In both everyday and philosophical parlance, desire is often interchangeable and entwined with love. It is often used colloquially to express erotic and romantic feelings; in religious literature, especially in mystical poetry and philosophic contemplation, it occupies a pivotal role in conveying intense longing for the divine.

Religious thinkers and philosophers have distinguished between desires directed toward higher goods and desires directed toward lesser goods. Worldly desire has been perceived in the history of religions as a hindrance to spiritual progress, and at the same time, if directed toward spiritual goals, as a profound state through which one can transcend carnality. In Daoism, for instance, the ideal path entails letting go of all desires as the means to achieve the harmony of the Dao (way). When understood in more specific terms as physical desire, religions often share the view that desire is threatening to moral and spiritual virtuosity. Female desire is particularly highlighted as a cause of male sin. In this regard, Eve has become a symbol of desire gone awry, implicating Adam in acts of divine disobedience. Paradoxically, the elaboration of her punishment includes desiring her man: "And your desire (*tshukatech*) shall be for your man" (Genesis 3:16).

Talmudic insight into the problematic nature of desire highlights the etymological link

between the verb *yatzar* (create), employed in Genesis chapter 2 to describe the creation of Adam, and *yetzer* (impulse or desire): "Woe to me, because of the One who formed me [*yotzri*]! Woe to me, because of my unruly desires [*Yitzri*]!" (Babylonian Talmud Berachot, 61a). The impulse for human creativity can be either a source of greatness or human demise.

The earliest thinking in the West on the notion of desire is found in the philosophies of Plato and Aristotle. In the *Symposium,* Aristophanes reveals that humans are subject to perpetual longing for their "soul mates." Diotima teaches Socrates about desire or eros for the Good and the Beautiful. In both cases, desire implies incompletion and inferiority, even when it is a necessary means toward the Form of the Good. In Aristotle, imperfect mortal beings desire and love God, yet God, the Unmoved Mover, has no desire for humans.

For Augustine, desire is the emotion that is the manifestation of love. Like Plato, he distinguishes between lower and higher desires; he also sharply discerns between love or desire for God and the desire or love of self. Because humans are creatures of desires, divine grace can infuse and direct human desires toward the good that is God.

In the writings of the neo-Platonist Renaissance philosopher, Judah Abrabanel, better known as Leone Ebreo, desire and love are highlighted as distinct emotions. In his magnum opus *Dialoghi D'Amore,* he offers a definition of these two distinct yet interrelated concepts: "Love is the desire to enjoy in union an object recognized as good; desire presupposes the absence of its object . . . even when the good exists and is ours, we may yet desire, not indeed possession thereof (for that is achieved already) but enjoyment of cognitive union with it. . . . Such desire we call love; a desire to possess things we lack, or desire to enjoy in union those we have obtained; both of these may be properly called 'desire,' but the second more accurately—'love'" (Ebreo 1937, 49). This distinction suggests that desire and love are modes of being and becoming where love is the state for which one strives—to be with the object of one's desire and thus its fulfillment. In this way, love is a state that depends upon desire.

Love and desire are also linked to states of separation and union as applied both to human and divine relationships. It is during the period of separation that the lover experiences an intense longing for the beloved. The romantic poetry of the Troubadours illustrates the idealization of love in separation in the statement, "the farther off I am, the more I long for her" (Dimock 1991, 12). A well-known story from the Vaisnava tradition highlights the same idea as espoused by the European Courts of Love—that true love cannot exist in marriage: "There were two young people, very much in love, who each day lay together in the flower-grove behind the palace. The girl's father was the king, and one day he discovered their tryst, and forced their marriage. Their bed of flowers turned to thorns, and their love faded away" (Dimock 1991, 10). Love in separation or longing and as true love is captured in the twelfth-century Bengali poem, the *Gita Govinda.* This poem offers a paradigm of the rhythm of the intensification of desire—both Lord Krishna and his beloved Radha are depicted in intense states of desire during their separations from each other.

In the Jewish tradition, desire is linked to the vicissitudes of separation and union and embraced most fully in the biblical *Song of Songs.* The separation of the two lovers and their longing for the consummation of their love is a recurring theme in the poetry of the *Song of Songs*. The suspense of the lover's whereabouts increases the passionate desire for him (*Song of Songs* 5:8): "Swear to me, daughters of Jerusalem! If you find him now, you must tell him I am in the fever of love" (Bloch and Bloch 1995). Their passionate desire for each other is given this profound expression about the nature of love (*Song of Songs*

8:6): ". . . love is as fierce as death, its jealousy bitter as the grave. Even its sparks are a raging fire, a devouring flame" (Bloch and Bloch 1995). Their frequent separation generates the longing for sustained intimacy (*Song of Songs* 8:7): "Bind me as a seal upon your heart, a sign upon your arm. . . . Great seas cannot extinguish love, no river can sweep it away" (Bloch and Bloch 1995).

Desire is a metatheme in a number of rabbinic and philosophic commentaries on the *Song of Songs*. Allegorical interpretations of the *Song of Songs* appear to have resulted in the eroticization of *Talmud Torah* (studying the Torah and Talmud). In *Midrash Shir Hashirim Rabbah* (*Song of Songs Rabbah*), the rabbis express passionate desire to penetrate the holy texts and thereby reach intimacy with God. An example of a textualized passionate desire is the verse, "Rabbi Abahu and Rabbi Nehemia [explained the word *yishakeni* (may he kiss me)]. If you have occupied yourself with words of Torah so that your lips are *menushakot* (well armed) with them, in the end all will *menashkin* (kiss) you on your mouth . . ." (*Song of Songs Rabbah* 1:2, 5).

The medieval Jewish philosopher Moses Maimonides evokes passionate desire as he reflects on the metaphor of lovesickness expressed in the *Song of Songs*, which he appropriates to describe his notion of love of God: "What is the love of God that is befitting? It is to love the Eternal with a great and exceeding love, so strong that one's soul shall be knit up . . . and one should be continually enraptured by it, like a lovesick individual, whose mind is at no time free from his passion for a particular woman. . . . This Solomon expressed allegorically in the sentence, 'for I am sick with love. . .'" (*Hilchot Teshuvah* 10:3).

Abrabanel and Maimonides extol the virtues of passionate desire, yet they see it as the precondition for the ideal that they designate as love—the union and absorption of the human into the divine. Desire in their writings—manifesting the phase of separation of the human and the divine—is an inferior state when compared to notions of love.

Other thinkers' notions of desire identify it as the goal of spiritual life. This subtle distinction between love and desire is made clear in this statement by Bachya Ben Asher, a thirteenth-century Spanish kabbalist and Torah exegete: " In the case of love, one can occasionally forget the object of his love when he is preoccupied with other matters, but this is not so in the case of desire that is all-consuming even when the individual is asleep. . . . In order to emphasize the merit of desiring [God], David compared his longing for God . . . to that of a person thirsty for water. Thus he exclaims, 'my soul is thirsty for you, my flesh longs for you, in a dry and weary land where no water is'" (Psalm 63:2). To further accentuate the superiority of desire over that of love, the psalmist said, "because He has 'chashak' (desired or clung affectionately to) me, therefore I will deliver him (Psalm 91:14)" (Ben Asher 1980, 37). In this statement, Bachya Ben Asher reverses an accepted hierarchical approach to the relation between love and desire, and privileges desire as a superior spiritual state where the intensity of desire, rather than love, connotes a greater cleaving to God.

Religious teachings often advocate the control and redirection of desire. In the mystical thinking of Bachya Ben Asher, however, desire is an ideal to be sought—and the highest spiritual state one can attain. This privileging of desire can be understood as coinciding with a Jewish view of redemption. The "not yet"—the anticipation rather than the consummation of desire—seems to follow the theological pattern of what Derrida calls "infinite deferral," or the waiting for messianic fulfillment.

Yudit Kornberg Greenberg

See also Daoism; *Dialoghi d'Amore*; *Divine Comedy*; Divine Love in Judaism; Eros; Gita Govinda; Kabbalah; Lust; Medieval Christian Philosophy; Medieval Islamic Philosophy; Medieval Jewish Philosophy; Passions; Rabbinic Judaism; *Song of Songs*; *Symposium*

References and Further Reading

Ben Asher, Bachya. 1980. *Kad Hakemach, the Encyclopedia of Torah Thoughts*. Translated and annotated by Charles B. Chavel. New York: Shilo Publishing House.

Bloch, Ariel, and Chana Bloch, trs. 1995. *The Song of Songs: A New Translation*. Berkeley: University of California Press.

Dimock, Edward. 1991. *The Place of the Hidden Moon.* Delhi: Motilal Banarsidass Publishers.

Ebreo, Leone. 1937. *The Dialogues of Love (Dialoghi d'Amore)*. Translated by F. Friedeberg-Seeley and Jean H. Barnes. London: Soncino Press.

Maimonides, Moses. 1965. *Mishneh Torah*. Translated and edited by Moses Hyamson. Jerusalem: Boys Town Publishers.

Simon, Maurice, tr. 1983. *Midrash Rabbah Song of Songs*. London: Soncino Press.

Devotion

Devotion in a religious context connotes dedication, commitment, loyalty, and other acts or affects that reflect how believers understand themselves in relation to the divine.

Judaism enjoys a rich and complex historical development. Over time, however, there have been several consistent markers of Jewishness that reflect a deep devotional affect. For instance, observing *Shabbat*, or the Sabbath, from sundown on Friday to sundown on Saturday is often understood to reflect not only devotion to God and divine law but also devotion to the family.

Furthermore, elements of the Jewish liturgy have strong devotional themes that honor God and his covenant with the Jewish people. One of the central prayers is the *Sheomoneh Esrei*, which contains eighteen blessings, three of which concern gratitude to God. Prayers that also contain strong devotional themes in praise of God include the *Kaddish* and the *Aleinu*. Reflected in these prayers is a sense of dependence on a transcendent deity who nonetheless is intimately involved with his people. The tradition of wearing the skullcap—*kippah*, or *yarmulke*—is also understood to be a sign of devotion to God, as is the wearing for prayer of the *tefillin*—a black leather box with straps containing Biblical passages. Devotion to the Torah during prayer services also expresses the centrality of the word, both spoken and written, within the Jewish tradition. Seen as a whole, devotion in Judaism is perhaps best understood as a state in which both the external and internal aspects of the self are unified in their focus on God and his commandments.

Like Judaism, Islam has often been stereotypically understood as legalistic or even austere. Islam, however, is a remarkably diverse tradition with a rich understanding of the devotion offered to God, the prophet Muhammad, and Islamic religious figures or "saints." Muslims are enjoined to pray five times a day. The performance of this prayer (*salat*) along with a ritualized series of bows and prostrations embodies a devotional posture of submission. Along with devotion to Allah, literally "the God," the Islamic community (*umma*) is also an object of devotion reflected in almsgiving or the tithe (*zakāt*). The prophet Muhammad is also a central figure of praise and devotion. For example, Muhammad's tomb in Medina is a pilgrimage center and there is a long tradition of songs in praise of the prophet.

Members of the prophet's household are given special reverence. For Shi'a Muslims, Husayn is a special figure of veneration. Husayn, son of Ali and the prophet's daughter Fatima, was asked to lead a revolt against the caliph Yazid. But Husayn and his followers were ambushed by troops loyal to Yazid at Karbala, in a city in present-day Iraq. There is an especially rich tradition of poem and song about the sufferings of Husayn and his family. For example, an Indian elegy for Husayn describes Allah being shamed by Husayn's devotion, particularly the "offering" of seventy heads of his martyred retinue. In Shi'a Islam, devotion is thus understood not only as submission to God's will, but also as atoning sacrifice.

Husayn's martyrdom is commemorated on the tenth day (*ashura*) of the Islamic month of Muharram. In addition to the dramatic reenactment of Husayn's death (*taziya*), Shi'a Muslims march out in procession, singing and chanting in Husayn's memory.

Catholicism has a particularly complex devotional dynamic that reflects a distinctly hierarchical worldview. At the center of Catholic ritual life is the celebration of the Eucharist, during which the essence of bread and wine is understood to be transformed into the body and blood of Jesus Christ. If not consumed, the consecrated bread, or "host," is reserved in a tabernacle and often brought out for adoration during which it is publicly viewed and honored with incense and song. Devotion to Mary is also quite prominent in the Catholic tradition. Although Mary is honored in a variety of ways, including masses and devotional processions, one of the most common is with the rosary, particularly the series of recitations called "novenas" spread over nine days. Such devotions are often made as petitions, but also as part of a special imaginative intimacy with Mary, such as that advocated by the mystic Louis De Montfort (1673–1716), who envisioned himself as the Virgin's "slave."

Saints, too, are objects of devotion—there are shrines and feasts days honoring specific saints, as well as entire religious orders who seek to imitate the life of a particular saint. In the United States, for example, particularly prominent is the reverence of St. Jude Thaddeus, "the patron of hopeless causes," whose shrine is located on the south side of Chicago. For the religious order Opus Dei, a religious order composed of priests and laity, a central devotional practice is a mystical "filiation" with its founder, St. Josemaria Escriva de Balaguer. There is also a tradition of honoring unofficial, de facto, living saints, such as the young stigmatic Audrey Marie Santo, whose home is in Worcester, Massachusetts.

Within Protestantism, devotion is not defined as much by its object but instead by its methods. For example, Protestantism has a rich musical tradition as an expression of devotion. Martin Luther himself penned a number of devotional hymns such as "How Great Thou Art" and a "Mighty Fortress Is Our God." Within the United States, the African American tradition of singing "spirituals" in praise of Jesus has had an extensive cultural influence. Prayer, in a variety forms, also reflects a strong devotional affect within Protestant denominations. Besides conventional forms of vocal and silent prayer, both collective and individual, Pentecostal denominations understand *glossolalia*, or "speaking in tongues," as a form of praise in addition to being a sign of the indwelling of the Holy Spirit.

In Hinduism, the "path" (*marga*) of devotion (*bhakti*) is considered to be a central means to liberation (*moksa*), along with action (*karma*) and knowledge (*jnana*). In the *Bhagavad Gita* section of the epic poem called the *Mahabharata*, the god Krishna explains that devotion to him, as the Supreme Being, is the quickest way to liberation. Within the Hindu tradition, devotion is offered to divinities "with attributes" (*saguna*), such as Rama Krishna, Durga, and Kali. But devotion is also offered to a formless divinity without attributes (*nirguna*). Devotion is such a significant trope within the Hindu tradition that it is applied to the relationship between student and teacher, wife and husband, and children and parents. Accordingly, there are a series of acts associated with devotion, including listening (*sravana*), singing (*kirtin*), remembering (*smarana*), praising (*vandana*), service (*dasya*), and companionship (*sakhya*).

In what some would call its "purest" or most reified form, Buddhism is atheistic. But despite this, there is a long devotional tradition. Relics of the Buddha are often venerated in temples, such as the temple of the tooth in Kandy, Sri Lanka, or in *stupas*—round structures built around relics that are the focus of pilgrimage and prayer. The form of Buddhism known as "Pure Land" posits that devotion to the Buddha Amitabha is the surest path to the paradisiacal "Pure Land," and then to release or

nirvana. Practitioners of Pure-Land Buddhism are enjoined to maintain "mindfulness" of the Buddha (*Buddhanusmriti*) and chant the praise "*Namo Amitabha Buddha*," or, "praise to the Buddha of Boundless Compassion and Wisdom." Within contemporary Buddhism as well, amulets are often worn not only as a means of protection but also signs of devotion to the Buddha and his message of liberation.

Mathew N. Schmalz

See also Buddha; Catholic Mysticism; Jesus; Krishna; Liturgy in Buddhism; Liturgy in Christianity; Liturgy in Hinduism; Liturgy in Islam; Litergy in Judaism; Mary; Muhammad; Sabbath; Saints in Buddhism; Saints in Christianity; Saints in Hinduism; Saints in Islam; Saints in Judaism

References and Further Reading

Carroll, Michael P. 1999. *Irish Pilgrimage: Holy Wells and Popular Catholic Devotion*. Baltimore: Johns Hopkins University Press.
Cohen, Shaye J. D. 1999. *The Beginnings of Jewishness*. Berkeley, CA: University of California Press.
Heiler, Friedrich. 1997. *Prayer*. Oxford: One World Publications.
Lele, Jayant, ed. 1981. *Tradition and Modernity in Bhakti Movements*. Leiden, Netherlands: Brill Academic Publishers.
Momen, Moojan. 1985. *A Introduction to Shi'i Islam*. New Haven, CT: Yale University Press.
Orsi, Robert. 1998. *Thank You, St. Jude*. New Haven, CT: Yale University Press.
Robinson, Richard H., and Willard L. Johnson. 1982. *The Buddhist Religion*. Belmont, CA: Wadsworth.
Schmalz, Mathew N. "The Silent Body of Audrey Santo." *History of Religions* 42 (2): 116–142.
Tambiah, Stanley J. 1984. *Buddhist Saints of the Forest and the Cult of Amulets*. Cambridge: Cambridge University Press.

Dharma

See Buddha; Compassion in Hinduism; Fatherhood in Hinduism; Filial Love in Buddhism; Hindu Mysticism; Hospitality; Jainism; *Kamasutra;* Love of Neighbor in Hinduism

Dialoghi d'Amore

Dialoghi d'Amore, written in Italian by Judah Abrabanel, was published posthumously and became the chief manifestation of Italian Platonism, pushing aside Aristotle's almost total authority. Abrabanel, also called Leone Ebreo (1460–1523), the son of Isaac Abrabanel, was one of the most important philosophers of the Renaissance and contributed considerably to the renewed interest in Plato's philosophy. After the expulsion of the Jews from Spain, he went with his father to Italy where he worked as a physician, mainly in Naples. Until *Dialoghi d'Amore* was put on the Index of Forbidden Books by the Vatican, it was one of the most important philosophical books on love—human love as well as love of God. It described love as the principal source and goal of the universe.

Dialoghi d'Amore was composed in the form of a dialogue between *Philo* and *Sophia* (together *philosophia*), which gave the book its name. The two speakers are described more or less as lovers although Philo expresses greater sexual longings. Whereas both are intellectual equals, Sophia is better versed in metaphysics than her male partner, an unprecedented phenomenon in Jewish and general thought. Their dialogue investigates love in several directions, mainly metaphysical ones, to assert that love strives toward the union of the beautiful and the good in the beloved. The dialogue addresses a wealth of subjects—religion, metaphysics, ethics, aesthetics, rabbinic tradition, as well as cosmology, astronomy, astrology, and Greek mythology. It devotes an important place to Plato's *Symposium,* whose subject is also philosophical meditations on love.

Abrabanel confronts Aristophanes' story of the androgynous with the biblical story of

man's creation. However, whereas in Plato's version the androgynous was cut into male and female as a punishment of his insolence to the gods, in Genesis he was created male and female out of God' s benevolence: "It is not good that the man should be alone; I will make a helpmate for him" (Genesis 2:18). Abrabanel thus strove to reconcile Jewish and Greek thought and his book became the most important encounter between the spirit of the Renaissance and Judaism. This came to the foreground, among others, in its salient aesthetic meditations. It was certainly not incidental that the three Jewish representatives of platonic and neoplatonic philosophy—Philo, Ibn-Gabirol, and Judah Abrabanel—left their impact mainly on non-Jewish thought, and only in the nineteenth century were repatriated into the Jewish heritage. However, unlike Gabirol's *Fons Vitae*, Philo and Abrabanel underscored their linkage to Jewish patrimony.

Abrabanel endeavored to combine a Jewish-religious conception with the Platonism of the Renaissance by supplementing the Jewish love of God by an aesthetic-religious idealization of the world. At the same time, he shows his erudition in medicine and the natural sciences and speaks freely about love as well as sexual matters. But perhaps his principal uniqueness in Jewish thought was his considerations of aesthetics and the extraordinary attention that he devoted to the concepts of love and beauty and their definitions.

Like Spinoza afterwards, Abrabanel strove toward an all-encompassing comprehension of being, and he believed love to be the primordial drive that penetrates all of being in different ways—love, desire, friendship, and so forth. In the third dialogue, he underscored that while Plato addresses only human love in the *Symposium*—which served him as some kind of paradigm—he meditates on love as it is revealed in the whole of the created world. Love becomes an ontological and cosmic principle of his philosophy, and includes some Aristotelian notions like the striving of the unmoved mover as the cause of the movements of the world's circles. He thus explained gravitation as a kind of love that attracts everything to earth.

Despite many pantheistic elements in his philosophy Abrabanel usually preserves a transcendental conception of the Godhead, and speaks, like Maimonides, on love as the urge to come nearer to God. This reflects the abovementioned desire of the lover to merge with the ideas of beauty and goodness that are realized in the beloved. This reaches its apotheosis in Abrabanel's concept of "intellectual love of God," which became famous through Spinoza's *Ethics*—Spinoza had in his possession a copy of *Dialoghi d'Amore* in its Spanish translation.

Philo and Sophia discuss many aspects of love, including the logical relations between love, desire, and knowledge; the concepts of utility, pleasure, and comeliness as possible criteria to define love; goodness and beauty; reflections on the universality of love, its origin, and its aim; human love of God; and God's love of humans. Furthermore, Abrabanel's extensive descriptions of the symbolic connotations of the gods of Greek mythology have no parallel in Jewish thought and literature. He was also the first Jewish thinker to engage in aesthetic theory, to which Jewish thought and general medieval thought were quite indifferent. Therefore, Abrabanel's reflections of aesthetics were not only a new phenomenon in Jewish thought, but fulfilled an important pioneering role in the philosophy of the Renaissance.

His aesthetic theory took its point of departure from the concept of love. Love reflects cognition of missing beauty, and therefore manifests the desire to give birth to beauty, which will be similar to that of the father. This is true for intellectual as well as sensual love, as both endeavor to assure eternity. "The common father of all love is the beautiful, and the common mother is knowledge of the beautiful together with its absence. From these two, like from a true father and mother, were born love

and desire, because he who knows the absence of the beautiful, loves and desires it at once; so is born the love that is achieved by the beautiful through the knower who lacks it and desires it." Beauty is conceived and loved by the soul and the intellect. Love of beauty, apperceived by the senses, is a means to achieve spiritual love, which is the longed-for end.

Abrabanel's concept of love was evidently also inspired by Solomon's *Song of Songs*. Although in the first and second dialogue he dealt mainly with human love, he interpreted it afterwards, like most commentators before him, allegorically, to present God as "the first creator of beauty."

Ze'ev Levy

See also Desire; Divine Love in Judaism; Intellectual Love of God; *Symposium*

References and Further Reading

Abrabanel, Yehuda. 1983. *Dialoghi d'Amore*. Translated and Introduction by Menachem Dorman. Jerusalem: Byalik Institute.

Dorman, Menachem, and Ze'ev Levy, eds. 1985. *The Philosophy of Leone Ebreo—Four Lectures* (Hebrew). Tel Aviv: Hakibbutz Hameuchad Publishing House.

Ebreo, Leone. 1929. *Dialoghi d'Amore*, edited by Carl Gebhardt. Heidelberg: Curtis Societatis Spinozanae.

Pflaum, Heinz. 1926. *Die Idee der Liebe: Leone Ebreo*. Tubingen.

Disenchantment

As a sociological concept, Max Weber's notion of "disenchantment" designates the condition of the modern world as one that has been robbed "of gods." Disenchantment does not mean simply that the world is no longer seen as filled with angels and demons, witches and fairies, but that the very category of "mystery" comes to be viewed negatively—in their impulse to control the natural and social world, the various modern institutions of science, technology, and the market aim to solve and do away with any sense of mystery. The world of modernity has been deserted by the gods because science and economics aim to make the world rationalized, calculable, and predictable, thus disposing of what in an earlier age was governed by passionate commitment, personal fealty, and charismatic heroes.

The theme of disenchantment is a particularly apt one to capture the cultural transformations undergone by romantic love in modernity. The disenchantment of love might be said to result from a paradox—premodern marriage was decided upon according to criteria of social rank, status, and wealth, and love played a secondary role in the selection of a mate. Modern love, on the other hand, is unconstrained by the rational considerations that had presided over the choice of a mate. Although freer and more equalitarian, modern love is counterintuitively also more rationalized than its premodern counterpart, and the cultural model of love at first sight provides the most ready illustration of "enchanted" love.

"Love at first sight" contains a few recurring characteristics—it is experienced as a unique event that erupts brutally and unexpectedly in one's life; it is inexplicable and irrational; and it is put into motion immediately after the first encounter, and therefore, is not based on cognitive and cumulative knowledge of the other. It disturbs one's daily life and operates as a deep commotion of the soul. The metaphors used to describe that state of mind often indicate a force that is overwhelming and overpowering—such as heat, magnetism, thunder, and electricity. The object of love elicits overwhelming sentiments beyond the control of the person in love, and the value of the object of love is so high that it is in fact incommensurable to any other—the absoluteness and unconditionality of the commitment are total. Enchanted love is spontaneous and unconditional, overwhelming and eternal. This view of romantic love affirms the radical uniqueness of the object of love, the impossibility to

substitute one object of love for another, and the refusal to submit to calculation and to reason.

Disenchanted love is characterized by a number of contrasted cultural traits. In Western culture, the first manifestation of a disenchanted condition of love can be found in the novel *Don Quixote*. The novel is a parody of chivalrous romances, which encouraged the propensity to endow the object of love with a special aura—with God-like properties. The novel offered a disenchanted view of love because it functioned as a vast attempt to demystify the images and feelings of love as a magical feeling and to poke fun at them.

The key concept on which the idea of disenchantment leans is that of rationalization. According to Weber, rational action is consciously regulated, not random, habitual, or impulsive. What makes a conduct rational is the fact that it is "methodical," has a general character, is systematic, and in Weber's words, is "controlled by the intellect."

Three factors—the prevalence of scientific modes of explanation, the use of the Internet technology in the search of a mate, and the impact of feminism in regulating interpersonal romantic relationships—explain the process of disenchantment of love: First and foremost is the prevalence of scientific modes of explanation. Psychology, psychoanalysis, and biology each aim to explain the feeling of love, by subsuming it under such categories as "the unconscious," "sex drive," "hormones," or "brain chemistry." All these explanations tend to undermine the view of love as an ineffable, unique, and quasimystical experience. Whatever the mode of scientific explanation chosen, love is reduced to an epiphenomenon, a mere effect of prior causes that is neither mystical nor singular. Where enchanted romantic love has been characterized by an ideology of spontaneity and uniqueness, the emergence of technologies such as of the Internet entail a rationalized mode of partner selection, which contradicts the idea of love as an unexpected epiphany, erupting in one's life against one's will and reason. Where traditional romantic love was intimately connected to sexual attraction provoked by the presence of two physical, material bodies, the new technology of the Internet—as an instrument of mate selection—is based on a systematic rational and disembodied evaluation that takes precedence, both in time and in approach, over traditional physical attraction.

Finally, the vast impact of feminism on the relations between the sexes has also greatly contributed to disenchant and rationalize the experience of love. In trying to conform to ideals of equality, reciprocity, and fairness, new rules of conduct were introduced in the realm of sexual relations, which made them more directly governed by the intellect. Rules of speech —politically correct language—and rules of conduct, in which the woman's consent before any physical contact must be explicitly sought, have made romantic interactions more predictable, more likely to conform to a set of preestablished values, and more intellectualized.

Eva Illouz

See also Feminist Thought in Buddhism; Feminist Thought in Christianity; Feminist Thought in Hinduism; Feminist Thought in Islam; Feminist Thought in Judaism; Freudianism and Marxism; Passions; Romantic Love in Buddhism; Romantic Love in Christianity; Romantic Love in Hinduism; Romantic Love in Islam; Romantic Love in Judaism; Soul Mates

References and Further Reading

Alberoni, Francesco. 1983. *Falling in Love*. New York: Random House.

Gane, Nicolas. 2004. *Max Weber and Postmodern Theory: Rationalization Versus Reenchantment*. New York: Palgrave Macmillan.

Illouz, Eva. 1997. *Consuming the Romantic Utopia: Love and the Cultural Contradictions of Capitalism.* Berkeley: University of California Press.

Divine Comedy

An epic poem in three volumes—*Inferno*, *Purgatory*, and *Paradise*—the *Divine Comedy* was written by Italian poet Dante Alighieri (1265–1321) between 1308 and 1321. Although the surface story is simply that the poet journeys through the three realms of the Christian afterlife, the real subject is the mechanics and meaning of love: "Son . . . the Creator, nay/ the creature too, was never devoid of love" (*Purgatory* 17:91–92).

Dante attempts to include three distinct faculties in his analysis of love—desire, reason, and will. They are at times difficult to reconcile or explain, although for those who are condemned for their "wrong" love, Dante's analysis seems the most straightforward. For most of the damned in hell, their experience of love is simply that of hypertrophied, all-consuming desire—an insatiable hunger for earthly pleasures such as sex, food, money, or power. Desire for one or more of these things has so consumed such people that they cannot achieve a real love—one that incorporates reason and will, and which longs for the well-being of the beloved, not just for oneself. Dante describes them as having lost their reason and become animalistic slaves to their appetites (*Inferno* 3:18; 5:39). For those furthest down in Dante's hell—those guilty of worse forms of love than mere unrestrained desire—reason and will have played a role in their love, but only to twist what Dante considers "natural" desires into something much worse.

As a Christian with nonascetical inclinations, Dante believes in the innate and continuing goodness of life in the physical world, as described in the creation story in the first chapter of Genesis—each creature is there for humanity's use and enjoyment (Genesis 1:28–30), human sexuality is not just allowed but commanded (Genesis 1:28; 9:1), and the whole creation is proclaimed by God to be "very good" (Genesis 1:31). In Dante's analysis, then, things like sex and food are legitimate objects of desire, and they may be pursued and enjoyed in moderation without harm to one doing so, although those in hell have not done so, according to Dante. To desire and enjoy such things as theft, sadism, torture, lying, and betrayal cannot be explained as "natural" appetites that got out of control, but only as willful redirecting of desire toward things that are normally and naturally undesirable and repugnant. Dante's own experiences in the bloody civil wars of late Medieval Italy familiarized him with the widespread popularity of such monstrous desires.

The more difficult, "right" kind of love that incorporates desire, reason, and will is described (if not explained) in the middle of the whole massive poem, in the central section of the central volume, cantos 17 and 18 of *Purgatory*. Here Dante acknowledges the necessity and unpredictability of desire or attraction: It comes from some innate drive within human beings and is not subject to approval or disapproval. Later on, Dante will use the graphic image that innate attractions such as physical beauty are some of the teeth with which God bites us (*Paradise* 26:55). Such attractions cannot even be changed or redirected, though they can, according to Dante, be controlled or denied, if necessary, by reason and will. In the case of the damned, mere attraction is not to be equated with real love—it is the altogether necessary first step on a progression that can, with the cooperation of reason and will, culminate in the goal of an abiding satisfaction in loving God, the one who created the beloved person or object in the first place, as a means of pointing the lover to God.

Although perhaps mysterious in its details, this is Dante's presentation of love in the *Divine Comedy*, and it includes all the parts that humans experience—compulsion (desire), a matter which can be discussed and even pursued with some logic and self-interest (reason), and a deliberately chosen action that we

are commanded to follow even when we do not exactly feel like it (will).

Kim Paffenroth

See also Desire; Poetry in Christianity

References and Further Reading

Auerbach, E. 1961. *Dante: Poet of the Secular World*. Translated by R. Manheim. Chicago: University of Chicago Press.

Cogan, M. 1999. *The Design in the Wax: The Structure of the Divine Comedy and Its Meaning*. South Bend, IN: University of Notre Dame Press.

Collins, J. 1984. *Pilgrim in Love: An Introduction to Dante and His Spirituality*. Chicago: Loyola University Press.

Foster, K. 1977. *The Two Dantes, and Other Studies*. Berkeley: University of California Press.

Williams, C. 1994. *The Figure of Beatrice: A Study in Dante*. New York: Boydell and Brewer.

Divine Love in Buddhism

Buddhist traditions place no particular emphasis on the Abrahamic religion's notions of divine love, because Buddhism has no tradition of an existent, absolute being. Instead, compassion is emphasized as an intrinsic aspect of enlightenment, first spontaneously discovered by the historical Buddha in meditation and subsequently cultivated by all Buddhist practitioners on the journey to enlightenment. Compassion (in Sanskrit and Pāli *karuṇā*; in Tibetan *nyingje* [*snying.rje.*]; in Japanese *hi* or *jihi*) is a fundamental quality of the human mind, and of the enlightened nature of the world. It refers to an altruistic attitude of concern for the sufferings of sentient beings, considered as inseparable from oneself. This view is intimately tied to insight into interdependence, or *pratītyasamutpāda* in Sanskrit, which suggests there is no individual enlightenment or happiness—the only enlightenment possible is the enlightenment of the whole world.

Indian accounts of the founder, Siddhartha Gautama, describe his journey of recognition of the all-pervasive qualities of suffering in a series of visions of old age, illness, and death. He saw that these are universal human experiences and shared as well in the animal realms. In response to these visions, the young prince renounced his kingdom, family, and caste and embarked on a spiritual journey that was to transform his life. What he discovered while sitting in meditation under the tree of awakening was an inseparable mixture of limitless wisdom and unconditional compassion that constitutes what is called enlightenment (*bodhi* in Sanskrit and Pāli, *bodai* in Japanese). When he became Buddha, the enlightened one, he declared that he had done so "for the welfare of the multitudes, for the happiness of the multitudes, out of sympathy for the world; for the benefit, welfare, and happiness of gods and humans" (*Aṅguttara Nikaya* 1:22).

In Theravāda Buddhism, compassion is cultivated as one of the practices of the four immeasurables (*apramāṇa* in Pali). These four contemplations develop successively kindness (*mettā*), compassion, sympathetic joy (*muditā*), and equanimity (*upekkhā*), using visualizations that extend care to sentient beings through specifically formulated wishes for their welfare. These practices are drawn from foundational sutras of the Nikāyas, but were specifically formulated by the great fifth century scholar-monk Buddhaghosa, who syncretized the Pāli tradition in Sri Lanka. His Path of Purification (*Visuddhimagga*) outlined the four immeasurable practices as a method of deepening mindfulness and awareness.

In the Mahāyāna traditions of Central and East Asia, the cultivation of compassion is associated with the progress of the *bodhisattva*, literally a being (*sattva*) dedicated to enlightenment (*bodhi*). The bodhisattva vow, taken by all Mahāyāna practitioners, is a commitment to practice and engage in activities for the sake of the limitless suffering of sentient beings, and so the predominant commitment is to compassion. Bodhisattva engage in six *pāramitās*, or transcendent practices, that take

them beyond self-preoccupation to greater service to others: generosity, discipline, patience, exertion, meditation, and wisdom. The Mahāyāna *sūtra* discourses of the Buddha as well as the many *śāstra* treatises of the great Mahāyāna meditation masters outline the practices of the bodhisattva.

In Tibet, China, and Japan, great bodhisattvas emerged in popular practice as divine figures embodying compassion who could be supplicated for saving power and spiritual support. China and Japan have widespread cults of Amitābha (*Amida* in Japan), a compassionate Buddha who is dedicated to saving beings who have faith in his power. Kuan Yin is a popular female bodhisattva whose gentle care relieves suffering of her faithful. In Tibet, Chenrezig (Avalokiteśvara) has such power as well, and the female bodhisattva Tārā, born from Chenrezig's tears, has special devotion to the needs of her suffering devotees.

Judith Simmer-Brown

See also Bodhisattva; Buddha; Compassion in Buddhism; Devotion in Buddhism; Mettā

References and Further Reading

Aronson, Harvey B. 1980. *Love and Sympathy in Theravada Buddhism*. Delhi: Motilal Banarsidass.

Buddhaghosa, Bhadantacariya. 1976. *The Path of Purification: A Classic Text of Buddhist Psychology*. Translated by Bhikkhu Ñyāṇamoli. Berkeley, CA: Shambhala Publications.

Hopkins, Jeffrey. 2001. *Cultivating Compassion: A Buddhist Perspective*. New York: Random House.

Salzberg, Sharon. 1995. *Lovingkindness: The Revolutionary Art of Happiness*. Boston: Shambhala Publications.

Shantideva. 1997. *The Way of the Bodhisattva: A Translation of the Bodhicaryavatara.* Trans. Padmakara Translation Group. Boston: Shambhala Publications.

Chung-fan Yu. 2001. *Kuan-yin*. New York: Columbia University Press.

Divine Love in Christianity

The Christian experience of divine love is the unnecessary and gracious self-giving of God that makes possible humanity's response to its Creator. It is rooted in the New Testament declaration that "God is love" (1 John 4:16). The New Testament employs the Greek term agape to connote a meaning of love distinct from eros and *philia*. New Testament authors deliberately prefer agape for its connotation of a selfless—and, in the life of Christ, sacrificial—love in which the beloved are loved for their own sake, without self-interest. The identification of God with this love in 1 John 4:16 gives rise to the correlative responsibility of persons to love their neighbor—who is seen—as the test case for their love of God, who remains unseen (1 John 4:20), and thus show that they abide in God. Agape is thus both a divine prerogative, revealed preeminently in the Cross and Resurrection, and the task of Christian disciples who, like Christ, love sacrificially, lose themselves in loving others, and, paradoxically but unmistakably, discover themselves in the process (Luke 17:33 and parallels).

The belief that God is love comments at once on the divine life (*in se*), as a trinity of personal relationships in reciprocal communion, and on God's covenantal relationship with human beings (*ad extra*). This is evidenced by God's creating them for covenant partnership, redeeming them from their sin and self-contraction independent of their own merit, and consummating them for beatific intimacy in the divine life.

The doctrine of the trinity underscores that the divine life is self-giving love, considering that the one God who is one substance exists in three equal and active relationships of love. Rather than tritheism, this dynamic self-differentiation suggests that the divine life is constituted by personal relationships in communion, as the Father who generates the Son (filiation); as the Son generated by the Father who loves the Father in perfect obedience; and

as the Holy Spirit, who according to Augustine proceeds from the Father and Son together (spiration) and is the bond of love between them. Richard of St. Victor notably held that God was necessarily triune on the basis of the nature of love, which requires that love between two persons be perfected in their shared love for a third, thus avoiding an enclosed egoism between the two precisely in their shared love for a genuine other.

More recently, divine love and the existence of God have been called into question by the tragic experience of horrendous evils—of which the Holocaust is a symbol—as experiences so devoid of God's love as to call into question the very existence of God. Theological responses to this challenge focus on human freedom and agency as the cause of human evil and suffering, rather than on divine absence or indifference. Theologians have long sought to immunize God from the blame associated with the vexing problem of moral evil in human society.

John N. Sheveland

See also Emotions; Jesus; New Testament; Spiritual Love in Women Mystics; St. John; St. Paul

References and Further Reading

Baker, Denise N., ed. 2004. *The Showings of Julian of Norwich.* Norton Critical Editions. New York: W. W. Norton.

Barth, Karl. 1956. "The Doctrine of the Word of God." In *Church Dogmatics I.2*, edited by G. W. Bromiley, 362–456. London: T & T Clark.

Barth, Karl. 1958. "The Doctrine of Reconciliation § 68." In *Church Dogmatics IV.2*, edited by G. W. Bromiley, 727–840. London: T & T Clark.

Benedict XVI. 2006. *Deus Caritas Est.* Vatican City: Libreria Editrice Vaticana.

Dodds, Michael J., O. P. 1991. "Thomas Aquinas, Human Suffering, and the Unchanging God of Love." *Theological Studies* 52 (2): 330–344.

Hill, William J. 1982. *The Three-Personed God: The Trinity As a Mystery of Salvation.* Washington, DC: Catholic University of America Press.

Divine Love in Hinduism

In Hindu tradition, One Divine Reality underlies all that exists, and all that exists is a manifestation of that Reality. From the point of view of the *bhakti*, or devotional, strand of Hinduism, this Reality is a personal Lord who loves the beings who are the Divine's manifestations. Love is the driving force behind this manifestation, for love requires multiplicity—both as lover and beloved. Human beings come into being so that they may enter into a relationship of Divine Love—loving and loved by God. This Supreme Reality or Spirit is described in the *Kena Upanishad* as the "the end of love's longing" (Mascaro 1965, 53).

According to the Bhagavad Gita, the Supreme Spirit or God loves human beings impartially, with a universal benevolence directed toward all. That Divine Love is active, responding to the needs of embodied individuals, even to the point that God takes on an incarnate form to aid those who suffer danger or deprivation. According to later bhakti literature, this Divine Love is not disinterested or without expectation, but rather is characterized by ardor and a great desire to be loved in return. It is not easy for humans to love the disembodied or unmanifest, and so the One Reality takes myriad forms to facilitate humans' ability to respond in love. As Shiva, the Devi, or one of Vishnu's incarnations, the Supreme Spirit reaches out in a deeply personal and specific way to woo each human soul.

The narratives that surround Vishnu's incarnation as Krishna reveal the nature of this Divine Love. God longs to be loved by the human as much as humans long for God's love. This love partakes of the power, inten-

sity, and intimacy of erotic love, and is marked by a desire for that union, which is the closest possible encounter of two beings. *Kama* or human erotic love is celebrated in Hinduism, particularly in the marital context, as an appropriate and beautiful part of embodied existence.

Divine Love is *prema*, a pure form of love that is freely given, standing outside of the dharmic realm of obligation, social expectation and reproduction. Prema is more akin to illicit romantic love, ready to risk all to be in the presence of the beloved. It is love for love's sake alone—a love that can take over the human lover, sweep away all distinction in the ecstasy of union, and also fill the soul with intense longing during separation.

Each soul experiences God as his/her own beloved, an experience depicted in the rasa dance of Krishna with the *gopis* (cowherding women) of his village. At the sound of his flute playing in the forest, the gopis drop everything and form a circle around him. There each one simultaneously experiences the youthful Lord as if he were dancing with her alone—and so it is with the human soul. Divine Love is experienced as highly particular, although not exclusive, because it is directed in this same way toward all souls. The purpose of human life is to participate in this *lila* (divine drama) of Divine Love, a love that comes fully into being only when human lover and divine Beloved are finally conjoined in love.

Nancy M. Martin

See also Bhagavad Gita; Bhakti; Devotion; Krishna; Prema; Soul in Hinduism

References and Further Reading

Hawley, J. 1992. *At Play with Krishna*. Delhi: Motilal Banarsidass.

Lipner, J. 2000. "The God of Love and the Love of God." In *Love, Sex and Gender in the World Religions*, edited by J. Runzo and N. Martin, 51–87. Oxford: Oneworld Publications.

Martin, N. 2000. "Love and Longing in Devotional Hinduism." In *The Meaning of Life in the World Religions*, edited by J. Runzo and N. Martin, 203–219. Oxford: Oneworld Publications.

Mascaro, J., tr. 1965. *The Upanishads*. Harmondsworth, UK: Penguin Books.

Divine Love in Islam

Orientalists have criticized the Qur'an for not harboring an adequate doctrine of divine love, claiming that in Islam "the love of God is consequent upon the comprehensiveness of His acts, which include acts that may be, in a sense, called loving acts, though there can be no univocal predication of love to man and God." (Sweetman 1947, 48). However, this objection ignores not only the all-pervasive influence of the notion of God's preeternal love that is expressed in many important verses from the Qur'an, but also the idea of God's Passionate Love (*'ishq*) that permeated Islamic spirituality from its earliest days.

One of these Qur'anic verses (7:172) informs that, as Henry Corbin pointed out, "the religious conscience of Islam is centered upon a fact of metahistory" (Nwyia 1970, 46). For this verse betokens that primordial, preeternal covenant (*mithaq*) where God asks the yet uncreated souls of Adam's offspring, "Am I not your Lord?" and the souls, in their unconscious, precreational state, reply, "Yes *(bala),*" thus acknowledging Him as their Lord.

A famous twelfth-century theoretician of love, Ruzbihan Baqli (d. 606/1210 CE), in his *Jasmine of the Lovers* described well the effect of this "covenant" upon the Muslim mythic imagination when he commented that upon hearing it, "the spirits of the prophets and saints became intoxicated from the influence of hearing [the divine speech and seeing] the beauty of majesty. They fell in love with the eternal beloved, with no trace of temporality" (Ruzbihan 1981, 132).

Another Qur'anic verse (5:54) announces that God "loves them and they love Him" (*yuhibbuhum wa yuhibbunahu*), demonstrating that God's love of man takes priority over man's devotion to God, an idea that later led one of Islam's greatest Sufi masters, Ahmad Ghazali, to conclude that all love is ultimately spiritual, considering that it is the fruit of God having sown the seed in pre-Eternity, which later sprouted up in the tree of "they love Him" (Ghazali 1989, 82.)

God's preeternal love for humankind is not only "a fact of metahistory," it is verified and realized through contemplation, in a life of prayer and devotional works that lead the Muslim believer to attain *qurb al-nawafil* or "proximity caused by supererogotative works of worship," expressed by the famous *hadith qudsi*, often referred to as the hadith of intimacy with God: "My slave draws near to Me through nothing I love more than that which I have made obligatory for him. My slave never ceases to draw near to Me through supererogatory acts until I love him. And when I love him, I am his hearing by which he hears, his sight by which he sees, his hand by which he grasps, and his foot by which he walks. And when he approaches a span, I approach a cubit and when he comes walking I come running" (*Ihya',* IV: 296, also cf. 321).

Although Islam is often maligned for its backward attitude toward women, few realize that it is the only religion in the world whose foremost representative of the doctrine of divine love is a woman, namely Rabi'a Adawiyya (d. ca. 180–185/788–792 CE). Rabi'a was not only the founder of early Sufi ascetic theology but, as Islam's greatest mystical philosopher, Ibn 'Arabi (d. 638/1240 CE) confessed many centuries later, "she is the one who analyzes and classes the categories of love to the point of being the most famous interpreter of love." Rabi'a preached a doctrine of love (*hubb* or *mahabba*) that enjoined exclusive concentration on God, declaring "I have not worshipped Him from fear of His fire, nor for love of His garden, so that I should be like a lowly hireling; rather, I have worshipped Him for love of Him and longing for Him." She thus distinguished between the "two loves," a selfish love seeking paradise and a selfless love seeking God's pleasure, a distinction that underlies all discussion of love in later Sufism (Ernst 1999, 438).

The development of theoerotic doctrines in early Islam centered on the complementary nature of two notions associated with love—religious piety and mystical love—both of which are reflected clearly in the writings of one the earliest Persian Sufis, Shaqiq al-Balkhi (d. 194/810 CE). An early exponent of the Sufi "School of Khurasan," Shaqiq was acclaimed by Sulami (*Tabaqat* 1953*,* 61) as having been the first mystic *ulum al-ahwal* ("to discourse on the science of mystical states") in the province of Khurasan. In his *Adab al-'ibadat* (Etiquette of Devotion), he describes the mystics who dwell in the station of "Love for God" as possessing the ultimate degree among the adepts in sincerity *(ahl al-sidq*).

Almost all the major psychological and metaphysical theories of both profane and mystical love in Islam can be traced back to tenth-century Baghdad. In regard to the elaboration of doctrines of divine love, a legendary figure among the Baghdad Sufis was "Sumnun the Lover" (Sumnun al-Muhibb, d. 287/900 CE). In the earliest manual of Persian Sufism by 'Ali b. 'Uthman Jullabi Hujwiri (d. 463/1071 CE) (*Kashf,* 172), it was noted that "among the Sufi masters, Sumnun holds his own particular faith and doctrine (*madhhabi u mashrabi darad makhsus*) and he asserts that love is the foundation and principle of the way to God Almighty. All the various mystical states and spiritual stations (*ahwal wa maqamat*) are of a low degree, and every abode that the seeker may abide in is susceptible to decline and diminution except the abode of love (*mahall-i mahabbat*), which in no circumstance whatsoever admits of decline or diminution as long as the way itself remains in existence. All the other Sufi masters are in total concordance with

him concerning this idea." (*Kashf,* 398–399). Hujwiri adds that Sufism is quintessentially love and that love and Sufism are synonymous.

Perhaps Sumnun's most famous statement about love was, "A thing can be explained only by means of something more subtle than itself, and since there is nothing subtler than love, by what, then can one explain it?" Abu'l-Husayn Nuri (d. 295/907 CE), the most important theorist of divine love of the Baghdad School, was the first Sufi to speak at length of the passionate love and use the term *'ishq* (passionate love) to refer to the love of God, himself having claimed himself to be a lover (*'ashiq*) of God.

Certainly the most elaborate, if not most definitive, elucidation of Islamic erotic spirituality is found in the writings of Islam's greatest mystical theologian, Abu Hamid Muhammad al-Ghazali (d. 505/1111 CE), and his brother Ahmad Ghazali (d. 520/1126 CE). Book 37 of Abu Hamid's monumental *Revivification of the Religious Sciences (Ihya' 'ulum al-din)*, which bears the title, *The Book of Love, Yearning, Intimacy and Contentment* (*Kitab al-mahabbat wa'l-shawq wa'l-uns wa'l-rida*), constitutes a comprehensive monograph on the philosophico-theological premises underlying the mystical understanding of the varieties of human and divine love. According to Ghazali, the "first principle of love (*al-hubb*) is that it cannot occur without interior knowledge or gnosis (*ma'rifa*) and perception (*idrak*)" (*Ihya',* IV: 296, also cf. 321). According to this epistemological theory—the love of beauty is in essence a love of qualities (that is, divine attributes) that are imperceptible to the senses but visible through the enlightened vision of the heart (*nur bahira al-batina*) (*Ihya',* IV: 299)—gnosis (*ma'rifa*) is shown to be the basis of love. All love ultimately derives from the Love of God.

From the Ghazali brothers onward, the bloom of Persian erotic poetry and Islamic love-mysticism begins in earnest, so that henceforth mystical piety in Islam celebrates its own independent Religion of Love (*madhhab al-'ishq*). Implicit in the works of both Ghazali brothers was an idea common to all forms of romanticism: the salvation of the soul through love (*hubb, mahabbat, 'ishq*), which dissolved the exclusivity of religious boundaries while allowing the forms, rites, and symbols of faith to remain intact. The moral universalism of the doctrine of the Creed of Love in Islam was boldly summarized by 'Ayn al-Qudat Hamadani in his *Tamhidat* as follows: ". . . The lovers follow the religion and the community of God. They do not follow the religion and creed of Shafi'i or Abu Hanifa or anyone else. They follow the Creed of Love and the Creed of God (*madhhab-i 'ishq wa madhhab-i khuda*)." In this manner, Muslim Sufis' moral intuition of the universal "religion of love" (*madhhab-i 'ishq*) was effectively put beyond all formal religious denominations. As Jalal al-Din Rumi (d. 672/1273 CE)—Islam's greatest poet of divine love—put it in *Mathnawi* (Rumi 1984):

> Love's state is apart
> from religions and faith
> God is the lover's religion—
> God is the lover's state.

Leonard Lewisohn

See also Qur'an; Sufi Poetry; Sufism

References and Further Reading

Ernst, Carl. 1999. "The Stages of Love in Persian Sufism, from Rabi'a to Ruzbihan." In *The Heritage of Sufism*, vol. 1, edited by L. Lewisohn, 435–455. Oxford: Oneworld.

Ghazali, Ahmad al-.1989. (1368). "The Lovers' Experiences." In *Sawanih al-'ushshaq,* edited by H. Ritter. Reprint. Tehran: Tehran University Press.

Massignon, Louis. 1982. *The Passion of al-Hallaj: Mystic and Martyr of Islam.* 4 vols. Translated by Herbert Mason. Princeton, NJ: Princeton University Press.

Nwyia, Paul. 1970. *Exégèse Coranique et Langage Mystique*. Beirut: Dar El-Machreq.

Rumi, Jalal al-Din. 1984. *Mathnawi-yi ma'nawi,* edited by R. A. Nicholson. Reprint. Tehran: Amir Kabir.

Ruzbihan Baqli. 1981. *'Abhar al-'Ashiqin*, edited by H. Corbin and M. Mu'in. Tehran/Paris.
Shariba, N, ed. 1953. *Tabaqat al-sufiyya.* Cairo.
Sweetman, J. W. 1947. *Islam and Christian Theology: A Study of the Interpretation of the Theological Ideas in the Two Religions*. 3 Vols. London: Lutterworth Press.

Divine Love in Judaism

Notions of divine love in Jewish theologies address not only the human soul's relation to God, but also God's striving for fulfillment in and through relation to humanity.

The contemporary rabbi and philosopher Abraham Joshua Heschel begins his reflections on the unique role of God in Jewish theology this way: "The Lord looks down from heaven upon the children of man . . ." (Psalms 14:2).

Heschel distills the biblical notion of God's search for man in this way: "The incidents recorded in the Bible to the discerning eye are episodes of one great drama: the quest of God for man. . . . At Sinai we have learned that spiritual values are not only aspirations in us but a response to a transcendent appeal addressed to us" (Heschel 1955, 197).

God exists in His relational call to a human being—a notion already seen in the very opening Genesis tale of Adam and Eve, in God's fragile cry "Where are you?" (Genesis 3:9). Envisioning God's subsistence in his outward call, one may further theorize the history of the Jewish people itself as a complex relational act of joint human-divine fulfillment.

The very idea that God needs humankind can be found not only in theologies of revelation such as Heschel's, but also within theologies that ponder "Why does God create at all?" or "Why does God prefer there be anything other than just God?" A response to these questions is found in a number of midrashic traditions on the opening words of Genesis, "In the beginning, God created. . ." (Genesis 1:1). The very act of creation rests on the precreation of Torah and Israel, a context in which God emerges as longing for the performance of Torah injunctions and moral codes by His people. Medieval theological responses to these questions can be seen in the words of the eleventh-century neoplatonic Jewish poet-philosopher Solomon Ibn Gabirol (1991, 182–183):

> The heavens do not have room for you
> to dwell. . .
> Your love (*hesheq*—literally, desire)
> spills over, it cannot be confined.
> And so I praise God with my poetry,
> While yet he breathes the living soul
> in me.

Ibn Gabirol gives voice to what may be called a theology of divine love in which God's love-for-other spills open from the heavens, forging the very core of the human soul. In the context of his larger philosophical work—the *Fons Vitae* ("Fountain of Life," or *Meqor Hayyim*), Ibn Gabirol is part of a tradition of Neoplatonic emanationism. Neoplatonic emanationism envisions the universe as an eternally pulsing flow, a loving outpouring that finds its flowing source in the Divine Himself or, at the very least, in God's first creation, a cosmic intellectual conduit through which God breathes forth reality. Drawing on Psalm 36:10, "For with You is the fountain of life; by Your light we will see light," he envisions a God who creates through unbounded flow, pouring open his Essence in a constant relational dance-with-other.

The theme of divine love met by human love for God can be found in various traditions of medieval philosophical, poetic, and mystical interpretations of the *Song of Songs* as an erotic love poem between God and the People of Israel, in which both human and divine longing are laid bare.

This theme of divine love makes its fullest appearance in Jewish mystical traditions where

the very essence of God is defined in explicit terms of erotic union between the masculine and feminine aspects of the single Godhead. This can be seen in the *Zoharic* doctrine of the divine *Sefiroth*, and in later kabbalistic traditions where the divine feminine aspect, *Shekhinah* (Indwelling), is depicted as torn away from her loving union with God's masculine aspect, precisely in her being sent off to accompany the sinning people Israel in their exile. In this dynamic—linked to mystical interpretation of the *Song of Songs*—the People Israel and the *Shekhinah* emerge as the lost brides to their beloved Divine bridegroom, often underscored by arrestingly sexual images of the reunion.

Jewish mystical discourses of "*devequth*" (cleaving) suggest the goal of the human soul is to intimately cling to God through the observance of His law. Moses Maimonides' *The Guide of the Perplexed* (thirteenth century), a cornerstone work of Jewish medieval philosophy, also speaks of a divine cleaving—although in very different terms. For Maimonides, the notion is intellectual in nature, referring to the ability of the properly trained human soul to "conjoin" with the Active Intellect, itself described at times as divine in nature (although in no way meant to describe a part or aspect of God Himself). Here (as in other Jewish Aristotelian traditions), the "conjunction" is between the well-honed human intellect and the divinely ordained cosmic principle of Intellect. An exception for Maimonides is when he employs explicitly erotic Sufi terminology (*'ishq*) to describe this union as a passionate moment of love between man and God (Maimonides 1974, 3.51). In this context, Maimonides is inspired by the Biblical and Rabbinic descriptions of Moses' and Aaron's deaths in the intimate terms of a divine kiss (Numbers 33:38; Deuteronomy 34:5; Baba Bathra 17a).

Modern Jewish thinkers such as Buber and Levinas focus on notions of reception and need at the core of the human being, and can in this way also be seen as mirroring in their ethics theological ideas of lack, need, and foundational love-for-other as the core principles of sacred life.

Sarah Pessin

See also Ahavah; Desire; Happiness; Intellectual Love of God; Joy; Liturgy in Judaism; Philosophical Allegory in the *Song of Songs*; Sabbath; Shekhinah; *Song of Songs*

References and Further Reading

Davidson, Herbert. 1992. *Alfarabi, Avicenna, and Averroes, on Intellect: Their Cosmologies, Theories of the Active Intellect, and Theories of Human Intellect*. Oxford: Oxford University Press.

Fishbane, Michael. 1994. *The Kiss of God: Spiritual and Mystical Death in Judaism.* Seattle: University of Washington Press.

Fishbane, Michael. 2005. *Biblical Myth and Rabbinic Mythmaking.* Oxford: Oxford University Press.

Heschel, Abraham Joshua. 1955. *God in Search of Man: A Philosophy of Judaism*. New York: Farrar, Straus and Giroux.

Ibn Gabirol, Solomon. 1991. *The Gazelle: Medieval Hebrew Poems on God, Israel, and the Soul.* Translated by Raymond P. Scheindlin, 182–183. New York: Oxford University Press.

Idel, Moshe. 2005. *Kabbalah and Eros*. New Haven CT: Yale University Press.

Liebes, Yehuda. 1994. "Zohar ve-Eros." *Alpayyim* 9: 67–119.

Maimonides, Moses. 1974. *The Guide of the Perplexed.* Chicago: University of Chicago Press.

Pessin, Sarah. "The Influence of Islamic Thought on Maimonides." Online Stanford Encyclopedia of Philosophy. [Online article or information; retreived June 14, 2007.] www.plato.stanford.edu/entries/maimonides-islamic/.

Wolfson, Elliot R. 1996. *Through a Speculum That Shines*. Princeton, NJ: Princeton University Press.

Divorce in Buddhism

Marriage and its dissolution are primarily a secular affair in Buddhist cultures and receive

little attention in traditional or modern Buddhist writing. Just as families have sought the blessings of religious clerics at or after marriage ceremonies, religious personnel can figure in divorce proceedings, and spiritual ontology may help explain why marriages fail.

Although the life of a householder is considered inferior to that of a renunciant for religious practice, Buddhism recognizes the potential to develop positive qualities within family life. Buddha instructed both husbands and wives to remain faithful to each other with honor and respect. A relationship lacking such qualities can be broken. In one *Jataka*—narrations of the Buddha's former lives—he witnesses a king ill-treating his wife and advises her, in her husband's presence, to leave him "unless his behavior improves, for 'union without love is painful'" (Harvey 2000, 101).

Just as Asian women's rights to social equity increased under Buddhist influence, so too did rights to divorce. In premodern Japan and China, where prevailing Confucian ethics continued to limit women's freedom, a wife did not enjoy the rights of her husband and his family to initiate divorce. In Edo-period Japan (1603–1868), "divorce temples" arose to officiate at petitions brought by couples and, in the case of the convent Mantokuji, to protect nonelite women who sought escape from their marriages. Any woman who could enter Mantokuji—or at least toss a sandal across the threshold—was physically protected from pursuers by male lay officials. Taking refuge and lay vows, she joined the lifestyle of the ordained nuns for up to three years while her case was decided. Temple officials mediated divorce settlements between a woman's natal family and her husband's family, seeking voluntary agreements or obtaining mandatory divorce decrees. After divorce, women choose to stay in the convent, return to their family, or remarry.

Monogamy is the marital ideal in Buddhism, and adultery is justification for divorce in textual sources as well as contemporary practice. Although cultural variation provides numerous examples of socially accepted polyandry and polygamy—and extramarital sex has been regarded more liberally in Buddhist cultures when compared with more conservative Hindu cultures or Christian Western societies—socially taboo sexual misconduct is condemned because of the pain it causes others, and as an expression of uncontrollable greed.

Today, in addition to Buddhist tradition, popular entertainment and political policies that espouse the romantic and economic ideal of a nuclear family may also be contributing to expectations of fidelity and mutual respect. In Lhasa, the rapidly modernizing capital of Buddhist Tibet, it is informally estimated that four to seven out of ten men will have more than one extramarital sexual partner, and divorce rates have recently risen to 40–50 percent.

Divorce can be considered a result of human ignorance, greed, and hatred—the three root poisons to be uprooted from consciousness to attain Buddhahood. Divorce is not an immoral act itself, nor a transgression of the five precepts shared by all Buddhist traditions—to abstain from killing, stealing, lying, sexual misconduct, and intoxication. From a religious perspective, divorce is one of life's opportunities, along with other forms of suffering, for increasing spiritual motivation and insight.

Leigh Miller Sangster

See also Marriage in Buddhism

References and Further Reading

Harvey, Peter. 2000. *An Introduction to Buddhist Ethics: Foundations, Values and Issues*. Cambridge: Cambridge University Press.

Wright, Diana E. 2004. "Spiritual Piety, Social Activism, and Economic Realities: The Nuns of Mantokuji." In *Buddhist Women and Social Justice: Ideals, Challenges, and Achievements*, edited by Karma Lekshe Tsomo, 205–218. Albany, NY: State University of New York Press.

Divorce in Christianity

Divorce in the Christian tradition is the dissolution of a Christian marriage that frees spouses to remarry. The Christian community upholds the sanctity of lifelong marriage, but different churches disagree on the morality of divorce when marriage fails. Even though the Roman Catholic Church does not allow for divorce, most Protestant and Orthodox churches do. Disagreement centers on the correct interpretation of biblical texts and the legitimacy of bringing those texts into dialogue with the experience of married persons.

In the Hebrew Bible, marriage is established as an unbreakable one-flesh union (Genesis 2:24). Spouses who remain loyal to straying partners are compared to Yahweh, who maintains his loyalty to Israel despite her idolatrous liaisons (Hosea 3:1). Still, Mosaic Law allows for divorce (Deuteronomy 24:1), although God is said to hate it (Malachi 2:16).

Although Jesus inherited a tradition in which divorce was justifiable, his own view was quite strict. In two of the three synoptic gospels (Mark 10:2–12 and Luke 16:18), Jesus is shown denying the legitimacy of divorce and claiming that remarriage constitutes adultery. In contrast, in the gospel of Matthew (5:32; 19:3–9), Jesus appears to allow for an exception in the case of *porneia,* a Greek word usually translated as sexual immorality or adultery. Most biblical scholars view the exception clause as an addition made by Matthew. Just as Matthew adapts Jesus' teaching, Paul repeats Jesus' absolute prohibition of divorce but adds his own exception for a believer married to an unbeliever seeking separation (1 Corinthians 7:12–16).

Protestant and Orthodox churches accept the exception clause either as an authentic addition by Jesus or a legitimate adaptation of his position, and allow for divorce at least in the case of adultery. Most churches extend the adaptation process into the present and allow divorce in other difficult cases in recognition of human weakness and divine mercy.

The Roman Catholic Church teaches that a validly contracted and consummated marriage between two Christians is indissoluble. Legal divorce and separation are permitted in extreme cases, but not remarriage. The exception clause of Matthew 19:3–9 is seen as a statement that unlawful marriages—such as those marked by *porneia*, translated as "incest"—are neither valid nor binding. Annulments—judgments by an ecclesial tribunal that a valid marriage never existed—can free Catholics to remarry. Those who remarry without an annulment do so outside the church and are denied full participation in the sacraments.

The Catholic Church does not see non-sacramental marriages as indissoluble. With the Pauline privilege (based on 1 Corinthians 7:12–16), the church claims the power to dissolve valid marriages between unbaptized persons "in favor of the faith"—usually so that a spouse who has converted may marry in the church. The Petrine privilege extends this right of dissolution (based on the "power of the keys" in Matthew 16:19) to other cases where there is a just reason, as for an unbaptized man with multiple wives who wishes to convert, keeping one wife and divorcing the others.

Theologians critical of current Catholic teaching argue either that the teaching is inconsistent—that marriage relationships do dissolve—or that new understandings of marriage as loving communion call old understandings of validity into question. As do many of their Protestant colleagues, many Catholic scholars argue for acceptance of divorce when love is absent. In the last fifteen years, some theologians have considered the implications of social scientific studies on divorce. Given strong evidence of the long-term negative effects of divorce on children, some find reason to ask couples in low-conflict but unhappy marriages to maintain their commitments.

Most contemporary Christians search for a middle position that does not condemn adults in miserable marriages to lives of suffering or deny fidelity to the essence of the stringent teaching of Jesus.

Julie Hanlon Rubio

See also Jesus; Marriage in Christianity; St. Paul

References and Further Reading

Browning, Don, et al. 1997. *From Culture Wars to Common Ground: Religion and the American Family Debate*. Louisville, KY: Westminster Press.

Collins, Raymond. 1992. *Divorce in the New Testament*. Collegeville, MN: Liturgical Press.

Cooke, Bernard. 2001. "What God Has Joined Together . . . ." In *Perspectives on Marriage*, edited by Kieran Scott and Michael Warren, 346–354. New York: Oxford University Press.

Farley, Margaret. 2006. *Just Love: A Framework for Christian Sexual Ethics*, 296–311. New York: Continuum.

Gushee, David P. 2004. *Getting Marriage Right: Realistic Counsel for Saving & Strengthening Relationships.* Grand Rapids, MI: Baker Books.

Himes, Kenneth R., O.F.M., and James A. Coriden. 2004. "The Indissolubility of Marriage: Reasons to Reconsider." *Theological Studies* 65 (3): 453–499.

Lawler, Michael G. 2002. "Divorce and Remarriage in the Catholic Church." In *Marriage and the Catholic Church: Disputed Questions*, 92–117. Collegeville, MN: Liturgical Press.

Mackin, Theodore, S.J. 1984. *Divorce and Remarriage*. New York: Paulist Press.

Rubio, Julie Hanlon. 2003. "Three in One Flesh: A Christian Reappraisal of Divorce in Light of Recent Studies." *Journal of the Society of Christian Ethics* 23 (1): 147–170.

Divorce in Hinduism

There was no definitive divorce law in Hindu legal literature before its codification in 1937. Nevertheless, divorce was a customary practice in some communities. Traditional law represented the marriage bond as a sacrament (*samskara*) that was indissoluble—a union sustained not only during the present lifetime of the spouses, but also in their subsequent lives. This ethos of sacramental marriage seems to be unique to Hindu and Christian communities in premodern and modern India. There is little evidence of divorce as a legal category in Vedic and post-Vedic literature. The ninth chapter of the ancient law book of Manu (*Manavadharmashastra*) explains an orthodox position that husband and wife are to be seen as one entity and, just as an estate is only divided once, so too the bond of marriage ought to be performed only once. Neither by sale nor separation, it goes on to say, can a husband and wife be severed from each other.

Although these authoritative texts do not deal with the question of dissolving the sacrament of marriage, Hindus are familiar with divorce in the area of custom—another acknowledged source of law. The inclusion of divorce in modern Hindu law is justified on "customary grounds," something that texts do not explicitly disallow. Under the modern legal system in India, the law books themselves were the authority on matters governing marriage and all other facets of the private Hindu law, except for divorce law, which has evolved outside textual referents.

Under the Hindu Marriage Act of 1955, which still holds today, divorce was granted on ten grounds: adultery; conversion from Hinduism; trununciation of the world by entering a religious order; insanity; leprosy; unexplained disappearance for seven years; failing to resume cohabitation after two years of judicial separation; failing to comply with a decree for restitution for conjugal rights; a second marriage by the husband while the wife is still alive; and rape, sodomy, or bestiality.

Under this act, customary divorce in Hindu communities was also upheld: "Nothing contained in this Act shall be deemed to affect any right recognized by customs or conferred by any special enactment to obtain the dissolution

of a Hindu marriage, whether solemnized, before or after the commencement of this Act" (Derrett 1957, 163).

Divorce is listed under the United Nations Universal Declaration of Human Rights. The actual practice of divorce in Hindu communities, and within South Asian society in general, remains a challenge. Because there is no universal code of law in India regarding divorce, it is difficult to successfully complete the legal process. Societal norms and economic dependence make it particularly challenging for women to end a marriage with divorce. Lack of education and the practical problems involved in gaining access to the legal system are both further impediments to exercising the legal right to divorce in modern India.

Deven M. Patel

See also Marriage in Hinduism

References and Further Reading

Derrett, J. Duncan M. 1957. *Hindu Law Past and Present*. Calcutta: A. Mukherjee and Co.

Kohli, H. D. 2000. *Hinduism and Divorce*. New Delhi: Sundeep Prakashan Publishers.

Virdi, P. K. 1972. *Grounds for Divorce in Hindu and English Law*. Delhi, Motilal Banarsidass.

Divorce in Islam

Qur'anic verses on divorce addressed the social situation of seventh-century Arabia and were designed to ameliorate women's conditions. In pre-Islamic Arabia, a man could declare his wife as divorced, but then resume cohabitation with her as he pleased. He could also declare her as being like the back of his mother—a practice known as *'I'laa*—an expression that denied her spousal rights, but still kept her fettered by the bonds of marriage. The Qur'an put an end to *I'laa* by stipulating a maximum period of four months for such status, and then the man either had to completely reconcile with his wife, or utter a pronouncement of divorce (Qur'an 2:226). To end the practice of innumerable declarations of divorce, the Qur'an legislated that two revocable divorces were allowed, and after that, there had to be reconciliation or a final irrevocable divorce (2:231), optimally conducted in such a manner that still allowed for peaceful interaction between the two ex-spouses. It should be noted that, although allowing divorce, the Qur'an—and Islamic tradition—strongly advocates for the continuation of the marriage bond. As such, if after the two revocable divorces, the couple wishes to reunite under favorable terms, the Qur'an strongly admonishes those in authority from preventing such reconciliation (2:231). Nonetheless, that society was a patriarchal one, and the Qur'anic amendments reflect androcentric norms. In fact, the oft-quoted verse (2:228) that seems to give males superiority over females is actually in reference to matters of divorce.

Islamic law generally recognizes three forms of divorce: 1) *Ṭālaaq*, wherein a man can repudiate his wife by formulaic pronouncements of divorce, or words that clearly convey the intention of divorce. Under the traditional practice, this means that a pronouncement is made during the time between the monthly menstrual cycles when there is no bleeding and sexual intercourse is permitted according to Islamic law, and wherein both parties observe sexual abstinence. After the second such cycle, the husband has to either reconcile with his wife, or if the third period passes without reconciliation, deem the wife as having become irrevocably divorced. 2) *Khul* or *Mubā'ra'a*, which is either initiated by the woman, or by mutual agreement. In the case of *khul*, the woman secures the divorce by paying an agreed sum of money, or by repayment of the dowry or part thereof. 3) *Tafriq* is a modern development wherein the court orders the divorce, either in the absence of the husband, or upon his refusal to consider the wife's petition. Only in the first and third forms of divorce may the wife be entitled to any from of maintenance, and this

would be limited to the period known as the *'iddah*—the time during which she cannot contract a new marriage and to establish paternity in case it is determined that she became pregnant before the final divorce. In all forms of divorce, the woman has been traditionally disadvantaged, and this may be due to the fact that over the centuries, Muslim men have arrogated to themselves the right of interpreting the *shariah*, and have done so at the expense of women.

Modernity has in many ways brought amendments to the rights of women in divorce cases. In many countries, particularly Tunisia, Algeria, and Malaysia, divorces initiated outside of the court are not considered legal. In other Muslim countries there is still a problem caused by medieval interpretations of law that have little to do with the realities of modern society. One notable area is in the case of custody of the children, where the father is generally favored, especially if the woman chooses to remarry. In places like Pakistan and Afghanistan, women's movement activists are campaigning with noted success for amendments to discriminatory divorce practices.

Khaleel Mohammed

See also Marriage in Islam; Qur'an

References and Further Reading

Ahmed, Leila. 1992. *Woman and Gender in Islam*. New Haven, CT: Yale University Press.

al-Sijistani, Sulayman b. 1996. *Sunan Abi Da'ud*. Beirut: Dal al Kutub al-Ilmiyyah.

Hasan, Rifat. 1990. "An Islamic Perspective." In *Women, Religion and Sexuality*, edited by Jeanne Becher, 93–128. Philadelphia, PA: Trinity Press International.

Kamali, Mohammed Hashim. 2000. *Islamic Law in Malaysia: Issues and Developments*. Selangor, Malaysia: Ilmiah Publishers.

Shah, Nik Noriani Nik Badli. 1998. *Marriage and Divorce under Islamic Law*. Kuala Lumpur: International Law Book Services.

Wadud, Amina. 1992. *Quran and Woman*. Kuala Lumpur: Fajar Bakti.

Divorce in Judaism

The permissibility of divorce in Judaism and the laws that guide the process of divorce are rooted in Deuteronomy 24:1–4. The passage details a case in which a man's wife "does not find favor in his eyes, because he has found in her some unseemly thing," and he thus writes for her a "deed of divorcement." If she subsequently marries another man and then is widowed or divorced, the original husband may not remarry her. Rabbinic tradition derives from this passage that divorce is effected by means of a document and that document is given from the husband to the wife because divorce is a unilateral act of the husband who relinquishes his exclusive right to sexual contact with his wife.

The core statement of the divorce document, known as a *get*, is "Behold, you are now permitted to any man" (*Mishnah Gittin* 9:3). There are certain grounds on which a man should divorce his wife—notably, he is required to do so if she commits adultery against him (the "unseemly thing" of Deuteronomy)—but sources also discuss the rights of a husband to divorce his wife simply because "she spoils his soup" or "he finds another more attractive than her" (*Mishnah Gittin* 9:10).

Similarly, there are grounds on which a woman may petition for a divorce—for example, if the husband places excessive restrictions on her activities, or works in a particularly unpleasant profession, such as tanning, or suffers from skin disease (*Mishnah Ketubot* 7:1–5; 10)—but a court cannot issue a divorce without the husband's explicit permission. Classical rabbinic literature suggested that the court may "force him until he says 'I am willing'" (*Mishnah Arakhin* 5:6), but the trend over time in Jewish law has been to cast increasing suspicion on any hint that the divorce was issued under coercion, and to declare divorces invalid accordingly. In the modern period, this has led to the phenomenon of the *agunah*, the "chained woman," who is unable to remarry under Jewish law—even after

civil divorce—because her husband refuses to grant a *get* or uses the *get* to coerce money, custody, or a more favorable divorce settlement from her. In Orthodoxy in particular, Jewish courts have often been reluctant to apply significant pressure to the husband—some Orthodox rabbis have begun using various prenuptial agreements meant to protect the wife in such situations.

In Israel, where marriage and divorce for Jewish citizens are controlled by the Chief Rabbinate, religious courts have sometimes imprisoned recalcitrant husbands. The Conservative Movement also uses prenuptial agreements, and has further ruled that in extreme cases, the court may exercise the power of annulling marriages. The Reform and Reconstructionist Movements are not bound by traditional law, and therefore do not require the unilateral transmission of a *get* from the husband to the wife.

Divorce also appears in Jewish culture as part of a larger metaphor in which the relationship between God and the people of Israel is analogized to that of husband and wife. Starting with the Bible and throughout Jewish literature, authors contemplate the possibility that removal of Divine favor—as evidenced by oppression, national subjugation, and/or exile—is equivalent to God's permanent divorce and banishment of His "wife," Israel, and the abrogation of the covenant between them. In Isaiah's prophecy (50:1), God asks of Israel, "Where is the deed of divorcement of your mother," while in Jeremiah 3:8, God states that He has certainly "divorced" the Kingdom of Israel. In the exegetical work of late antiquity, Lamentations Rabbah (to Lamentations 1:1), the tension is unresolved: "It is like a king who became angry at his consort. He wrote her a divorce document, then stood and snatched it back from her." When the wife (Israel) seeks to remarry (worship other gods), she is confronted with the verse from Isaiah and she is not released from her current husband. But when she seeks support (a miracle) from her husband (God), then Jeremiah is invoked—she is divorced and has no claim on him (Him).

Gail Labovitz

See also Marriage in Judaism

References and Further Reading

Biale, Rachel. 1995. *Women and Jewish Law: The Essential Texts, Their History, & Their Relevance for Today*, Second Edition. New York: Schocken Books.

Haut, Irwin. 1983. *Divorce in Jewish Law and Life*. New York: Sepher-Hermon Press.

Porter, Jack Nusan, ed. 1995. *Women in Chains: A Source Book on the Agunah.* Northvale, NJ: Jason Aronson.

E

Ecstasy

The word ecstasy has Greek origins. *Ekstasis* literally means "standing outside oneself." As a category in the study of mysticism, ecstasy has most often signified mystical union. By merging with a divine or supernatural other, the devotee in essence "stands outside" her or his own mundane self.

This notion of mystical union has also become the focus of studies such as those by Georges Bataille (1986) that interpret religious ecstasy more broadly as a manifestation of eroticism. But as "standing outside oneself," ecstasy not only encompasses the fullness of union but also the emptiness of loss. It is this dynamic of loss and union that underlies portrayals of ecstasy within the world's religious traditions.

Within the Judaic tradition, the visions of Isaiah and Ezekiel are often taken to be paradigmatic experiences of ecstasy. Isaiah was taken out of his position in time and space and saw the impending doom of Judah, whereas Ezekiel had a vision of God in the whirlwind. The experience of Ezekiel in particular served as an inspiration for the *Merkabah* tradition of Jewish mysticism that flourished in the first millennium of the Common Era. In one of the central Merkabah texts, the *Pirkei Heikhalot*, the ascent of the mystic to the throne of God culminates in ecstasy. Entering the seventh palace of heaven, the mystic confronts visions that lead him to collapse until he is supported by the heavenly hosts and led to behold the magnificence of God. This is an ecstasy brought about by God's transcendent majesty. Abraham Abulafia, the thirteenth-century kabbalist, developed a system of mystical techniques by which to attain the mystical union of the soul with the divine. This genre of kabbalah, known also as *prophetic kabbalah*, employed melodies of the vocalized permutations of the letters of the holy names found in the Torah. The main goal of this technique of liturgical chanting was the attainment of ecstasy. Music, especially as accompanying ritual and prayer and understood for its theurgic power to bring about divine harmony, was also adopted by Safed kabbalists of the fifteenth and sixteenth centuries. An example of this trend is the composition of Sabbath hymns such as "Lekha Dodi" by Shlomo Alkabetz. Forms of Hasidic prayer and rituals can also be said to be motivated by the goal of attaining ecstasy.

In the Christian tradition, ecstasy has taken a number of forms. For Dionysus the Aeropagite, ecstasy was understood in terms of the

www.abc-clio.com ABC-CLIO 1-800-368-6868

deification of the individual in union with God. For St. Francis de Sales, it was through immersion in love of neighbor that one moved beyond oneself toward contact with God. For Carmelite mystics, ecstasy was understood in terms of both absence and rapture. For St. John of the Cross, God came in the dark night of the soul of the person suffering from an internal emptiness that only faith prevented from developing into despair. St. Thérèse of Lisieux spoke of the ecstasy of contact with God—not only in terms of adoring the Lord by spreading flowers before his throne, but also in terms of being pierced by the "arrow of His love." Experiences of ecstasy in the Catholic tradition often accompany claims of supernatural powers or attributes such as unnatural lightness and levitation, as in the case of St. Teresa of Avila, or of unnatural heaviness and bilocation, as in the cases of Rose Ferron and Audrey Santo—two New England women who were acclaimed for holiness in their own lifetimes.

Catholic claims of supernatural powers proceeding from ecstasy would find parallels in the Protestant Pentecostal tradition. Healing and prophecy are often associated with glossolalia, or speaking in tongues. Glossolalia is taken as a sign of the presence of the Holy Spirit, an ecstasy of possession in which the person loses a sense of self within the overwhelming presence of the divinity. Some commentators have likened this experience of ecstasy to the forceful ripping away of self. Dennis Covington (1996) described a small Pentecostal holiness sect that handled rattlesnakes and drank strychnine to prove their faith. Enraptured in glossolalia during their rituals, the ecstasy of the snake handlers in Covington's view, was a portrait in the painful "loss" of self.

Edward Said, in his influential *Orientalism* (1979), remarked how much of the most influential scholarship on Islam has focused on mysticism as the core of the Islamic tradition. Certainly such was the case for Annemarie Schimmel (1975), who described various states

Detail of the *Ecstasy of Saint Teresa* of Avila by Gian Lorenzo Bernini. (Massimo Listri/Corbis)

of mystical ecstasy in the Islamic tradition. Schimmel described the path of the Sufis, Muslim mystics who take their name from a woolen garment worn by ascetics. Traveling along this mystical path, the Sufi surrenders to God, embracing gratitude and patience. As the mystic moves toward God, he experiences several ecstatic states beginning with *marifa*—knowledge of the divine that purges or empties the heart of everything but God. Then there are the stages of *fana* and *baqa*, "annihilation of self-hood" and "subsistence in God," respectively. Fundamental to Islamic understanding of ecstasy is absorption in the total transcendent agency of God.

A study of Hinduism reveals a long history of the cultivation of ecstasy and associated states of consciousness. Hinduism's earliest texts, the Vedas, spoke of a divine plant called *soma* that brought ecstasy. Soma was offered in sacrifice to the gods, and Indra, the god of thunder, was particularly fond of its intoxicat-

ing effects. The priests also drank the soma that was pressed during the sacrifice—all the while singing hymns to its power. In the *Upanishads*, ecstasy was understood as a kind of gnosis in which one overcomes ignorance of one's true nature. Salvation or release (*moksa*) comes essentially from intellectually "standing outside" one's own position in the phenomenal world and realizing the fundamental connection of one's own soul (*Atman*) with the underlying essence of the existence (*Brahman*). The ecstatic experience resulting from this realization has been given a variety of names, ranging from isolation, or *kaivalya,* to absorption, or *samadhi*.

More common is the understanding of ecstasy simply as the joy of union with the divine. The *Gita Govinda* uses sexual imagery to describe the union of the god Krishna with his devotees. The mystic Ramakrishna was reported to spend hours in a trance-like state beholding his mother, the goddess Kali. During the festival celebrating the god Shiva, devotees will often consume a cannabis preparation called *bhang* and chant the praises of Shiva for hours on end. What unifies these diverse expressions of ecstasy is a belief in the cosmic power of joy (*annanda*) and love (*sneh*).

When ecstasy is literally understood as "standing outside oneself," it becomes rather problematic when applied to Buddhism and its doctrine of "no-self." But a less restrictive understanding of ecstasy as an altered state of consciousness would apply to Buddhist understandings of the stages of enlightenment in Mahayana Buddhism. Specifically, the experience of "brightness" or *prabhakari* refers to the experience of being awakened to the fundamental nature of reality as impermanent; *sudurjaya*, or "invicibility," describes both the experience and the result of denying the power of desire; and *durangama*, "going far away," is the term used when the enlightened person resolves to remain in the world for the benefit of others. What makes these experiences and states ecstatic is how they reflect a radical shifting of perspective or a coming out of oneself. While the final state of extinction—or *nirvana*—is often understood to be ineffable, it is sometimes likened to bliss. For example, a display of rainbows, various supernatural entities, and a cascade of flower blossoms accompanied the death of Milarepa, the eleventh-century Tibetan yogic master. Milarepa's entrance into *nirvana* was an ecstatic experience not only for him but also for those who observed his triumph over ignorance and desire.

Mathew N. Schmalz

See also Bliss; Catholic Mysticism; *Gita Govinda*; Kabbalah; Protestant Mysticism; Shiva; Spiritual Love in Women Mystics; Sufism

References and Further Reading

Bataille, Georges. 1986. *Erotism: Death and Sensuality*. San Francisco: City Lights Books.

Covington, Dennis. 1996. *Salvation on Sand Mountain*. New York: Penguin Books.

de Sales, Francis, Saint. 1988. *Francis de Sales, Jane de Chantal: Letters of Spiritual Direction*. New York: Paulist Press.

Idel, Moshe. 1988. *Studies in Ecstatic Kabbalah*. Albany, NY: State University of New York Press.

Lhalungpa, Lobsang P., trans. 1985. *The Life of Milarepa*. New York: Shambala Publications.

de Lisieux, Thérèse, Saint. 1996. *Story of a Soul.* Translated by John Clarke, O.C.D. Washington, DC: ICS Publications.

Miller, Barbara Stoler. 1977. *Love Song of the Dark Lord: Jayadeva's Gita Govinda*. Translated by Peronne Marie Thibert. New York: Columbia University Press.

Said, Edward. 1979. *Orientalism*. New York: Vintage.

Schimmel, Annemarie. 1975. *Mystical Dimensions of Islam*. Chapel Hill, NC: University of North Carolina Press.

Stryk, Lucien, ed. 1968. *The World of the Buddha*. New York: Grove Press.

Varenne, Jean. 1976. *Yoga and the Hindu Tradition*. Chicago: University of Chicago Press.

Zaehner, R. C. 1969. *Hindu and Muslim Mysticism*. New York: Schoken Books.

Eightfold Path

See Beauty in Buddhism; Envy; Food in Buddhism; Mettā; Self Love; Spiritual Discipline in Buddhism

---

Emotion in Sikhism

The Sikh religion had its inception and crystallization in North India. It was a period when Muslim rulers were establishing their empire in a predominantly Hindu India. Despite this intense religious and political conflict, the Sikh Gurus affirmed love as the metaphysical ideal, as the ethical paradigm, and as the aesthetic experience.

Sikhism is traced back to its founder, Guru Nanak and his revelatory statement, "there is no Hindu, there is no Muslim." Rather than getting caught up in external religious categories, Guru Nanak (1469–1539) wanted his society to experience the Divine Reality—literally numeral One—permeating all space and time. He envisioned this One as the personification of love and utilized a variety of rich imagery, including the erotic, familial, social, and cosmic. In beautifully inspired verse, he tried to remind his contemporaries of the absolute love that was their shared divine heritage—transcending divisions of religion, race, class, caste, and ethnicity. His nine successor Gurus reiterated his voice, and the tenth and final Guru of Sikhism—Guru Gobind Singh, 1666–1708—invoked that One as *preet preete*—"the Love of love" (Singh 1973).

The message of the Sikh Gurus is enshrined in the Sikh sacred text, the *Guru Granth*. It was compiled in 1604 by the Fifth Guru, Arjan (1563–1606). It contains the verse of the Sikh Gurus, as well as that of Hindu and Muslim saints. Whatever was in harmony with Guru Nanak's vision of the divine One, Guru Arjan included in his volume. The 1,430-paged sacred text offers a plurality of ways to relate to that One—as father, mother, brother, friend, seductive beloved, and protector. The most important images are that of the beloved and the mother.

The Divine As Beloved

Throughout the *Guru Granth*, the metaphysical reality is addressed in most physical terms: *"din dayal pritam manmohan ati rasa lal sagurau"*—"compassionate, beneficent, beloved, enticer of the hearts, full of flavors (*ati rasa*), ever sparkling like the *lala* flower . . ." (*Guru Granth* 1,331). In this single verse, the divine qualities of compassion and beneficence become personified in the lover (*pritam*), whose brilliance, fragrance, beauty, fragility, and delicacy are simultaneously evoked. Many scriptural verses artistically reiterate the One—full of beauty and wonder, seducing the hearts of people. The enamored individual is depicted as the sensitive female who is forever seeking her divine beloved: "day and night, I thirst for your vision" (703). She expresses her desire to see her formless lover with her own eyes: "When will these eyes see?" Love so inspires her that she admits, "My beloved isn't far at all!" (1,197).

Such emotion-charged symbolism extends to the animal world. In a passage of superb poetic beauty, Guru Nanak seeks to identify himself with the females of several species to express his yearning for union. He wishes he were a doe (*harni*) living in the jungles, or a koel bird (*kokil)* singing in the mango grove, or a fish (*machuli*) dwelling in the waters, or a she-serpent (*nagin*) within the earth, in each case enjoying the proximity of the beloved (*Guru Granth* 157). The human and cosmic worlds are not parallel and separate—they are essentially one, and have the same desire for the divine.

The image of the beloved creates proximity with the divine, making the utterly beyond accessible to human experience. It also orients towards a more egalitarian and open-ended

social structure. The common symbol of Lord–Father basically upholds a hierarchical and patriarchal frame of reference. Theologically and psychologically, it represents the conception of a God who as "Lord" betokens fascination, mystery, authority—and as "Father," love and sentimentality. But it excludes the female, and it also retains the fundamental authority of the lord and father. On the other hand, the love between the woman and her beloved underscores the mutuality and bonding of both partners. It is based more on equality, and opens up a freer and nonauthoritarian relationship with the divine.

Another pervasive symbol for the divine is that of the mother. That One of course has no gender, but when that One is felt, it is experienced as *both* father and mother. "You are my father and you are my mother!" exclaims Guru Arjan (*Guru Granth* 103). Sikh scripture celebrates maternal love as essential to our birth, growth, and nourishment—both physical and spiritual.

In fact, the sacred verses resonate with many positive memories of lodging in the mother's creative organ: "In the mother's womb are we taken care of" (*Guru Granth* 1,086). This maternal space is honored as a social utopia in which the fetus is free from patriarchal designations of class, caste, and name: "In the dwelling of the womb, there is neither name nor caste" (324). The embryo in the womb is the scriptural paradigm for one rapt in meditation and contemplation—its upside down posture graphically represents spiritual love since "each breath is that of the true name" (1,026). Womb is the locus where mind and body together grow and feed on the elements partaken by the mother. It is in *her* body—*with* her body—that the offspring begins an immediate connection with the cosmos and comes into the world.

Not only does the mother feed her fetus with her nutrients, she also suckles the newborn with her life-giving milk. "The child's original attraction is to the mother's breast milk," says Guru Nanak (*Guru Granth* 972). The Fifth Guru recalls the experience of "her milk poured into the baby's mouth" (987), and claims that satisfaction and fulfillment come from it (1,266). In the Sikh imaginary, the divine is savored "like mother's milk by the child" (679). In another scriptural passage, "says Nanak, the child, you are my father and my mother, and your name is like milk in my mouth" (713). A powerful maternal mnemonic pervades the sacred text: "that One is the calf, She is the cow, She is the milk" (1,190). Throughout the scripture, the Sikh Gurus unabashedly express their attachment to the divine through an infant's attachment to the mother's breast: "My mind loves the divine, O my life, like a child loves suckling milk" (538).

Furthermore, Sikh scripture compares divine bliss to "the heart blossoming when it beholds the mother*"(Guru Granth* 164). Profound maternal love describes how the divine is completely saturated in us "like the mother in her child" (672). The male Gurus seriously remember her prebirth and postbirth creativity, and their remembrances in turn can help us improve the individual and social fabric of our lives. "Just as the mother takes care of her children, so the One sustains us" (680). The abundant joy of envisioning the divine is "like the look between a child and its mother*"* (452). The palpable sacred imagery of the divine arms around us, "like a mother tightly hugs her child*"* (629), helps individuals to recharge their innermost batteries and renew intimate relationships with families, friends, and community.

The Sikh Gurus rejected all doctrines and rituals. In lieu of rigorous mental and physiological techniques, the simple emotion of love was their ethical paradigm. The first hymn in Sikh scripture exhorts that one nurtures "love in the heart"—and instead of ablutions, asceticism, and pilgrimages, "we should bathe in the sacred font within" (*Guru Granth* 4). From Nanak to Gobind, the Sikh Gurus appropriate love as the highest form of action. In all parts of the globe, Sikhs recite Guru Gobind Singh's

popular hymn, *jin prem kio tin hi prabhu paio*—"they alone who love, find the Beloved."

Sikh Gurus realized that the prevailing rituals and practices confined their society, and walled them in—separating them from one another and from relating with the singular divine beauty around them. For them, the energizing and transparent flow of love *within* had the power to sweep away all external pollution and hostilities. Love is passionate; love is transformative. Love takes lovers to those depths of richness and fullness where there is freedom from all sorts of limitations and barriers. The feeling of love expands the inside, and as it flows with its force; it shatters the mirrors of narcissism; it breaks solid walls of fear; it stops all arteries from clogging with pride and prejudices, or threats. But it is a gift, says Guru Nanak, that "comes with the knowledge of the Infinite One" (*Guru Granth* 61). Clearly, love and knowledge, emotion and cognition, are intrinsically connected in Sikh scripture—in fact the same term *man* is used for both "heart" and "mind." With the recognition of That Infinite One, spasmodic energy of love is produced within the individual, which then reaches out from one body to the other to That One in all persons—male and female, brown, black, and white.

Sikh institutions of *seva, langar*, and *sangat* are rooted in love. For *seva* is selfless action—the community members reach out to help one another in whatever capacity they can. This altruistic form of love encompasses all sorts of actions from cleaning shoes to building hospitals and endowing institutions. Similarly, *langar* (community meal), is a shared meal where community members cook and eat together. In Guru Nanak's time, the idea of different castes eating together was bold and revolutionary. Yet the first Sikh Guru understood the importance of a shared meal in bonding people. *Langar* creates a feeling of family and reproduces the love amongst family members. The third, *sangat* (congregation), is the coming together of the community to sing hymns of love for the divine. By praising the infinite together, the obsession with the narrow selfish self dissolves, making space for the currents of love.

No way does the love for the divine exclude love for family, marriage, home, work, nature, or children. In fact it brings beauty and richness to the normal mode of existence. Asceticism and celibacy are rejected in Sikhism. Men and women, married or unmarried, are equal members of the *sangat*.

Anand Karaj ("bliss[ful] event") is the Sikh rite of marriage. No words or gestures are directly exchanged between the bride and groom and no legal formalities performed between their families. The marriage ceremony commences with the opening of the *Guru Granth* and with the reading of *Lavan* (*Guru Granth* 773–774). *Lavan* (circling) describes marriage as a rite of passage into higher and higher circles of existence. The journey begins with active work in the world and divine adoration. The second verse describes a higher state wherein the Ultimate Reality is recognized within all that is seen and heard. The divine is encountered everywhere and the mystical melody is heard within the depths of the self. In the third circle, that feeling surges higher and the self becomes fully absorbed in divine love. As the fourth round commences, the divine sweetness begins to pervade the entire self and unites the individual with the Infinite. After husband and wife are united, they begin their passage together to a union with the Ultimate. As each verse is recited and sung, the couple reverentially circles clockwise around the *Guru Granth*. As a show of rejoicing, the entire congregation showers the bride and groom with petals during the fourth round. The rite concludes with the rapturous hymn, *anand* (bliss)—the name of the wedding ceremony itself. Now, according to the *Guru Granth*, "they are called husband and wife, who are one light in two bodies" (788).

Since love awakens individual sensations and emotions, it is the prized aesthetic experience in Sikhism. "One who can appreciate fra-

grance will alone know the flower," said Guru Nanak (*Guru Granth* 725). Opposite of anesthetics, the deadening of senses, aesthetics is their heightening. So the focal point of Sikh life and worship is the sacred text that intensifies and expands desire for the divine. No images or icons are found in *Gurdwaras* (Sikh shrines), nor sculptures or idols that incarnate deity in any form. Sikhs read, hear, sing, and bow solely to the multivalent lyrics, which evoke love for the Infinite—whether as a passionate mother or as an enticing beloved.

The *Guru Granth* does not delineate any obligatory rituals—it does not draw up a list of dos and don'ts. It is a collection of spiritually exalted poetry carrying only intimations of the metaphysical One. With their alliteration, assonance, consonance, and dynamic rhythms, the verses heighten our senses of sight, smell, touch, taste, and hearing. Emotion and passion take the place of meditation, dogma, asceticism, and ritual actions. The manifold poetic images are extremely concrete, but they do not halt or stall the mind. In a variety of ways, they stretch the imagination and inspire readers/hearers to sensuously feel the Infinite from within our world with its everyday sounds and sights.

The aesthetic experience validates the "body" and the world that surrounds it. There is no duality between the "exalted mind" and the "degraded senses," for the divine is loved precisely in and through all human faculties. Rather than make the faithful espouse death and hate the material world, the love for the divine heightens appreciation for the vibrant here and now—leading a path to family, friends, and cosmos with its infinite diversity. It also promotes a direct and immediate relationship with the divine—in the desire to embrace the transcendent One, there is no need for patriarchal mediums such as priests, masters, or commentators.

Indeed, love is the alpha and omega of Sikh religiosity. Paradoxically, this universal emotion also reveals the particularities of the human imagination. The English language is a pauper in the face of the term "beloved," which has so many rich synonyms in Sikh scripture—*manmohan, pritam, lal, ravanhar, pyara, kant, rang, sahu* and so on.

Furthermore, the seat of love is not necessarily the heart. In the Punjabi idiom, *kaleja* ("liver") is the seat of love. In a poetically charged verse, Guru Nanak says, "the naive physician does not know that the pain lies in the liver" (*Guru Granth* 1,279). How does one communicate *kaleje da tukra* (literally, "piece of one's liver") to a culture that only knows of "sweetheart"? Another interesting phrase frequently found in Sikh scripture is *var var javan,* which literally means "I go round and round." Falling in love is like going around passionately in circles. But instead of reckoning it a silly childish act, the Sikh Gurus hold it in very high esteem. It is their aesthetic goal—an expression of ecstasy, the leap beyond (*ekstastis*). Love for the Gurus is the invigorating emotion that takes a person out of a confined mode of existence into a whirl of joy:

> You are the enjoyer, you are the joy,
> You are the ravisher too;
> You are the bride in her dress,
> You are the spouse on the nuptial bed.
> My beloved is dyed in love—
> Fully pervading everyone!
> (*Guru Granth* 23)

Nikky-Guninder Kaur Singh

See also Bhakti; Guru; Sikhism

References and Further Reading

Cole, Owen, and Piara Singh Sambhi. 1978. *The Sikhs: Their Religious Beliefs and Practices*. New Delhi: Vikas Publishing House.

Macauliffe, Max Arthur. 1909. *The Sikh Religion: Its Gurus, Sacred Writings, and Authors.* Oxford: Oxford University Press.

Singh, Gobind. 1973. *Sabdarath: Dasam Granth Sahib.* Vol. 1. Patiala, India: Punjabi University.

Singh, Jodh, and Dharam Singh. 1999. *Sri Dasam Granth Sahib: Text and Translation*. Patiala, India: Heritage Publications.

Singh, Nikky-Guninder Kaur. 1993. *Feminine Principle in the Sikh Vision of the*

Transcendent. Cambridge: Cambridge University Press.
Singh, Nikky-Guninder Kaur. 2001. *The Name of My Beloved: Verses of the Sikh Gurus*. New Delhi: Penguin.
Singh, Pashaura. 2000. *The Guru Granth: Canon, Meaning and Authority*. New Dehli: Oxford University Press.
Talib, G. S. 1987. *Sri Guru Granth Sahib: In English Translation*. Patiala, India: Punjabi University.

Emotions

Emotions are those sentiments or affections that can cause pleasure or pain and give rise to desire or fear. Etymologically, the word *emotion* signifies movement from one state of feelings to another. In the history of philosophy, the emotions have been investigated under different names—affections, passions, and feelings—and much attention has been devoted to questions about the ways in which emotions are aroused—as sensations, physiological or cognitive conditions, or a mixture.

An emotion is usually a temporary condition that is often designated as an "emotional state." Emotions include dispositions such as hate, jealousy, sympathy, benevolence, and feelings of friendliness, admiration or contempt, gratitude or resentment—and above all else, love.

Descartes considered the emotions as "the passions of the soul," but did not attribute them to any physical origins. Spinoza lists 45 emotions and defines them as various combinations derived from desire, pleasure, and pain. Love is "pleasure accompanied by the idea of an external cause" and hatred is "pain accompanied by the idea of an external cause." Hobbes conceived of all emotions as various forms of appetite or aversion. Many emotional states designate dispositions or temporary emotional states that are defined as desirable or undesirable; as certain feelings; as bodily or psychic sensations; or as disturbances of mind or body. What has been and still is characteristic of many philosophical views on emotions is the alleged existence of some quality in consciousness that can be felt more or less like sensory qualities. William James identified emotions with the bodily changes elicited by a person's disturbed state.

The Bible, the Talmud, Jewish philosophy, and the Kabbalah have attributed much significance to emotions. Biblical personalities such as Saul, David, and the prophets exhibit much emotional behavior, and God himself was conceived as acting out of strong feelings of love or anger to humankind. Talmudic references to emotions include Rabbi Hillel's dictum: "what is hateful to you, do not do to your fellowman" (Talmud, Shabbat 3 id). The tractate, *Abot* strongly condemns emotions such as anger, jealousy, lust, and pride—the desirable emotional state is to control one's passions, to behave humbly, and more than anything else to love and study the Torah and observe its commandments.

Jewish Hellenistic and medieval philosophy tried to rationalize emotions, but at the same time stressed love of God as the highest sentiment, which reached its apotheosis in Spinoza's *Amor Dei Intellectualis*. The Kabbalah gave expression to the emotions in its philosophical-mystical conception. Hasidism emphasized most strongly the role of the emotions, especially in the tales of Rabbi Nachman of Bratzlav. The chief concept—love of God—represented for all of them a supreme merger of intellectual and emotional activity.

With few exceptions, philosophers tended to subjugate emotions to rational conceptions and to exclude them from a scientific worldview. This holds even for the various versions of the so-called emotive theory of ethics, whose chief spokesman was Charles Stevenson. Ethical values, he said, have no more than "emotional meaning"—their task is to express emotions or to arouse emotions. They have no cognitive signification, but belong to psychol-

ogy, where they fulfill an "emotive task." This view has enjoyed a long tradition in British Empiricism since Hobbes and Hume: "Morality, therefore, is more properly felt than judged."

In the past, emotions were considered to represent something out of bounds to philosophy and natural science, but when put on the agenda of philosophical investigations were still limited only to human beings. Notwithstanding a few exceptions—Jeremy Bentham, Arthur Schopenhauer, and others—philosophers continued the Cartesian tradition that animals are mere automata, and that they lack consciousness as well as emotions. Until not so long ago, members of primitive societies or lower social classes were believed to lack many emotions that characterize "refined" members of Western society.

Recent investigations and experiments have shown very clearly that animals experience strong feelings—especially when they are young—that determine their later behavior to a far-reaching degree. Emotions of animals have become an important part of ethology. The first to explore emotions of animals was Darwin himself in his *The Expression of the Emotions in Man and Animals* (1871), wherein he speculated that humans and animals have a common primordial forefather. Many higher animals demonstrate emotions that are quite similar to those of humans and cannot be reduced to mere instincts or conditional reflects. This leads to certain ethical conclusions. Whereas scientists and philosophers were and are still hesitant to recognize emotions of animals, people tend to attribute various emotions and human traits to them.

Most ethologists do not refrain from speaking about love, joy, anger, and the like, of animals. Wittgenstein asserted that "one can imagine an animal angry, frightened, unhappy, happy, and startled." But there remains one decisive distinction between animals and humans; only the latter can experience the conflict between their emotions and their conscious thought. Wittgenstein believed that even this is possible for animals but doubted the possibility that animals hope. Spinoza and Kant indeed considered hope to be an emotion. Contemporary zoologists—for example, Frans de Waal, Jeffrey Mason, and Susan McCarthy—all underscore the existence and importance of emotions in animals.

Emotional attitudes and ethical conceptions do not necessarily contradict each other. Human emotions that are not egoistic are endowed with ethical value. They are expressed toward relatives and friends, but also apply to the stranger: "Love thy neighbor as thyself" (Leviticus 19:18). This was, among others, the source of inspiration of Lévinas's ethics. Spinoza asserted that when people are dragged after their emotions, instead of governing them, their lives becomes passive and their moral value decreases. Kant postulated that behavior based on emotions and inclinations instead of duty constitutes opposition to morality. Against Kant's concept of duty as the sole moral agent, it seems more convincing that the individual's moral behavior is determined by both emotions and reason. This is demonstrated more than anything else by the concept of love.

Ze'ev Levy

See also Hasidism; Pain; Pleasure

References and Further Readings

Darwin, Charles. 1871 (2006). *The Expression of the Emotions in Man and Animals.* Oxford: Oxford University Press.

de Waal, Frans. 1997. *Good Natured: The Origins of Right and Wrong in Humans and Other Animals*. Cambridge, MA: Harvard University Press.

Hume, David. 1992. *Treatise on Human Nature*. New York: Prometheus Books.

Mason, Jeffrey. 1998. *Dogs Never Lie about Love.* New York: Three Rivers Press.

Mason, Jeffrey, and Susan McCarthy. 1995. *When Elephants Weep: The Emotional Lives of Animals.* New York: Delacorte Press.

Wittgenstein, L. 1968. *Philosophical Investigations*. Oxford: Oxford University Press.

Enlightenment

See Asceticism; Divine Love in Buddhism; Divine Love in Hinduism; Ecstasy; Envy; Jainism; Nature in Buddhism; Spiritual Discipline in Buddhism; Spiritual Discipline in Hinduism; Teachers in Buddhism

---

Envy

Envy is a type of distress people feel at the thought that they lack something that others—seen as rivals—possess. Sometimes envy also involves a desire that the rival not possess that good.

Traditional Judaism condemns envy and jealousy on the grounds that these emotions amount to idolatry. Through envy, individuals manifest disbelief that God wanted the rival to have the object—a disbelief that God is in control of everything. Jewish authorities regard such doubt as a form of idolatry, for to "imply a denial of . . . fundamental [Jewish] beliefs" is idolatrous (*Avodah Zarah* 2:4; Kaplan 1979, 29).

In an illustration of the negative Jewish view on envy, there is an amusing *Midrashic* commentary on the Biblical passage (Genesis 1:16): "God made the two great lights—the greater light to govern the day and the lesser light to govern the night." According to the story, when God originally created sun and moon, they were the same size, but the moon was envious of the sun for receiving the same degree of honor the moon received, and objected that they ought not be the same size. God therefore made the moon smaller—as a punishment—instead of making the sun smaller, as the moon had hoped.

Tractate *Pirkei Avot* of the *Talmud* expresses a number of Jewish teachings that implicitly condemn envy and jealousy; for example, "Who is rich? He who is happy with his lot . . ." (4:1). A man who is happy with his lot is, of course, also one who does not envy others for their wealth.

Pirkei Avot teaches that one must avoid envying those who receive greater honor than oneself. Such envy might easily arise among religious Jews due to the strong duty in Judaism to honor parents, teachers, and rabbis. But one can learn not to resent the fact that others are honored by understanding that honoring others is a way of honoring God and receiving honor from God in return, as it is stated "Who is honored? He who honors others, as it is said, 'I will give honor to those who honor Me [by honoring My creatures] . . .'" (*Pirkei Avot* 4:1 in Wein 2003, 147).

Pirkei Avot (6:6) maintains that a person who lives correctly is one who, among other things, "knows his place." Such a person has no envious desire to be in someone else's place, enjoying benefits not deserved, but which the other person properly enjoys and deserves.

Envy, according to Christianity, is one of the seven deadly sins. It is explicitly described as an evil by Jesus: "For from within . . . come evil thoughts . . . theft, murder, adultery, greed . . . envy. . . . All these evils come from inside" (Mark 7:21–23).

An illustration of Jesus's teaching against envy is found when his disciples enviously argue with each other as to which of them is the greatest. To one who would envy another for being greater, Jesus says, "If anyone wants to be first, he must be the very last, and the servant of all" (Mark 9:33–36).

Saint Paul regarded agape (love) as one of the chief virtues within the early Christian community. The oneness and love which Paul saw displayed within that community precluded indulgence in such emotions as envy and jealousy.

In later Christian thought, the nineteenth-century Danish philosopher Søren Kierkegaard put a twist on the Christian condemnation of envy in his Journals. Starting with the presumptions that "to be loved by God and to love God is to suffer," and that all those whom God

really loved, such as the apostles, had to suffer in this world (Dru, 1958, 226), Kierkegaard concluded that humility prevents one from "desiring the gifts of an apostle," but instead allows envy of an apostle for his suffering. (Dru 1958, 228) Thus, Kierkegaard inverts the worldly concept of a "good" so as to tolerate envy of those who are "burdened" with what is ordinarily taken to be an evil.

The nineteenth-century German philosopher Nietzsche regarded envy as one of the chief reasons why Christianity became a popular religion. The slaves of the Roman Empire were the first sizable group to become Christians. These slaves felt great envy and hatred toward their masters, and were attracted to the "slave morality" of Christianity, which made virtues of humility and pacifism necessary. The slaves yearned for a heaven from which they could watch their masters, whom they envied and hated, burning in hell.

Jealousy is interpreted as *hasad* in Arabic and is also linked with envy or *ghibtah.* There are many hadiths, reports of sayings of the Prophet and those close to him, which are critical of jealousy on account of its destructiveness. Sura 113:1, 5 is often recited as a preventive measure: "Say, I seek refuge with the Lord of the Dawn . . . from the mischief of the jealous one as he pursues jealousy." Sura 4:54 points out that God has provided people with different amounts of wealth and talent, and it is inappropriate to feel envy for those that God has decided to reward. Sura 43:32 makes clear that it is not for the created to question the decisions of the Creator, and so jealousy and envy are ruled out as valid emotions. Imam al-Nawawi, in his celebrated commentary on the hadith, points out that envy might be acceptable if it inspires the individual to improve his religious performance by emulating those whom he envies, but can only be morally allowed if the individual does not wish harm to come to those whose piety and learning inspire the jealousy in the first place.

Jealousy in Islam implies disagreeing with the divine arrangement of the world. This emotion also becomes embedded in an individual, influencing his or her decisions on a range of topics and actions, and so works to change the personality of the person in a negative way. Islam stresses the significance of peace and balance in human behavior, and anything such as jealousy that disturbs this equilibrium should be rejected. One of the virtues that Islam promotes is self-control, and emotions like jealousy are character flaws according to such a view. The graphic image of the devil whispering into one's ears is often employed—such whispering having the effect of inflating emotions and initiating behavior and attitudes that would otherwise be rejected.

The early Buddhist account of desire requires the elimination of envy. Desire, especially for sense pleasures or material wealth, is low and vulgar and leads to suffering, according to early Buddhist doctrine. A person who envies another for his pleasures or wealth is, then, a victim of vulgar attachments. The Buddha himself had found it necessary to abandon his home, with its many sense pleasures and possessions, in order to advance on the spiritual path toward salvation—liberation, enlightenment, or nirvana—which requires the eradication of greed, hatred, and delusion. Envy—which may be regarded as a type of greed—is therefore a definite obstacle to the achievement of the ultimate Buddhist goal of nirvana.

The Buddhist view of those who envy others—or, more generally, those who are attached to sense pleasures—contrasts sharply with that of the Brahminists, who were the dominant social and religious force at the time of the Buddha. For these Brahminists, "sensual pleasure is one of the ideals of the householder, to be pursued until it conflicts with higher ideals of duty or interest" (Gombrich 1988, 61). For Buddhists, on the other hand, desire—including envy of what others have—is the cause of suffering, and this insight constitutes one of the Four Noble Truths. These Truths also refer to a method for eradicating desire, known as the Noble Eightfold Path, which takes one

through the stages of morality, meditation, and wisdom. The passions, including those that lead to envy, are quieted through the attainment of enlightenment, upon which one internally realizes—in a manner that is not purely intellectual—the Four Noble Truths. The Buddhist path, then, requires more than mere philosophical study. Arduous meditation practices are necessary for achieving true freedom from the passions.

According to the Buddhist Chain of Dependent Origination (*paticca-samuppada*), it is ignorance that causes desire. Ignorance, in the form of delusion, also counts as one of the three roots of evil. Realization or enlightenment, which removes ignorance, gives human beings freedom from desire, including envy, through disenchantment with everything in the material world.

Another avenue to grasping the early Buddhist method for overcoming desire—including envious desire—is by considering that humans lack souls, or selves. When a person comes to know that there is no self, selfishness becomes impossible, and all forms of desire, including envy, disappear.

In the twentieth century, the influential Tibetan Buddhist author Chogyam Trungpa employed a common Buddhist metaphor that depicts envy as a stage in the development of the ego. At the first stage of this development, humans are like a monkey trapped in a house "with five windows representing the five senses." The monkey struggles to escape, but fails. This leads him to imagine a God Realm in which he can live a life of freedom and ease. However, because he wishes to maintain his state of bliss, he next envisions the Asura Realm, in which he envies anyone who might have more pleasure than himself. In this realm, the monkey constantly compares himself to others and becomes deeply involved in "fighting for mastery of his world" (Trungpa 1973, 142). Thus envy, for Trungpa, is a natural development of the ego. But the anxiety of living in a state of envy leads the monkey to return to the human realm. Eventually, the monkey begins to "question the whole process of struggle." He then realizes that his own attitude—"the separation of 'I' and 'other'"—created the problem (Trungpa 1973,146–147).

Texts of Hindu yoga, like Jewish and Christian scriptural sources, condemn envy. For example, the classical Yoga-Sutras compiled by Patanjali in approximately 200 CE recommend "cultivating attitudes of friendship towards the happy . . ." (1:33). As a commentator notes, because of envious and "censorious" feelings that surface toward happy people, Patanjali urges counteraction to this tendency by cultivating friendliness toward them. For example, instead of envying those who prosper through their work, the response should be, "May they continue to prosper . . ." (Govindan 2001: 43–44). Patanjali also considers, as part of the yoga path, certain restraints (*yamas*), including nonviolence (*ahimsa*, which also connotes nonharming) and greedlessness (aparigrahah). Envy is believed to be something overcome through discipline.

The Bhagavad Gita, another classical Hindu text, also implicitly condemns envy. In this work, Krishna states (16:1–2) that "one who will attain a divine state" has the quality of "not coveting what others have." Hindu Tantric texts agree with Patanjali and the Bhagavad Gita concerning envy. For example, in the Sharada-Tilaka-Tantra, as interpreted by the fifteenth-century commentator Rhagava, envy is regarded as a vice to be eliminated through nonharming, compassion, rectitude, and patience.

Sri Aurobindo (1872–1950), who had a strong influence on the development of the intellectual as well as practical aspects of yogic spirituality in the twentieth century, regarded envy and jealousy as emotions associated with a typically human, nondivine "way of vital love," which he characterized as a "way of ego and desire." Due to envy and jealousy that naturally accompany this type of love, and to the frustration that results when its demands are not met, the outcome is sorrow, anger, and

disorder. For Aurobindo, envy and jealousy are destructive—though natural and typical—features of human nature. Aurobindo shares the classical Hindu yogic perspective that yogic discipline enables one to overcome envy and other vices.

Steve Mandelker

See also Bhagavad Gita; Buddha; Jealousy; Jesus; St. Paul; Yoga

References and Further Reading

Dru, Alexander, ed. and trans. 1958. *The Journals of Kierkegaard: 1834–1854*. London: Fontana Books.
Gombrich, Richard. 1988. *Theravada Buddhism*. London: Routledge.
Govindan, Marshall. 2001. *Kriya Yoga Sutras of Patanjali and the Siddhas*. Bangalore, India: Kriya Yoga Publications.
Kaplan, Aryeh. 1979. *Handbook of Jewish Thought*, Vol. 2. New York: Moznaim.
Kaufmann, Walter. 1956. *Nietzsche*. New York: Meridian Books.
Trungpa, Chogyam. 1973. *Cutting through Spiritual Materialism*. Berkeley, CA: Shambhala.
Wein, Berel. 2003. *Pirke Avos: Teachings for Our Times*. New York: Shaar Press.

Eros

Eros—the Greek word for love—and its human, cosmic, and divine power, remains one of the richest linguistic sources of speculation on this compelling theme in the history of religions. In the comparative study of religions, the theme of love has deep roots in early Greek literatures, in Hesiod and the tragedians, in Plato's dialogues—particularly in the *Symposium* and *Phaedrus*—and in the discourses of the later Stoa. Early Greek discourses on the destinies and vicissitudes of eros are critical to the comparative discussion of love in the history of religions, from the Ancient Near East, western Asia, and the Mediterranean, to contemporary cultural studies in North America.

Greek sources speak of love's deeply ambivalent but necessary powers. Eros is about division but also speaks of idealized unity. Deeply rooted in sexual passions, eros is dangerous, volatile, and identified with madness and transgressive ecstasies. It is also a source of idealization, nobility, and beauty; when it is properly channeled—love is ennobling to both lover and beloved—it is a source of the virtues of truth and beauty in themselves. But the question of how to channel this magnificent and threatening power remains an open question in early Greek speculation. The goals of eros are neither simple nor univocal. A potential source of virtue—when it is said to serve a ladder of ascent—eros never loses it power to divide, to fracture, to reassert duality, or to push the would-be climber back down the stairs of ideal virtues. Eros—as early as Hesiod, where it is, after *Chaos* and *Gaea* (Earth), one of three primordial deities—is about melting and marrying; it is about unions and about generation, but also about ties woven so strong that they inspire violent jealousies, hatred, volatile vulnerabilities, and destabilizing asymmetries.

Plato, in the *Phaedrus* (251C) hints that *himeros* (desire), derives from *merè* (particles), *ienai* (go), and *rhein* (flow) when he describes the streams of particles that flow from the body of the beautiful boy and inundate the eyes of the beholding lover. In *Cratylus* (420A) of *The Collected Dialogues* of Plato (1987), *himeros* is linked with images of *hrous* (flow) and *erês*, from *esrên*, (flowing in). Earlier, in 418 C–D, *himeros* is derived from *himeirousi* (to long for light in the darkness). Here Socrates works outward from the words for day, *himera* or *èmera*. Daylight, visible luminosity, and flow: Eros is liquid light, like Leonardo's visible currents of air.

Socrates' famous speech in the *Symposium* that summarizes the doctrine of eros is attributed to the Mantinean wise woman Diotima, and would seem to successfully domesticate the native unruliness of eros. There, Socrates–

Diotima charts an ordered, step-wise, goal-focused "ascent of *erês*," from earthly to heavenly forms of love; from love of the individual person to the individual body; a love vulnerable to pain and attachment, to need and desire—to love of his/her qualities; love of beautiful objects or ideas (*logous kalous*: 210A); and finally, beyond, to a great sea of beauty and truth, a transcendental state that strips away all that is merely human in love (210A–211C). There is no longer a particular boy, a particular lovely body, but one is grounded in "the Beautiful itself, absolute, pure, unmixed, not polluted by human flesh or colors or any other great nonsense of mortality. . . ."

This is orthodox love, a love that always leads, in an orderly manner, the lover upward "for the sake of Beauty, starting out from beautiful things"—the particular body of a particular beloved—and "using them like rising stairs" (*hōsper epanabasmois chrōmenon*: 211C). But as Martha Nussbaum has shown quite powerfully in her studies of the *Symposium* and *Phaedrus*, this is hardly Plato's final word on eros. After the Diotima speech, Alcibiades, Socrates' young errant lover, bursts into the drinking party and systematically answers back every point made by Socrates in his speech: He argues vulnerability and instability to Socrates' impassibility—his stony transcendence; he argues vivid particular material images (*eidêla* of the Silenus statues: 215B) and concrete material beauty to Socrates' shimmering invisible "true virtue" (*de aretèn alèthè*: 212A); passions to irony, tormenting closeness to Socrates' remote round gleaming; warmth to the cold impassible body; lack to sure possession; and "suddenness" to Socrates' studied intellectual trances.

Plato reveals eros at the end of the *Symposium* in all its dividedness. On the one hand, this view of love is potentially ennobling and a process of ascent that transcends its roots in the love of an individual person; an individual body in its sexual particularity; to any beautiful body; to beautiful ideas; and to beauty and virtue itself. On the other hand, Plato makes a very powerful and concrete argument about the particularity of love that ruins and makes vulnerable; that makes one a slave, or mad; love that is irreducibly about another person, or the other who is impossible to encompass, transcend, or turn into a universal idea. As Socrates says of his fatal lover, "I shudder at his madness and passion for love" (213D).

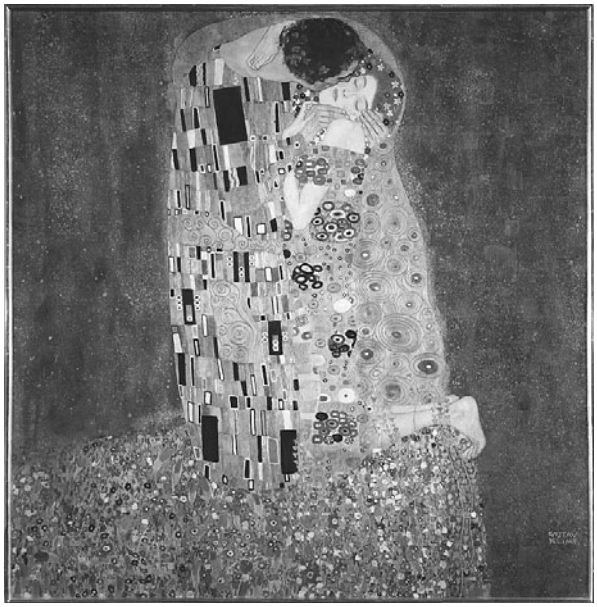
Nussbaum argues that this dilemma, this tension at the heart of eros, is resolved by Plato in the *Phaedrus*, particularly in Socrates' recantation speech and defense of mania—love's vulnerability to the particular and to madness. Socrates has just listened to Phaedrus read to him a learned discourse on love by a certain Lysias, whom Phaedrus deeply admires, when the author recommends the young man avoid accepting the service of one who loves him, and seek out the one "who does not love." After criticizing Lysias for his disingenuousness and arbitrariness, his lack of clear structure, and his mere rhetorical treatment of this important theme, Socrates responds, his head covered, with a speech that faults love for its powerful jealousies and its lovers whose loves ultimately do more harm than good to their beloved boys—in mind, body, possessions, family, and friends.

But after crossing the river, Socrates feels he has made offense; a *daimonion*, a "familiar divine sign," comes to him like a voice on the air. He recants his previous condemnation of eros and proceeds to formulate quite another kind of approach—one that neither condemns eros nor subsumes it, as in his Diotima speech in the *Symposium*—into some higher experience beyond the passions. This speech will defend eros and its mania undiluted as being at the very heart of the life of virtue.

What is implied in this shift is that eros in its ascent ceases altogether to be eros as it gives up the particular, other person. The ladder of love is hardly a satisfactory answer to the real dilemmas of desire. Real eros, the particularity of its needs, passions, interests, limits, and vulnerability—so critical to human flourishing

(*eudaimonia*)—demands an encounter with the world of concrete risk, of luck, to truly love, and ultimately, to truly embark on the adventure of *eudaimonia*.

The destiny of this volatile dangerous word enters the Christian tradition in its first four centuries through the writings of Origen and Gregory of Nyssa. Although the Greek text of the *Song of Songs* uses *agapè* and its various verbal transformations for love and for being in love (Septuagint 1979, 2:4; 7), Christian commentators like Origen and Gregory, writing in Greek, often associate *agapè*'s actual pitch of meaning as equivalent to *erês*, a word that carries a semantic register of intense desire, uneasy union, inexplicable wounding, and unstable yearning. In Gregory's commentaries on the *Song of Songs*, *erês*, and not the more generalized *agapè*, best describes love of God as infinite insatiability, sharp yearning, at once painful and blissful, which leads one on the path to *epektasis* (eternal progress) into—and more radically in—God. At one point in his *Canticle* commentary, Gregory notes, "For heightened *agapè* is called *erês*" (*epitetamenè gar agapè erês legetai*) (*Gregorii Nysseni Canticum Canticorum*, Oratio XIII, 5, 10 [1048C], 383).



The Kiss by Gustav Klimt. (Erich Lessing / Art Resource)

At the heart of erotic love in the Greek eros traditions lives a felt experience of difference, of irresolvable singularity, along with the most thoroughgoing visions of ideals and universal ennobling virtues. A source of loving bliss, of transcendental energies, eros also writes suffering and separation into the body.

Steven P. Hopkins

See also Desire; *'Ishq*; Longing in Hinduism; Longing in Sufism; Passions; Separation; *Song of Songs*; *Symposium*

References and Further Readings

Bonnefoy, Yves, ed. 1992. *Eros in Greek and Egyptian Mythologies*. Translated and compiled by Wendy Doniger et al., 164–172. Chicago: University of Chicago Press.

Carson, Ann. 2003. *Eros the Bittersweet*. Normal, IL: Dalkey Archive Press.

Danielou, Jean, S.J., ed. 1979. *Gregory of Nyssa, From Glory to Glory: Texts from Gregory of Nyssa's Mystical Writings*. Translated and edited by Herbert Musurillo. New York: Saint Vladimir's Seminary Press.

Fagles, Robert, trans. 1986. *Sophocles: The Three Theban Plays: Antigone; Oedipus the King; Oedipus at Colonus*. Introductions and Notes by Bernard Knox. Harmondsworth, Middlesex, UK: Penguin.

Gregorii Nysseni in Canticum Canticorum. edit Hermannus Langerbeck. Gregorii Nysseni Opera, ed. W. Jaeger, Vol. VI. Leiden: E. J. Brill, 1960.

Hopkins, Steven P. 2007. "Extravagant Beholding: Love, Ideal Bodies, and Particularity." *History of Religions* 47 (1): 1–50.

Nehamas, Alexander, and Paul Woodruff, trans. 1989. *Plato: Symposium*. Indianapolis: Hackett Publishing.

Nehamas, Alexander, and Paul Woodruff, trans. 1995. *Plato: Phaedrus*. Indianapolis: Hackett Publishing.

Nussbaum, Martha. 1986a. "The Speech of Alcibiades." In *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy,* 165–199. Cambridge: Cambridge University Press.

Nussbaum, Martha. 1986b. "This Story Isn't True: Madness, Reason, and Recantation in the Phaedrus." In *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*, 200–233. Cambridge: Cambridge University Press.

Osborne, Catherine. 1994. *Eros Unveiled: Plato and the God of Love*. Oxford: Clarenden Press.
Plato. 1987. *The Collected Dialogues, Including the Letters*, edited by Edith Hamilton and Huntington Cairns. Bollingen Series LXXI. Princeton, NJ: Princeton University Press.
Platonis Opera, Volume II, Tetralogia III–IV. 1901. Edited by Ioannes Burnet. Oxford: Clarenden Press, 1986.
Septuaginta. 1979 [1935]. Id est Vetus Testamentum graece iuxta LXX interpretes editit Alfred Rahlfs. Duo volumnia in uno. Stuttgart: Deutsch Bibelgesellschaft.

Eudaimonia

See Eros; Friendship; Happiness; Hedonism

Eve

See Body in Islam; Lilith; Lust; Motherhood in Judaism; Pain; Soul Mates

F

Fantasies

Fantasies are fictitious events that one actively imagines or at least allows oneself to imagine. Typically, the person having the fantasy harbors desires for the imaginary events in the fantasy. These desires seem essential for distinguishing fantasies from mere imagining; for a person can easily imagine events for which he or she has little desire. This desire can involve a longing for the objects or events that make up the fantasy, or it can merely involve a curiosity—or what might also be called a daydream—about what a seemingly desirable experience would be like. This does not mean that the events imagined in a fantasy need be what are commonly considered pleasant events, for a fantasy can also portray what may appear to be unpleasant events. For example, although fantasies can involve images such as reclining in a beautiful garden, becoming rich, or the pleasures of being with one's beloved, a fantasy can also involve being beaten, raped, or even killed.

The fact that such events might normally be seen to be unpleasant does not imply that they are not desired by the person who fantasizes about them. There are persons who have such desires and the fact that someone actively fantasizes about them suggests that, at some level of awareness, he or she desires to engage in them. Of course, there may be real-life considerations that make the person choose not to turn his or her fantasy into reality. But this suggests only that there are other considerations that are more important than the actualization of the fantasy. Thus, although someone may have a fantasy about being beaten, concerns about the degree of pain, enduring injury, or the social stigma of carrying bruises might be strong enough to weigh against acting on the fantasy.

The reason one must actively imagine—or at least allow oneself to engage in—the contents of the fantasy is that there is also the related phenomenon of apparently unwanted imagery or ideas that seem to force themselves on the person. In those instances the person may have no apparent desire for the imagery or ideas and even seek to block them out of his or her awareness.

The Danish philosopher Kierkegaard gives an account of what he calls a "spiritual trial" wherein the person is beset, beyond his or her will, with frightening ideas. Freud also gives various accounts of his patients undergoing such experiences. It is unclear, however, whether such events are best described as fantasies rather

www.abc-clio.com ABC-CLIO 1-800-368-6868

than as obsessive thoughts. The concept of a fantasy seems to carry with it the notion of actively engaging in—or at least not fleeing from—the imagery or ideas contained in the fantasy. The decision on how to categorize fantasies depends on how one explains their occurrence. In Freud's view they are only unwanted at a conscious level. At the unconscious level, they are an expression of primitive childhood desires that the person still retains.

A place where fantasies play a role is in romantic love. A component of romantic love seems to be sexual desire; for people in love tend to sexually desire each other. Such desire is intimately connected to sexual fantasies, fantasies that focus on imagery or ideas that the fantasizer finds sexually desirable or arousing. It is because of this connection to sexual desire and arousal that sexual fantasies are often, though not always, engaged in during sexual activity. Fantasy has a well-known relation to masturbation. During masturbation, people typically engage in sexual fantasy. Some persons can even experience orgasm without resorting to masturbation through the sole use of fantasy. Sexual fantasy can also occur during a sexual interaction.

Fantasies play a further role in romantic love because one of the components of such love is fantasy about the beloved. People in love typically fantasize about the person they love, not just sexually, but also about when they will next see the beloved, what they will do together, how it will feel to hear the beloved's voice, and how their life together will unfold.

Because fantasies are generated by the active imagining of desired events, it is understandable that fantasies are also a significant aspect of many religions. This is because many of the desired events referred to by religions cannot be experienced by a living person—for example, meeting a god or a departed loved one in the afterworld. As a result, the only way to get an idea of what these events would be like is to imagine them. In ancient Greek religion, the dead were believed to descend to Tartarus, cross the river Styx, and abide in the Elysian Fields. Ancient Greeks who would long to see their dead loved ones again might well engage in imagery of their reunion in the Elysian Fields. This would fit the criterion for a fantasy.

Although this last sort of fantasy might well be described as a religious fantasy, it might also be described as a romantic fantasy and even as a sexual fantasy. If, for example, the person engaged in the fantasy of meeting someone in the afterworld is romantically tied to that person and fantasizes about the meeting with romantic feelings, then it is much like a romantic fantasy. If a person engaged in a similar sort of fantasy also fantasizes about sexual interactions with the departed one, then it is much like a sexual fantasy.

The loved or sexually desired person in the religious fantasy does not have to be a dead person, for it can also be a god or supernatural being—the only way to have an idea of what such an event would involve would be to imagine it. Many religions stress the idea of feeling love for God, the gods, or other supernatural beings. In Hinduism there is the practice of *bhakti* or having love or devotion to a particular god. This is expressed in the myth of the god Krishna and the *gopi*, or cowherd maidens, who adore him and even have sexual intercourse with him.

Similarly, in Christianity, the love of God or Jesus is considered an ideal. This feature of Christianity finds dramatic expression in the writings of Christian mystics like the Renaissance writer Saint Teresa of Avila. In her autobiography, Teresa describes how the soul goes about "in a state of the greatest need" looking for God. She then describes what she calls her "raptures," which she says, "the Lord was pleased to grant me." She experiences the "greatest sweetness and delight," with her faculties "suspended in joy" (Teresa of Avila 1997). Much of Teresa's descriptions bear similarities to the experience of romantic love. Consequently, her continual thinking of Jesus,

her longing to be with him, and the yearnings and joys she experiences when she thinks of him are not too different from a romantic fantasy. Although Teresa does not refer to imagining any specific sexual acts with Jesus, her descriptions of the experience of desire penetrating her to the very depths while her soul soars upward likewise have something in common with elements in the sexual process.

That this sort of religious fantasy can contain sexual elements is also suggested by Stayton (1980). According to Stayton, many Christian clergy have sexual experiences while contemplating God or Jesus. He gives the case of a Catholic priest who, because of his intimate feelings toward God, would ejaculate while he was meditating about God. This would happen without the stimulus of physical contact. Although Stayton does not refer to the specific content of the priest's meditations, when we consider that sexual fantasy alone can lead to orgasm, it seems likely that the priest's experience would involve sexual imagery and thus, besides being a religious fantasy, would also be a sexual fantasy and perhaps even a romantic fantasy. Considering this, it should be clear that distinctions between different sorts of fantasies cannot always be drawn.

James Giles

See also Bhakti; Desire; Jesus; Krishna; Spiritual Love in Women Mystics; Sexual Symbolism

References and Further Reading

Freud, Sigmund. 1916 (1986). "Introductory Lectures on Psycho-Analysis." In *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. 15., edited by James Strachey. London: Hogarth Press and the Institute of Psycho-Analysis.

Giles, James. 2004. *The Nature of Sexual Desire*. Westport, CT: Praeger Publications.

Giles, James. 2006. "Hinduism." In *Sex from Plato to Pagilia: A Philosophical Encyclopedia*, Vol. 1, edited by Alan Soble, 448–454. Westport, CT: Greenwood.

Kierkegaard, Søren. 1963. *Philosophiske Smuler, Begrebet Angst, Tre Taler ved Taenkte Leiligheder.* In *Søren Kierkegaard Samlede Værker*, Vol. 6, edited by A. B. Drachmann, J. L. Heiberg, and H. O. Lange, Copenhagen: Gyldendal.

Laumann, Edward, John Gagnon, R. Michael, and S. Michael. 1994. *The Social Organization of Sexuality: Sexual Practices in the United States*. Chicago: University of Chicago Press.

Maltz, Wendy, and Susan Boss. 1997. *In the Garden of Desire: The Intimate World of Women's Sexual Fantasies*. New York: Broadway Books.

Masters, William, and Virginia Johnson. 1966. *Human Sexual Response*. Boston: Little, Brown and Co.

Menninger, Karl. 1966. *Man against Himself*. Orlando, FL: Harcourt Brace Jovanovich.

Stayton, William R. 1980. "A Theory of Sexual Orientation: The Universe As a Turn On." *Topics in Nursing* 1:1–8.

Tagare, Ganesh Vasudeo, trans. 1979. *The Bhagavata-Purana*, Part 1. In *Ancient Indian Tradition and Mythology*, Vol. 7. Delhi, India: Motilal Banarsidass.

Teresa of Avila, Saint. 1997. *The Autobiography of St. Teresa of Avila: The Life of St. Teresa of Jesus*, translated by David Lewis. Rockford, IL: TAN Books and Publishers.

Fatherhood in Buddhism

Buddhism teaches the importance of respecting one's mother and father and of repaying their kindness. However, the founder of Buddhism, Siddhartha Gautama, himself renounced family life, rebelling against his father and abandoning his wife and son to pursue enlightenment. After he achieved enlightenment, Siddhartha—now known as the Buddha—lived as a monk and established the *sangha,* a celibate monastic order, to practice his teaching, or *dharma.* Thus, although the Buddha's *dharma* emphasized the importance of respect and support between parents and their children, and these values are clearly manifested in all Buddhist societies today, the Buddha's own biography, and the religious order he established, reveal a deep ambivalence within

Buddhism about family life, including the bonds between fathers and their children.

Siddhartha's relationship with his own father, Suddhodana, reflected this ambivalence. As a young man, he was confined to a palace by his father to prevent him from turning toward religion. Siddhartha married and became a father himself, naming his son, Rahula, or *fetter*, because he perceived family life as an impediment to his search for awakening. Eventually, after observing the Four Great Sights—old age, sickness, death, and a religious seeker—he escaped from the palace, abandoning his family to pursue awakening. After six years, he achieved enlightenment, becoming the Buddha. His wife and son joined the *sangha*.

Despite the Buddha's ambivalent relationships with his own father and son, his teachings portray the bonds between parents and their children as fundamental to the social order. In the *Sigalaka Sutta*, the Buddha taught, "There are five ways in which a son should minister to his mother and father . . . [He should think:] 'Having been supported by them, I will support them. I will perform their duties for them. I will keep up the family tradition. I will be worthy of my heritage. After my parents' deaths I will distribute gifts on their behalf.' And there are five ways in which the parents . . . will reciprocate: They will restrain him from evil, support him in doing good, teach him some skill, find him a suitable wife, and, in due time, hand over his inheritance to him" (Bodhi 2005, 117).

The Buddha also emphasized children's indebtedness to their parents. In the *Anguttara Nikaya*, the Buddha stated, "Monks, I declare that there are two persons one can never repay. What two? One's mother and father." The reason for this is that "parents are of great help to their children; they bring them up, feed them, and show them the world." Nevertheless, children can show equal or greater kindness to their parents by showing them the Buddha's *dharma:* "[One] who encourages his ignorant parents, settles and establishes them in wisdom . . . does enough for his parents: He repays them and more than repays them for what they have done" (Bodhi 2005, 119).

In Mahayana Buddhism, the Buddha is sometimes portrayed as "the father of all sentient beings" (Cole 2005, 115). The Buddha's relationship to all beings is metaphorically described in the Parable of the Burning House, in the Lotus Sutra, in which a father uses a variety of expedient means to lure his many sons out of a burning house. In East Asia, the Mahayana's paternalistic conception of the Buddha was reinforced by the Confucian ideal of filial piety.

In Vajrayana Buddhism, some texts, such as the *Guhyasamaja* and *Vajrabhairava* tantras, are classified as "father tantras." Vajrayana Buddhism also describes the guru/disciple relationship in paternal terms. In Tibet, this understanding of spiritual teachers as father figures has been expressed through the practice of guru yoga and the institution of reincarnated lamas (teachers).

Abraham Zablocki

See also Buddha; Filial Love in Buddhism; Motherhood in Buddhism

References and Further Reading

Bodhi, Bhikkhu, ed. 2005. *In the Buddha's Words: An Anthology of Discourses from the Pali Canon*. Boston: Wisdom Publications.

Cole, Alan. 2005. *Text As Father: Paternal Seductions in Early Mahayana Buddhist Literature.* Berkeley: University of California Press.

Harvey, Peter. 2000. *An Introduction to Buddhist Ethics.* Cambridge: Cambridge University Press.

Fatherhood in Christianity

Fatherhood in Christianity is a complex concept including ideas of protection, possession, intimacy, human familial relationships, and the person of God, the Father of Jesus. To understand fatherhood and the love of the father in

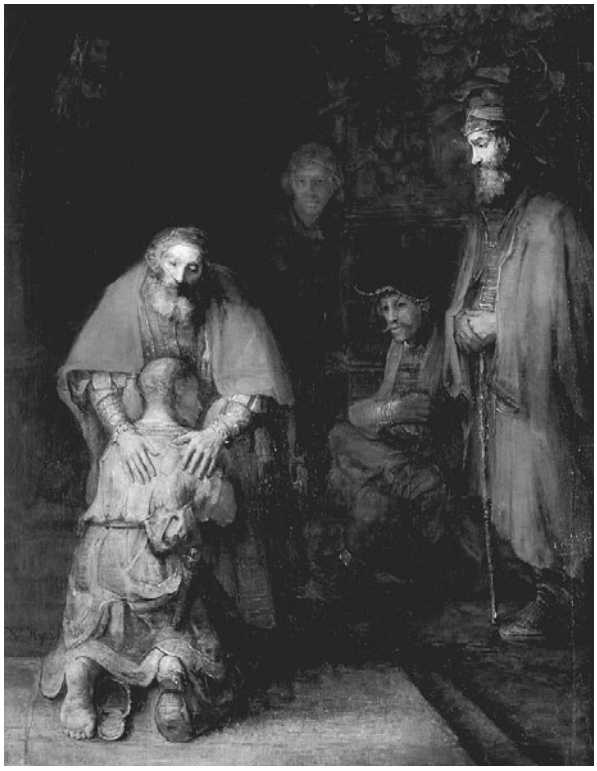
Christianity, it is essential to look at the scriptural witness to the role of the father within the family and the identification of God as the Father.

Ancient writers frequently described ideal household relationships in terms of authority relationships between male householders and other groups including women, children, and slaves. Aristotle developed several basic codes for how men should rule their homes to produce a well-ordered city. When the apostle Paul wrote letters instructing new converts to Christianity, he used this same convention while focusing on the way that family should be ordered by love, in response to Jesus Christ (Ephesians 5–6). Within this context, Paul commanded husbands to love their wives in the manner Christ loved the church—with acts of self-sacrifice. Once this primary relationship is established, Paul then described how husbands who love their wives will be fathers that bring up their children in the training and instruction of the Lord. This type of intimate involvement ensures the father's authority over the children. It also defines the true goal of Christian fatherhood as instruction for obedience to God, not self. This calling to instruct children is paired with the command not to exasperate one's children (Ephesians 6:4). From this and other scriptures, the Christian image of fatherhood draws together ideas of authority, spiritual responsibility, affection, and intimacy.

By calling God, Father, and inviting his disciples to pray to God using the Aramaic term of endearment, *Abba*, or Dad, Jesus shaped the Christian notion of fatherhood. In the Old Testament, God is described as Father of his people—for example, in Psalms 2:7, the king is referred to as a son; in Hosea 11:1, the people of Israel are collectively described as "My son." Jesus extended these notions to imply an essential relationship between himself and his God and Father. He claimed to be the Son sent by the Father to reveal the love, will, and way of the creator of the world and the God of Abraham. Jesus identified God as Father and prohibited his disciples from calling anyone on earth "Father," because they had only one Father—God in heaven (Matthew 23:9). With his identification of God and his teaching, Jesus reoriented all family loyalty to the family of the church. He also radically declared that God's loving-kindness must determine any Christian notion of fatherhood.

As a result of Jesus' teaching, Christians are instructed against discovering how God is a father by examining the human experience of fatherhood and projecting a reified version onto God. Instead, Christians must listen to Jesus' teaching on his Father's kingdom or parables like the Prodigal Son to grasp the nature of God's fatherhood. Additionally, Christians must see Jesus' love and his way of using power as the Son of God the Father, to grasp the nature of true intimacy and true spiritual authority in families.

Christian reflection on fatherhood must use this standard to reconceive relationships



The Return of the Prodigal Son by Rembrandt Harmensz van Rijn. (Scala/Art Resource)

between men, their wives, and their children. The failure to do this and critique implicit or explicit images of fatherhood in scripture has led to feminist critiques of the way that fatherhood is understood in relation to human families and the fatherhood of God. By renaming and reimagining the first person of the Trinity, feminist theologians have tried to change the way that the church speaks about—and speaks to—God. The implied connection is that the liberation of women requires the emasculation of God. Within Christian thinking, this challenge has led to renewed discussions of the way male and female are created in God the Father's image, as well as the nature of religious language and the role of fathers within human families.

Tee S. Gatewood III

See also Feminist Thought in Christianity; Filial Love in Christianity; God as Father; Jesus; Motherhood in Christianity; St. Paul

References and Further Reading

Hurtado, L. W. 2000. "God." In *Dictionary of Jesus and the Gospels*, edited by Joel B. Green, Scot McKnight, and I. Howard Marshall, 270–276. Downers Grove, IL: InterVarsity Press.

Keener, C. S. 2000. "Family and Household." In *Dictionary of New Testament Background*, edited by Craig A. Evans and Stanley E. Porter, 511–513. Downers Grove, IL: InterVarsity Press.

Kimel, Alvin F., Jr., ed. 1992. *Speaking the Christian God: The Holy Trinity and the Challenge of Feminism*. Grand Rapids, MI: Eerdmans.

McFague, Sally. 1983. *Metaphorical Theology: Models of God in Religious Language*. London: SCM Press.

Fatherhood in Hinduism

The Indian family was and usually still is an extended one—that is to say a close link is maintained between brothers, uncles, cousins, and nephews, who often live under one roof and who own the immoveable property of the family in common. It is patriarchal and patrilineal. The father is the head of the house and administrator of the joint property and, except in the state of Kerala, the headship descends from the male line. It is always the family rather than the individual that is looked on as the unit of the social system.

In Valmiki's *Ramayana*, the favorite epic scripture for many Hindus, Rama's father, Dasharatha, loves his son dearly but has to send him into exile because of the machinations of the stepmother. The king Dasharatha eventually dies of grief, missing his son dearly, a truly poignant reference to fatherly love. Rama himself sacrifices all personal good for that of the family and does not play any role in the early years of his sons Lava and Kusha, who are brought up by their mother, Sita. There is no doubt that Rama is portrayed as an ideal son, elder brother, husband, and monarch, but the same cannot be said about being an ideal father. The justification for this is explained by his being wholly committed to the governing principles of *dharma*, by which society and indeed the whole of the cosmos is regulated.

Within Hinduism, the abandoning by men of their wives, and thereby their children, is a common leitmotif. The sage Jaratkaru was told by his ancestors that he could not go to heaven until he begot a son. This he did, but, prior to union with his wife, he made a contract that he would leave the son and the mother on the most insignificant excuse. So the son became the mother's sole charge; the father did not even provide for the son's maintenance. Under similar circumstances in Kalidasa's fourth-century poem, Shakuntala took her son to Dushyanta's court and charged the king with dereliction of paternal duty. Sita, wife of the lord Rama and mother of two princes, delivered and brought them up in the hermitage as mendicants because the father took no further notice of the mother and sons.

Shiva is one of the most important Hindu deities. He does not see fatherhood as such an unmitigated blessing. For the lord of asceti-

cism, whose pursuit of the renunciatory path has freed him from the clutches of *samsara*—that is, the constant curse of death and rebirth—a son is but a fetter and a nuisance. The son's ritual role, although crucial in the world of humans, is irrelevant to the deity. Shiva expresses his resistance to procreation, which is characteristic of the renunciatory perspective, and reflects the fear of loss of autonomous power that comes with the loss of semen. Fatherhood is a stage of bondage to *samsara*. Withdrawal from attachment is the straighter path to renunciation.

In this way, the archetypal happy celestial family of Shiva—Parvati, Ganesha, and Karttikeya—also begins with the decapitation of the son, Ganesha, by the father, Shiva. Ultimately when they are finally reconciled and are portrayed as a relatively normal, albeit celestial, family, Shiva remains the rather aloof father with not many mythological episodes pertaining to his offspring. The father appears to be more of a disciplinarian. Within Hinduism, the goddess is the more accessible gateway to the more distant father. It is often said by believers who worship Shri Lakshmi in the Shri Vaishnava tradition that by worshipping the mother, one can get to the father.

The Upanishadic stories and the well-known dialogues between son and father are of interest. Shvetaketu, a young man, is instructed in the knowledge of ultimate reality. In the Chandogya Upanishad, the relationship between Shvetaketu and his father, Uddalaka, reflects the closeness that characterizes the Hindu father-son relationship from the early Vedic period. The father explains to his son deep metaphysical teachings, including notions of the Self and Brahman.

In the Katha Upanishad appears an episode that deals with death in the context of the relationship between the father, Vajasrava, and his son, Nachiketa. Interestingly enough, the young boy, not yet an adolescent, is thoughtful but asks his father repeated questions that irritate the man. It is one of the most seminal texts about death in the history of Indian thought.

Vamsha, the continuation of the biological line, is central to Hindu ontology. An auspicious marriage is the way to fulfill man's obligations to society. According to classical scriptures, a man is born with three debts: to the sages, the gods, and the ancestors. Begetting of offspring was one of the most cherished ambitions of a householder. Also, a man paid his debts to the gods by having children, because the debt to the ancestor was discharged by lighting the funeral pyre. In several stories in the epics, it appears that holy men were often in demand if the husband was sterile or impotent.

These practices are said to take place occasionally, but continue until the present day. In Vedic texts, *Niyoga*, the custom of levirate (cohabitation of the wife) was allowed or encouraged with the deceased husband's younger brother. The progeny would bear the name of the husband, not the person with whom the wife cohabits. In that sense, fathers did not have any reason for anxiety, for no stigma was ever attached to an impotent male. Impotent kings in Brahmanical literature were never associated with any aspersion of scandal. It was always the woman who was blamed for failing to procreate. Still, since sons were property owners, they needed sons to inherit their property and possibly their craft, trade, or profession.

Nilma Chitgopekar

See also Filial Love in Hinduism; Goddesses in Hinduism; Gods in Hinduism; Motherhood in Hinduism; Shiva

References and Further Reading

Das, Veena, ed. 2003. *The Oxford Indian Companion to Sociology and Social Anthropology*. Oxford: Oxford University Press.

Gambhirananda, Swami. 2004a. *Chandogya Upanishad*. Calcutta: Advaita Ashrama.

Gambhirananda, Swami. 2004b. *Katha Upanishad*. Calcutta: Advaita Ashram.

Grinshpon, Yohanan. 2003. *Crisis and Knowledge: The Upanishadic Experience and Storytelling*. New Delhi: Oxford University Press.

Kakar, Sudhir. 1978. *The Inner World: A Psychoanalytic Study of Childhood and Society in India*. New Delhi: Oxford University Press.

Mittal, Sushil, and Gene Thursby. 2004. *The Hindu World*. New York: Routledge.

Fatherhood in Islam

Fatherhood in traditional Islam is very much set along the constructs of a patriarchal society, wherein the male is the center of authority and responsibility. This image comes forth even in the story of the primordial parents: For while the Qur'anic narrative does not single out Eve for blame, it does select Adam for responsibility: It is he who is addressed when God wants to direct the first couple to live in the Garden, and it is he to whom God speaks, even though Eve has also eaten of the forbidden tree.

Drawn from the example of the Hebrew prophets, the ideal Qur'anic father teaches his children to worship the one God and to be upright citizens. When Jacob is on his deathbed, his sons declare, "We will worship your God and the God of your fathers . . . (Qur'an 2:138). Abraham is seen as the ultimate example of a good father, having brought the message of monotheism to his people.

The roles of father and mother, in keeping with patriarchal society, were clearly defined, and the father was seen as the protector and breadwinner, while the mother was the homemaker. It is for this reason that the male inherits, in classical Islamic law, an average of twice the share of a woman.

Muslims are reminded that although children are the result of the love and harmony that God places between spouses, children and wives should not be a source of pride to the extent that one forgets his duties to the Creator (Qur'an 65: 14–15). Abraham, then, ordered to sacrifice his son and unquestioningly complying with God's directive, is seen as the example of a good father—loving his son, yet willing to make the ultimate sacrifice just to please his Lord.

In all of the foregoing, fatherhood does not seem to be much different from the Judeo-Christian concept. An exception perhaps is the strong language employed in the Qur'an toward fathers, exhorting them against female infanticide. The primary reason for the Qur'an's focus on the welfare of girls is that in Muhammad's time, girl children were killed as consequence of the tribal practice of favoring boys, who could be raised as warriors. Therefore it is stated in the Qur'an that children should not be killed because of their gender or the poverty of their family, and that in those cases, God would provide (Qur'an 6:140, 151; 17:31).

Traditional Islam has allowed the marriage of Muslim men to non-Muslim women, while forbidding the marriage of Muslim women to non-Muslim men. This is because the father is supposed to provide religious guidance and, as such, the children in a home where the father is non-Muslim would presumably be lost to the Muslim community.

Classical thinkers view the stages of fatherhood as being three: In the first seven years of a child's life, the father permits much, since the child is below the age of perception, and the father is concerned with providing financial support while the mother provides the nurturing. During the second seven years, the father extends his duties to teaching the child about religion and citizenry, and in the remaining seven until adulthood is reached, the father acts as a friend and counselor.

In Arab Muslim societies, one of the foremost honors still accorded to a man is when he is addressed, not by his actual name, but by that which denotes he is a father. This is done by prefixing *Abu* to the child's name; "Abu Muhammad," for example, indicates that the man has a child by the name of Muhammad.

Khaleel Mohammed

See also Filial Love in Islam; Motherhood in Islam; Qur'an

References and Further Reading

Abdel Haleem, M.A.S., 2004. *The Qur'an: A New Translation*. 2004. Oxford: Oxford University Press.

Ahmed, Leila. 1992. *Woman and Gender in Islam*. New Haven, CT: Yale University Press.
Al-Bukhari, Muhammad ibn Isma'il. 1976. *Sahih Al-Bukhari*, translated by Muhammad Muhsin Khan. Chicago: Kazi Publications.
Al-Hajjaj, Muslim. 1992. *Sahih Muslim*, translated by Abdul Hamid Siddique. Lahore: Sheikh Muhammad Ashraf.
Elias, Jamal. 1999. *Islam*. Upper Saddle River, NJ: Prentice Hall.
Fadlullah, Muhammad Husayn. 1998. *World of Our Youth.* Montreal: Organization for the Advancement of Islamic Knowledge and Humanitarian Services.
Nasr, Sayyed Hossein. 2002. *The Heart of Islam: Enduring Values for Humanity*. San Francisco: HarperCollins.
Rahman, Fazlur. 1994. *Major Themes of the Qur'an*. Minneapolis: Bibliotheca Islamica.
Shah, Nik Noriani Nik Badli. 1998. *Marriage and Divorce under Islamic Law*. Kuala Lumpur: International Law Book Services.
Stowasser, Barbara. 1994. *Women in the Qur'an: Traditions and Interpretation*. New York: Oxford University Press.
Wadud, Amina. 1999. *The Qur'an and Woman.* New York: Oxford University Press.

Fatherhood in Judaism

Judaism knows numerous fathers. Genetics accounts for one, whereas the labors of nurturing shape others. Instructively, the very first appearance of *father* in the Bible is in the context of abandonment (Genesis 2:24). The continual cycle of life entails leaving father and mother for marriage outside the family. Fatherhood is grounded in anticipating its replacement —in the anxiety of separation.

The first biblical exchange between a father and his son where each acknowledges the other is in the context of the binding of Isaac: "And Isaac said to Abraham his father and he [Isaac] said father, and he [Abraham] said I am here my son" (Genesis 22:7). They address each other this once, in the fullness of father/child relationship, never to speak again. This defining moment of fatherhood is when the father, out of obedience to God, must sacrifice the son. It remains unresolved whether Jewish law condones the sacrifice of the father/child relationship for a metaphysical one. This precedent morbidly plays itself out during the Crusades when Jewish fathers protectively slaughter their children to escape the coerced baptismal waters of Christianity (Chazan 1996, 2000).

The Jewish father must ensure the viability of his children's future. He is obligated to teach his child *Torah*, teach him/her a trade, facilitate marriage, and even provide his child with swimming lessons. The father therefore guarantees the Jewishness of his son while equipping him with the tools he needs to cope with the world as a human being. Every step the father takes in rearing the child also empowers the child to take a step away from home. As Emmanuel Levinas states, "The father discovers himself not only in the gestures of his son, but in his substance and his unicity [uniqueness]."

The father's love for his child knows no bounds. Precisely when death strikes the worst of sons, the Bible lets us hear the unendurable, agonizing cry of the father—as in the story of Absalom, who killed another of David's sons; publicly raped his father's wives; and staged a coup to unseat his father. Yet, when Absalom dies, David weeps uncontrollably, repeatedly reaffirming his paternity, *my son*, eight times. The rabbis consider David divinely punished for the undeserved love he has shown a wicked child.

Morality trumps a father's love only in the divine order of things, but not in the human realm. Though the rabbis deem Esau undeserving of Isaac's legacy, the gates of hell open up before Isaac when confronted with Esau's anguish at the thought that his father has wronged him. Israel's entire destiny is haunted by the tears shed over this violated father/child love and trust.

Although God possesses a unique paternal relationship with Israel (Deuteronomy 32:6), as Creator He is also the father of all mankind

(Malachi 2:10; Isaiah 64:7). He can forge even narrower paternal relationships with individuals (Solomon: 2 Samuel 7:14) or the particularly weak and vulnerable such as the fatherless (Psalms 68:6). Petitionary prayer calls on God to act mercifully as a father. Considering the paramount rabbinic mandate of *imitatio dei*, the ultimate purpose of representing God as Father is to engender in the Jew a fatherliness—one that increasingly broadens its domain from fellow Jew to fellow less-fortunate Jew who needs fatherly protection, and finally to fellow human being.

Ultimately, Judaism's archetypal father is the teacher whose children are his disciples. When the prophet Elisha sees his master, Elijah, departing this world he cries out, "father, father" (2 Kings 2:12) and rends his clothing as Rabbi Akiva, the greatest of all second-century rabbis does later at the loss of his master.

The loss of a teacher orphans an entire generation. Elijah, who symbolizes a utopian harmony envisioned by the messianic era he will herald, is the very essence of fatherhood. Elijah's critical role, which opens the door to utopia, is the reconciliation of fathers and children (Malachi 3:24). Maimonides (d. 1204) extends the resolution of family strife to world peace via the universal acknowledgment of *Torah*/Truth as the common father of all.

James A. Diamond

See also Filial Love in Judaism; Sacrifice in Judaism; Teachers in Judaism

References and Further Reading

Chazan, Robert. 1996. *In the Year 1096: The First Crusade and the Jews.* Philadelphia, PA: Jewish Publication Society.

Chazan, Robert. 2000. *God, Humanity and History: The Hebrew First Crusade Narratives.* Berkeley: University of California Press.

Goshen-Gottstein, Alon. 2001. "God the Father in Rabbinic Judaism and Christianity: Transformed Background or Common Ground." *Journal of Ecumenical Studies* 38 (4): 470–504.

Levinas, Emmanuel. 1961. "La Fecondité." In *Totalité et Infini*, 244–247. Martin Nijhoff: The Hague.

Moses Maimonides. 1949. "Laws of Rebels." In *The Code of Maimonides* [*Mishneh Torah*], Yale Judaica Series, book 14, chapters 5–7, translated by A. M. Hershman. New Haven, CT: Yale University Press.

Spiegel, Shalom. 1967. *The Last Trial*, translated by Judah Goldin. New York: Pantheon Books.

Tasker, David. 2004. *Ancient Near Eastern Literature and the Hebrew Scriptures about the Fatherhood of God*. New York: Peter Lang.

Fear and Love in Judaism

The multiple levels of the experience of love and the multiple meanings ascribable to those portrayed cannot be described in a single word. Despite translating אהבה as "love" and יראה as "fear," the Jewish cultural mind has always understood the terms as linked—as expressing shades of the same complex experience and, more importantly, as expressions of a single complex response to an external stimulus.

The complexity of the experience of love transcends the limits of reason and the quintessential expression of rationality, which is language. Yet language contains the possibility of signifying the transcendence of reason by its equally innate power of equivocation, or metaphor. Sometimes the equivocal dimension of language is expressed in a single word with many shades of meaning, some seemingly contradictory. At other times, this equivocation is reflected in the use of multiple words to describe various shades of meaning contained in a seemingly single concept. Sometimes both strategies coincide.

The experience to which love and fear are complementary human responses is the overwhelming presence of God. More specifically, both love and fear reflect the realization that the sense of this presence carries weight, profound weight, in shaping one's responses to the world in general—actions relating both to the natural world and the world of human relationships.

Recognizing that humanity is defined by the weight of obligation induces what the tradition calls יראה, fear and trembling, in the face of those responsibilities. In the words of the prophet Hosea (13:1), "When Ephraim spoke piety, he was exalted in Israel," thus the translation in the Jewish Publication Society (JPS, 1985) edition. However the word translated as piety, רתת, only appears in this verse of the Bible and is generally associated with trembling. In the continuation of the verse, the word translated as "exalted" is נשא, a root with the meaning of "lifted up" as if lifting a burden. This verse translates imaginatively: When Ephraim spoke in trembling, he lifted the burden of Israel. The burden of Israel is therefore to accept upon itself the obligations and responsibilities to serve God.

The classical injunction to love God is found in the *Torah* (The Five Books of Moses) and enshrined in Jewish liturgy: וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ; "You shall love the Lord your God with all your heart, with all your soul and with all your might" (JPS 1985). Love is precisely the acceptance of this imperative to serve, fully conscious of the nearly overwhelming nature of this service. However, the crucial difference distinguishing יראה from אהבה is pleasure or the sense of joy and fulfillment associated with the word love. It is precisely the recognition of obligations that leads to the possibility of accepting and acting upon them, but accepting and acting on them leads to the experience of pleasure and joy which, in turn, acts as its own reward and ongoing motivation for the service described.

A rather compact explanation of the complex relationship between fear and love is found in the commentary of Rabbi Shalom Noah Barzovsky, *Netivot Shalom* ("Paths of Peace") regarding Genesis chapter 29. In this chapter, the Patriarch Jacob arrives at Haran and, upon seeing the beautiful Rachel and surveying the problem she faces at the well, single-handedly removes the stone from the opening of the well so that she may water her flock. Barzovsky uses this occasion to ask more generally concerning the trope of wells in the Patriarchal narratives. In the narrative, Abraham is described as having dug wells that were later stopped up by the Philistines and that Isaac later redug those wells and added some of his own, so Jacob's story was also centrally linked to an incident at a well. Barzofsky quoted from the work *Me'or Ainnaim* ("Enlightened Eyes")—a collection of the sayings and stories of Rabbi Israel Ba'al Shem Tov, the founder of Hasidism—that each of the Patriarchs revealed an aspect of *Torah* into the world and made it available to others, and this was symbolized by the wells.

The *Torah* that Abraham revealed conveyed the characteristic of love—the *Torah* that Isaac revealed conveyed the characteristic of fear, and the characteristic that Jacob revealed conveyed the power of humility or self-abnegation. Abraham's trait was considered the highest, but his wells were stopped up. It fell to Isaac to redig them, thus fear became a prerequisite of love. The imagery extended to Jacob, whose name is derived from עקב, the Hebrew root for the word *heel*, the lowest point of the human body. This, Barzofsky maintains, was symbolic of his ability to efface himself and, through the power generated by such effacement, both access and spread the characteristics of fear and love of his father and grandfather. The analysis is somewhat fanciful, but the point is clear—in keeping with classical Jewish theology of love, it is combined with effacement of the self and a trembling sense of obligation and reaches its full height in the pleasure that comes from acting on these obligations in the realm of human relationships.

In light of this, it is not surprising that at the very center of the text of the *Torah* is one of its most famous verses: וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי יְהוָה; "Love your fellow as yourself: I am the Lord" (Leviticus 19:17, JPS 1985). The effacement of self, the consciousness of obligation, and the joy that engenders desire to act on these obligations—that together constitute love in service to the Lord—are, in fact, concretized

by direction toward the available image of the Lord in the world, that is other human beings—"our fellow" human beings. This is the meaning and height of the expression of the experience of love in the scriptural tradition.

The book of proverbs enshrines a fundamental concept in Jewish thought: אֱוִילִים בָּזוּ יִרְאַת יְהוָה רֵאשִׁית דַּעַת חָכְמָה ומוּסָר; "The fear of the Lord is the beginning of knowledge: Fools despise wisdom and discipline" (JPS 1985). In this usage, fear, which has up until now been associated with love, is associated as well with knowledge. It thus acts as the link between love and knowledge. In this sense it acts to ennoble love, removing it from the category of mere emotional response and lifting it to the level of a fully articulated expression of the intellect engaged with and on behalf of another. This bridge between emotion and intellect—this focusing of emotional content within an intellectually chastened and fully conscious act—is descriptive of the way in which both love and fear were understood in medieval Jewish thought. As Dr. Louis Jacobs writes, "In medieval Jewish thought, a distinction is drawn between two kinds of fear: fear of punishment and fear in the presence of the exalted majesty of God. The latter comes close to the feelings of awe and dread described in Rudolf Otto's phrase the 'numinous'" (1995). It is this numinous latter meaning that reflects "awe and dread," described as the experience of human obligation and represented by "fear in the Presence of the exalted majesty of God."

It requires the engagement of both the intellect and the emotions to articulate the full range of response to this majesty that engenders fear, knowledge, and, ultimately love. It is the numinous quality of this majesty, that both love and fear are necessary terms, but insufficient for describing the complex, multidimensional experience that transcends both reason and language and requires the dual terms of אהבה, "love," and יראה, "fear," in the first place.

Ira F. Stone

See also Ahavah; Awe; Commandments to Love; Divine Love in Judaism

References and Further Reading

Barzofsky, Shalom Noah. *Netivot Shalom* [Hebrew]. Jerusalem: Yeshivat Bet Avraham Slonim.

Jacobs, Louis. 1995. *The Jewish Religion: A Companion*. New York: Oxford University Press.

Jewish Publication Society. 1985. *The Holy Scriptures: The New JPS Translation According to the Traditional Hebrew Text.* Philadelphia, PA: Jewish Publication Society.

Muffs, Yochanan. 1995. *Love and Joy, Law, Language and Religion in Ancient Israel*. New York: Jewish Theological Seminary.

Feminist Thought in Buddhism

Although many of its concerns are shared with women and men as recorded in the very earliest sources, Buddhist feminism is a modern ideology that challenges patriarchal structures in Buddhism that oppress or inhibit women's experience and development. Buddhist feminism as an organized movement began to take shape in the 1980s; still a very young movement, it is gaining momentum and strength rapidly. Although at first influenced by various traditions of secular Western feminism, Buddhist feminist thinkers, especially those in Asia, are increasingly developing and shaping feminist awareness and action to address their particular contexts in distinctively Buddhist terms. They draw insight and inspiration from Buddhist ideas about spiritual equality, and its ideals of love, compassion, wisdom, and liberation.

Evidence of awareness and resistance to the plight of women in Buddhism and ancient Indian society is apparent in the early Theravāda scriptures. For example, when the Buddha at first refused to allow women to join the monastic order, his foster mother and aunt, Mahāpajāpatī Gotamī, persistently challenged

the Buddha to reconsider. She had become the leader of a large group of women who sought to follow the monastic path as celibate religious women.

These women were aided in their cause by the Buddha's close disciple, Ānanda, who argued successfully that women were as capable as men at attaining spiritual awakening and thus should be supported. These religious women recorded their poems as they became nuns. The poems offer their voices that articulate a clear consciousness of the challenges women face in a patriarchal society, and seek, through their lives as nuns, to be liberated from many of them.

Although these voices and others from many contexts in the long history of Buddhism are important for indicating an awareness of women's conditions under patriarchy, modern feminism works through collective action to dismantle gender imbalance in social, political, religious, and economic spheres of life. Buddhist feminists argue for women's equality on the basis of both modern conceptions of human rights and the Buddha's own teachings of the equal spiritual potential of women. They draw from fundamental Buddhist principles on the importance of eliminating suffering, promoting peace, and working for the liberation of all living beings. Buddhist feminism is thus a modern interpretation of Buddhism. Like other forms of "Engaged Buddhism" it draws from the many ethical and religious resources of Buddhist traditions to address modern issues, crises, and concerns.

Feminists deploy various strategies in dealing with Buddhism's patriarchal history. Some argue that because most Buddhist textual sources were preserved or composed by men, women's contributions and voices have been lost or suppressed; moreover, male depictions of women, despite their obvious sexism and sometimes even misogyny, have enjoyed normative status in many Buddhist traditions. For these feminists, Buddhist feminist analysis must recover and revalorize women's history and roles in Buddhism. They contend that Buddha's own teachings were not sexist, but that Buddhist institutions were androcentric in ways which distorted them. This rereading of history will result in a more balanced and accurate history regarding both genders.

Another strategy is to develop a reconstructed Buddhism that discerns a set of key Buddhist principles and that can be used to formulate a progressive Buddhism—one that is not only sensitive to modern ideas about sexual equality and social justice, but is also more in keeping with what they regard as the Buddha's true teachings.

There are many forms of gender discrimination today that Buddhist feminists are confronting. In contemporary Theravāda and Tibetan traditions the order of fully ordained nuns died out—or was never established in the case of Tibet—and many women are working to reestablish these monastic lineages so that women may become nuns and receive the same status and support as their male counterparts. They argue that full ordination is a crucial step toward addressing the exclusion of women from positions of leadership and authority and the significant disparities in education and opportunities for religious women. They also suggest that Buddhist societies benefit enormously when there are strong, well-educated orders of nuns, as for example, in Korea and Taiwan.

Buddhist feminism is also concerned with the injustice, oppression, and violations of human rights that women and girls face in many contexts. Feminists are working to draw attention to—and end—the large-scale practices of sexual exploitation, slavery, and forced prostitution of women and children in their societies. Activists are protesting the prevalence of domestic and gender-based violence that women face. They also recognize that women and girls are often denied the same opportunities for education that are available to men and boys. In the context of rapidly changing global economic forces that have created

vast disparities of wealth and power between the developed and the developing world, the vulnerabilities associated with poverty are often felt most acutely by women and children. As Buddhism gets retooled to handle particularly modern crises and problems, an awareness of gender and the conditions of women will play an essential role in its work for social justice.

Although the challenges in achieving gender justice in Buddhist societies are considerable, progress is well under way. Today Sakyadhita, an international movement of Buddhist women, brings together women from all corners of the Buddhist world to share and identify their concerns, to educate women and develop them as Buddhist teachers, and to improve women's standing in Buddhist institutions.

Maria Heim

See also Buddha; Suffering in Buddhism; Teachers in Buddhism

References and Further Reading

Gross, Rita. 1993. *Buddhism after Patriarchy: A Feminist History, Analysis, and Reconstruction of Buddhism*. Albany, NY: State University of New York Press.

Tsomo, Karma Lekshe, ed. 1999. *Buddhist Women across Cultures: Realizations*. Albany, NY: State University of New York Press.

Tsomo, Karma Lekshe, ed. 2004. *Buddhist Women and Social Justice: Ideals, Challenges, and Achievements*. Albany, NY: State University of New York Press.

Feminist Thought in Christianity

According to Beverly Wildung Harrison, love is "the power to act-each-other-into-well-being" (Harrison 1981, 47). The traditional Christian definition of love is self-sacrifice, and this highlights several major challenges that feminist theologians and ethicists have raised to a wide range of Western Christian practices and teachings—from marriage, sexuality, and justice, to desire, embodiment, and the atonement.

Valerie Saiving (1979) first questioned the notion of sin, arguing that the traditional conception of sin as the prideful self-interested exploitation of another did not fit the experience of women. Women's sin more often involved passivity, to the point of self-destruction. She criticized Christian theology for being distinctively male and the traditional view that the highest form of love is self-sacrificial.

Consequently Christian feminists applied a hermeneutics of suspicion that viewed the text of Scripture with an eye toward its inherent male bias and a methodology that understood divine revelation to be located within communities struggling for liberation. In this way, women's experience became a legitimate basis both for theological reflection and as a judge of scriptural authority. What women's experience—as mothers, wives, caretakers, friends, and lovers—revealed is that women know more about love than do male theologians.

A primary objection feminists raised about the dominant view of love is that it is dualistic, separating body from spirit. Women, who have been more associated with nature and bodily functions, thereby have been denigrated as less valuable than men. Feminist Christians exposed the disastrous results for women of this perversion of love: women's bodies seen primarily as objects of male lust, an emphasis on ownership in male/female relationships, the condemnation of nonheterosexual relationships, and women encouraged to serve and suffer in silence. Feminist Christians rejected such dualism for denigrating women, their bodies, and their relationships.

Feminist Christians' constructive contribution to a theology of love includes the replacement of self-love for that of self-sacrifice. Arguing that sacrifice is not the primary moral goal of Christian ethical behavior—acts of love are—feminist theologians rejected a focus on the crucifixion that takes it out of the context

of Jesus' life, whose purpose was one of radical love and relationship. Delores Williams suggests that it was not on the cross that Jesus atoned for human sin, but in the wilderness. Rather than focusing on Jesus' violent death, which glorifies women's passive suffering, Williams argues that Jesus came "to show humans a perfect vision of ministerial relation" (Williams 2000, 167).

Loving relationships should be neither merely sacrificial nor hierarchical. They should exhibit mutuality—caring, interdependence, and justice. Feminist theologians reject traditional roles for women in marriage and promote *friendship* as a normative model for healthy relationships—whether sexual, community, or global—that are not possessive or dominating. Ecofeminists encourage mutuality in human interaction with the earth, and many lesbian theologians, such as Carter Heyward, reject marriage as an unjust institution.

Focusing on self-love and wholeness in body and spirit also leads feminist Christians to reject heterosexuality as normative, intended primarily for reproduction. Even the more conservative feminists support the reproductive rights of women, and lesbian feminists maintain that erotic love best expresses the bodily and spiritual fullness of radical, mutual love.

Pamela D. H. Cochran

See also Fatherhood in Christianity; Jesus; Marriage in Christianity; Self Love

References and Further Reading

Harrison, Beverly Wildung. 1981. "The Power of Anger in the Work of Love: A Christian Ethics for Women and Other Strangers." *Union Seminary Quarterly Review*, Supplement.

Heyward, Carter. 1989. *Touching Our Strength*. San Francisco: HarperCollins.

Saiving, Valerie. 1979. "The Human Situation: A Feminine View." In *Womanspirit Rising*, edited by Carol P. Christ and Judith Plaskow, 25–42. San Francisco: HarperCollins.

Williams, Delores S. 2000. *Sisters in the Wilderness.* Maryknoll, NY: Orbis Books.

Feminist Thought in Hinduism

Hindu feminist thought takes a conscientiously critical view of Hindu tradition by identifying beliefs and practices that either oppress or promote the well-being of women. Methods of feminist inquiry in India and elsewhere include both scholarship and activism. Defining "woman" and "well-being" is debated across feminism—pro-woman advocates in non-Western cultures have also questioned the applicability of "feminism" as a label for their activities. Feminists and pro-womanists agree that self-determination, dignity, and citizenship are central factors for analyzing the status of women in a given culture.

The traditionally defined role of women constitutes a major issue in Hinduism. Feminists are concerned that Hindu tradition does not represent female babies as being loved from the beginning; instead, they are viewed as a burden and a liability—female babies require special protections to guard their chastity throughout girlhood; they are a financial drain through dowry required for marriage; they join the in-law family's residence; and they do not play a role in parental death rituals. By contrast, sons, whose role is defined in the inverse of daughters', are represented as a financial and moral asset to their biological family. Feminists in India have spoken out against key practices such as dowry and the widespread tendency to abort female babies. Their critique is clear: Valuing women begins with biological families valuing their own daughters.

India has passed laws to address the disadvantages of women in traditional Hindu culture. For example, the Hindu Succession Act of 1956 gave women the right to equal inheritance of their parents' self-acquired property—traditionally, daughters were either granted much less of a share than their brothers or they were omitted altogether. More recently, both national and state laws discourage uterine determination of a baby's sex and criminalize the killing of female children. Studies have shown

that many people disregard such laws on inheritance and reproduction—changes in the law do not automatically result in changes in attitude, since the beneficiaries of the old way of doing things resist such changes. State-level programs that assist poor families in raising daughters and nongovernmental agencies' outreach and educational programs need to be expanded so that the attitudes that drive the practices will also change.

Feminists also work with traditional emblems of Hinduism toward the empowerment of women. For example, the iconography of the goddess Kali can be imagined as a powerful pro-woman statement, her fists raised and her tongue lolling in raging protest of the way women are treated. The strength and good judgment of Sita, the major female protagonist of the revered *Ramayana* (*Story of Rama*) epic, is cited as a model for young women today—whereas the hero, Rama, is not cited as an example for young men. Women *are* the goddess through their embodiment of *Shakti*—power that is creative on both physical and metaphysical levels. Furthermore, women's performance of Hindu rituals can be viewed as empowering—permitting women to determine for themselves their own expression of love, devotion, and identity. Feminists also draw on traditional Hindu images of nature to promote ecological preservation in present-day India.

Gender images in prominent Hindu fundamentalist political groups are much discussed today. On the surface, it seems that women have important, empowering ways of participating in Hindu-fundamentalist-inspired political parties, for women are public leaders in such groups. Feminists have argued that the fundamentalist image of women is unitary insofar as it promotes a vision of women as the "pure" analogue of the feminized homeland, Mother India. There is no space for critical reflection on the nature of "purity," especially in the domestic realm, where the fundamentalist viewpoint invests all leadership in men to the exclusion of women's rights and desires. Fundamentalism lacks the capacity to accept multiple viewpoints and realities—in contrast, acceptance of such multiplicity has been a hallmark of the continuing evolution of feminist and pro-womanist viewpoints on the nature of women's access to full citizenship across cultures.

Karen P. Pechilis

See also Goddesses in Hinduism; Filial Love in Hinduism; Krishna; Motherhood in Hinduism; Shakti

References and Further Reading

Banerjee, Sikata. 2005. *Make Me a Man! Masculinity, Hinduism, and Nationalism in India*. Albany, NY: State University of New York Press.

Basu, Srimati. 2001. *She Comes to Take Her Rights: Indian Women, Property, and Propriety*. New Delhi: Kali for Women.

Chakravarti, Uma, and Kumkum Sangair, eds. 2001. *From Myths to Markets: Essays on Gender*. New Delhi: Manohar.

Gedalof, Irene. 1999. *Against Purity: Rethinking Identity with Indian and Western Feminisms*. New York: Routledge.

Gupta, Lina. 1991. "Kali the Savior." In *After Patriarchy: Feminist Transformations of World Religions*, edited by Paula M. Cooey, William R. Eakin, and Jay B. McDaniel, 15–38. Maryknoll, NY: Orbis.

Gupta, Lina. 1997. "Hindu Women and Ritual Empowerment." In *Women and Goddess Traditions in Antiquity and Today*, edited by Karen L. King, 87–110. Minneapolis: Augsburg Fortress Press.

Kishwar, Madhu. 2002. *Off the Beaten Track: Rethinking Gender Justice for Indian Women*. New York: Oxford University Press.

Pechilis, Karen, ed. 2004. *The Graceful Guru: Hindu Female Gurus in India and the United States*. New York: Oxford University Press.

Sherma, Rita DasGupta. 2002. "'Sa Ham—I am She': Woman as Goddess." In *Is the Goddess a Feminist? The Politics of South Asian Goddesses*, edited by Alf Hiltebeitel and Kathleen Erndl, 24–51. Albany, NY: State University of New York Press.

Sunder Rajan, Rajeswari. 2003. *The Scandal of the State: Women, Law, Citizenship in Postcolonial India*. Durham, NC: Duke University Press.

Feminist Thought in Islam

Love has received relatively little attention from Muslim feminists who tend to focus on justice and equality. Nonetheless, love is vital to the two most important topics for those concerned with gender and Islam—the relationship between men and women, and the relationship between God and women as believers. These issues figure prominently in gender-sensitive analyses of core Muslim texts including the Qur'an and the *hadith* reports, which record the *sunnah*, or exemplary practice, of Islam's prophet, Muhammad.

Islamic or Muslim feminism—a term that may be rejected by some owing to its Western connotations—is a diverse movement encompassing those whose vision of gender-justice is explicitly based on religious norms, variously understood, and those who identify as Muslim but do not claim religious authenticity because of their vision of acceptable ways for women and men to interact in family and society. In both cases, critiques of dominant social and ideological structures take into account religio-cultural ideals.

Fatima Mernissi is one of the few scholars to address the topic of love explicitly in her 1975 sociological study of Moroccan society at a time of transition. Mernissi argued that women were marginal to the universal community of male believers (*umma*) and that deep love between husband and wife was threatening to the relationship between the male believer and God. These ideas were elaborated by Fatna Sabbah in her influential if problematic *Woman in the Muslim Unconscious* (1984). Mernissi also viewed the mother–son bond as detrimental to the establishment of conjugal love. Mernissi proposed an ideal "heterosexual unit" free from the interference of God and mothers-in-law, "based on the unfragmented wholeness of the woman" (Sabbah 1984, 107) that would incorporate and build on loving sexual union between spouses.

Where Mernissi saw "a fundamental contradiction between heterosexual love," the only kind she seriously considered, and "Islam's premise" (Mernissi 1975, xv), many other thinkers have explicitly drawn on religious texts to find support for mutuality and reciprocity in marriage, quoting Qur'anic verses such as 30:21: "God created for you mates from among yourselves that you may dwell with them, and placed love and mercy between you."

This vision of loving, egalitarian couplehood exists in tension not only with explicitly hierarchical provisions of the Qur'an (for example, verses 2:228; 4:34; 4:128) but also with other feminist models for Muslim marriage. A negotiated contractual union, which some reformers advocate, need not preclude love between the parties as either a prerequisite or an eventual outcome. Yet some have argued that romantic attachment between spouses or prospective spouses has potentially deleterious effects. "Love matches" may lead to decreased bargaining over things such as dowry amounts and stipulations in marriage contracts that can be critical to women's chances for stability and personal autonomy. A pragmatic approach focused on securing a wife's "Islamic" rights, often presumes a model of gender-differentiated spousal obligations that differs from the type of union other feminists envision. Although debates rage about the effectiveness of stipulations and the relationship between sameness and equality, love—however important for individuals—is rarely the subject of explicit reflection.

Mernissi's idealized view of heterosexual couplehood has been implicitly critiqued in subsequent scholarship, more or less successfully. Sabbah's collateral argument that whereas Islam requires men to orient themselves toward God, women must orient themselves toward men, has been effectively demolished by scholars such as Riffat Hassan, Amina Wadud, and Asma Barlas who, explicitly situating their work within religious discourse, have rejected the notion that women are secondary as believers. Although divine love is not the usual way of framing the issue, they effectively argue that women are equal as lovers

of God and are equally loved by God. This theological analysis has potential for further development and may prove influential in furthering feminist thinking about love.

Another potentially productive area for feminist investigation is Muhammad's widely acknowledged love of individual women. Although there was clearly love and affection between him and his wives and daughters, the implications of his love, sometimes shading into favoritism, have not been fully explored, in part owing to the controversy that surrounds any attempt to discuss Muhammad's personal marital conduct. Careful approaches to the *sunnah* may prove important as feminists attempt to disentangle the complex relationships between love, mutuality, and egalitarianism in the sphere of marital intimacy.

Kecia Ali

See also Marriage in Islam; Muhammad; Qur'an

References and Further Reading

Mernissi, Fatima. 1975. *Beyond the Veil: Male-Female Dynamics in a Modern Muslim Society*. New York: Schenkman Publishing.

Sabbah, Fatna A. 1984 [1982]. *Woman in the Muslim Unconscious*. Translated by Mary Jo Lakeland. New York: Pergamon Press.

Feminist Thought in Judaism

The relationship between God and the Jewish people (Israel) has often been portrayed as a marriage between a masculine God and a feminized Jewish community. Although a powerful loving relationship, this vision of a marital covenant between God and Israel has also depicted the male God in charge of his often recalcitrant wife. This relationship is not between equals—because this husband, God, has power over his spouse.

The intricacies of marriage have been at the heart of Jewish feminist thought. Beginning in the late twentieth century, scholars have focused on issues of desire and "right relationships"—theological, interpersonal, familial, and communal. These thinkers have challenged the legacy of Jewish marriage and family relations as developed in rabbinic and biblical texts as well as later works of commentary, history, philosophy, literature, and theology.

Through close readings of these varied texts, scholars have challenged how women are presented in these discussions and how the tropes and figures of marriage and family have served to support profoundly asymmetrical power relationships within Jewish life. They have challenged the subordination of Jewish women to fathers, brothers, and husbands, calling attention to the most egregious of these legacies, the *agunah,* or chained wife, who can never get a divorce and must remain bound to an abusive husband. They have also called attention to the invisibility of Jewish lesbian and queer desires affirming gay, lesbian, bisexual, transgender, and queer relationships.

Through critique and constructive reengagement, Jewish feminist thinkers have challenged some disturbing legacies of Jewish marriage and presented alternative visions of Jewish love. They insist that Jewish women not be defined solely in terms of their relation to Jewish men, as wives, daughters, sisters, or widows. Letting go of these definitions, they have begun to imagine new forms of loving relationships both within households and in Jewish communities.

In Jewish feminist theology, marriage operates as a site of conflict and critique as well as feminist promise. In 1990, Judith Plaskow published her groundbreaking Jewish feminist theology, *Standing Again at Sinai,* wherein she presented the first systematic account of a Jewish feminist theology of sexuality. Plaskow challenged inherited notions of Jewish marriage and championed a more inclusive egalitarian vision of marriage as a liberal contract between two loving adults. Plaskow argued that God is present in these relationships when

they are mutual, respectful, and honest. She insisted that this intimate bond can be formed between any two adults and not exclusively between a man and a woman. She built her constructive vision of love on the textual legacy of the *Song of Songs* and on the work of feminist poet Audre Lorde's notion of the erotic.

In 1998, Rachel Adler published *Engendering Judaism*, in which she challenged Plaskow's rejection of Rabbinic Judaism to offer yet another Jewish feminist theology of sexuality, this time built on a close reading of rabbinic texts. For Adler, the embrace of Rabbinic Judaism leads to a reenvisioning of the traditional marriage ceremony and contract, or *Ketubah*. Like Plaskow, she offers an egalitarian and not exclusively heterosexual version of Jewish marriage, and whole collections of feminist marriage rituals have emerged that build on these and other Jewish feminist efforts.

Alongside these efforts to reform Jewish marriage, still other Jewish feminist thinkers have challenged the institution of marriage altogether. Building on recent feminist and queer theory, thinkers like Susan Shapiro have challenged the rhetoric of marriage. Still others have begun to question the idea that long-term monogamous relationships need be the only or the ideal form of loving relations. These feminist thinkers have tried to imagine more inclusive visions of Jewish community that embrace erotic differences in their plurality.

Laura Levitt

See also Divorce in Judaism; God as Mother; Marriage in Judaism; Rabbinic Judaism; *Song of Songs*

References and Further Reading

Adler, Rachel. 1998. *Engendering Judaism: An Inclusive Theology and Ethics*. Boston: Beacon.

Alpert, Rebecca. 1997. *Like Bread on a Seder Plate: Jewish Lesbians and the Transformation of Tradition*. New York: Columbia University Press.

Falk, Marcia. 1996. *The Book of Blessings*. San Francisco: HarperCollins.

Greenberg, Blu. 1998. *On Women and Judaism: A View from Tradition*, 2nd edition. Philadelphia, PA: Jewish Publication Society.

Heschel, Susannah. 1995. *On Being a Jewish Feminist: A Reader*, 2nd edition. New York: Schocken Books.

Levitt, Laura. 1997. *Jews and Feminism: The Ambivalent Search for Home*. New York: Routledge.

Peskowitz, Miriam, and Laura Levitt, eds. 1997. *Judaism since Gender*. New York: Routledge.

Plaskow, Judith. 1990. *Standing Again at Sinai: Judaism from a Feminist Perspective*. San Francisco: HarperCollins.

Umansky, Ellen. 1995. "Jewish Feminist Theology." In *Choices in Modern Jewish Thought: A Partisan Guide*, edited by Eugene Borowitz, 313–340. New York: Berman House.

Festivals of Love in Buddhism

Strictly speaking, no festivals of love exist in Buddhism as such, although it is possible to find festivals that embody the spirit of loving-kindness and compassion.

Within the Buddhist tradition, the term *love* does not play the same role as it does in the Christian religious tradition. In Pali, the historical language of Buddhism, the term *pema* can be translated as "love," but it does not convey the same core meaning in Buddhism as in the Christian context because the Pali term overlaps with "desire"—which is precisely what a monk attempts to avoid. Closer in spirit to the Christian notion of love (agape)—its giving and self-sacrificial connotations—are *mettā* (loving-kindness), and *karuṇā* (compassion), virtues that Buddhist monks are instructed to practice and meditate on.

Although the first noble truth of Buddhism is that all life is suffering, most festivals are life-affirming events that are emotional, joyous events. Many festivals, however, are accompanied by destruction, waste, and excessive behavior such as overeating, vociferous singing,

exuberant dancing, and excessive drinking. These elements can be discerned in the Songkran festival in rural Thailand, which lasts for four days and forms a New Year celebration. Local villagers give compassionately to monks, offering food, clothing, and medicine; lovingly bathe the image of the Buddha, and ignite firecrackers, which are acts of respect and methods of ridding oneself of negative karma. The second day includes seeking the forgiveness and reciprocal blessings of elders. After that, the celebrants build a *stūpa* (sacred memorial mound) of sand bearing three flags that symbolize the three refuges of the Buddha, the Dhamma (teaching, doctrine), and the Sangha (monastic community). Then, young people engage in rowdy water sports. As part of the observances on the fourth day, village people pay their respects to the Buddha and prominent monks and purchase small animals to set them free, and thereby gain merit by practicing compassion.

In Myanmar (formerly Burma), boisterous fun is combined with religious piety for another type of New Year festival for four days in the month of April. A water festival marks the initial two days of the festival, at which time water pots are offered to village elders who throw water at passersby and shout insulting remarks. Observing this festival helps participants wash away physical and moral impurities. The festival is also known for clownish behavior, disrespect for social authority, aggression, sexual banter, rowdiness, and drunkenness.

In China, traditional Buddhist festivals include the observance of the Buddha's birthday —the eighth day of the fourth month—which was a time to bathe an image of the Buddha, commemorating the bath given to him by the gods after his birth. Ordinary people within a monastery express compassion by releasing aquatic animals destined for the cooking pot—a practice intended to acquire merit for the giver based on compassion for sentient beings, and an expression of nonviolence toward them. There were several benefits associated with releasing life—returning a creature to freedom; affirming a fundamental bond with all sentient beings; a celebration of reunion with other creatures; a momentary obliteration of human selfishness; personal rewards such as honor, prestige, and longevity; protection from disasters; recovery from illness; rebirth in heaven; or even the attainment of enlightenment for some people.

Many folk stories were created and recited to promote the practice of releasing life. In China, it was not usual to combine releasing life with the recitation of the bodhisattva Amitabha's name and reading of sacred texts, which was done not only to save the animal's physical body but also its spiritual life in a gesture of ultimate compassion.

Carl Olson

See also Buddha; Compassion in Buddhism; Mettā; Suffering in Buddhism

References and Further Reading

Ch'en, Kenneth. 1973. *The Chinese Transformation of Buddhism*. Princeton, NJ: Princeton University Press.

Spiro, Melford E. 1970. *Buddhism and Society*. New York: Harper and Row.

Tambiah, S. J. 1970. *Buddhism and the Spirit Cults in North-East Thailand*. Cambridge: Cambridge University Press.

Festivals of Love in Christianity

It is difficult to pinpoint a single distinctively official love festival in Christian practice, despite the attention many in the West lavish on St. Valentine's Day. Like many feast days in the Roman Catholic liturgical calendar, the feast of St. Valentine, presumably the Roman priest and martyr who died in 269 CE, was a syncretistic effort to sublimate non-Christian sympathies and behaviors to a more pious end. A mid-February date may have been chosen to

supplant a fertility celebration for the Roman goddess Februato Juno during which celebrants drew names for courtship. The so-called pagan festivals of Lupercalia and Lughnasa may have also been the target of the Christianized event in different areas. During Lughnasa, young men joined hands with young women whose identities were unknown to them through a stone wall. This "handfasting" ritual led to a one-year trial marriage or in some cases only a licentious engagement for the remainder of the festival.

Similar amorously licentious practices were brought under tighter religious scrutiny when the Roman festival date of Saturnalia was selected for the celebration of the feast dedicated to the birth of Christ, Christmas, which nonetheless still had to compete with the less official Feast of Fools—for which St. Francis of Assisi may have served as the *dominus festi* or "lord of the revels" before his conversion. The feasts of several other holy people including St. Dwynn of Wales and St. Dorothy of Caesarea are associated with love but do not garner the same attention as that of St. Valentine. Beyond these general festivals in honor of love, a Christian celebration of matrimony in an affluent family during the Middle Ages was cause for a communal feast. In a period where marriage was not always associated with love, other festive activities of the wealthy, such as jousting tournaments for the honor and affection of the lady of the manor, or attendance at a royal court, might also be suitable alternatives.

Although raising romantic flirtation to a new height was once the order of the day, Baldassare Castiglione, author of *The Courtier,* suggested that unconsummated love for an otherwise-committed woman could lead the soul to an experience of heavenly love through the path of reason. Some of the more degenerate aspects of festivities dedicated to love in the Christianized West were dissipated when Martin Luther broke with the Roman Catholic Church, calling for the abolition of feast days, or at least moving them to Sundays or a weekday morning mass. Before then, feast days brought freedom from work, which often instigated the dissolute behavior that significantly characterized those erstwhile sacred times. In the Catholic Church's response to Luther, the Council of Trent, feast days were retained, however, greater piety was expected. Today, the Feast of St. Valentine receives greater attention in secular than religious circles. Conjugal love centers on marriage and on another kind of love—with God as its object—that is celebrated in one way or another through most church services and sacraments. There are growing movements to preserve the commitment to, and sanctity of, married love in many Christian churches. These take the form of seminars, mass meetings, or retreats.

Andrew McCarthy

See also Gods and Goddesses in Greek and Roman Religions; Jesus

References and Further Reading

Dillenberger, John, ed. 1962. *Martin Luther: Selections from His Writings.* New York: Anchor Books.

Duby, Georges, ed. 1988. *A History of Private Life*, Vol. 2. Cambridge, MA: Belknap Press.

Kelley, Sean, and Rosemary Rogers. 1993. *Saints Preserve Us!* New York: Random House.

Thurston, Herbert J., and Donald Attwater, eds. 1996. *Butler's Lives of the Saints*. Allen, TX: Christian Classics.

Tuchman, Barbara W. 1978. *A Distant Mirror: The Calamitous Fourteenth Century.* New York: Alfred A. Knopf.

Festivals of Love in Hinduism

Hinduism is filled with annual festivals that incorporate love as a dominant theme for different occasions.

According to the Hindu calendar, one of the most ancient festivals is *Holi*. It occurs on the full moon day of the month of *Phalgun*, which

Hindus cover themselves in colorfully-dyed water and powder called *gullal* during the Holi Festival, also called the Festival of Color. The festival is associated with the Hindu god Krishna. (Lindsay Hebberd/Corbis)

is March according to the Gregorian calendar. For two days, villages, towns, and cities witness merrymaking without restraint. Holi is mentioned in Sanskrit works such as the *Garuda Purana* and *Dasakumara Charita*, and the play *Malti Madhava* of Bhavabhuti (eighth century CE). It was also celebrated as *Vasantotsav* (the festival of spring). King Shudrak, who reigned during the first century CE, described the festival, calling it both *Vasantotsav* and *Madanotsav* (the festival of love), in his play, *Mrichhakatikam*. The famous Sanskrit poet Kalidas, who had adorned the court of Gupta King Chandragupta II (375–413 CE), named it as *Madanotsav*. King Harsha Vardhan (590–647 CE) mentioned Holi in his *Ratnavali*.

Many other legends pertain to the festival of Holi. In South India, it is associated with Lord Shiva's curse on the God of Love, Kamadeva. In many parts of India, bonfires are made on the day before Holi to mark the killing of she-demon Putna by Lord Krishna. According to legend, the Holi festival signifies immortal love between Krishna and Radha. Holi is also a celebration of the burning of the evil King Hiranyakashyapu's sister, Holika. Huge bonfires are prepared on the night before Holi, with men and women dancing and singing songs of love and passion. The following day, the smearing on of colored powder and drenching in colored water begins the fun and frivolity. It provides an opportunity for young lovers to express their love amidst a rainbow of colors. The festival has regional variations, with Bengali Hindus celebrating the Dol Yatra, or the swing festival and the Hindus of Orissa, calling it Dola—as idols of Radha and Krishna are placed on a swing. Names like Shigma and Rangapanchami are given to Holi in Maha-

rashtra, marked by singing, dancing, and young lovers taking delight in this festive occasion. At Mathura and Barsana—places associated with Krishna and Radha—Holi is celebrated with great gusto for many days. From the earlier Aryan tradition of celebrating the festival in honor of Agni, the God of Fire, the observance of Holi has continued to the present day.

The *Thabal Chongba* Festival (moonlight dancing) of Manipur in eastern India allows the mixing of boys and girls—the dancing and throwing colored powder on each other goes on for six days. With the advent of Vaishnavism, the festival resembled the Holi festival with its emphasis on Krishna worship. The festival of Radhastami is celebrated on the birth day of Krishna's consort, Radha.

Married Hindu women observe a fast day on the occasion of the Karawa Chauth Festival, signifying love and dedication to their spouses. In some places, the day is also known as Savitri Amabasya. The God of Love, Kamadeva finds a place in the festival for the Goddess of Learning, Saraswati. On the fifth day of the Hindu month of Magha (January/February), Kamadeva is worshipped along with the Goddess Saraswati. With globalization, Valentine's Day has been added to the Hindu calendar of love festivals and is now celebrated in urban India, with an exchange of gifts and cards between lovers.

Patit Paban Mishra

See also Gods in Hinduism; Goddesses in Hinduism; Krishna; Shiva

References and Further Reading

Basham, A. L. 1967. *The Wonder That Was India*. Calcutta: Rupa.

Bezbaruah, M. P. 2003. *Fairs and Festivals of India*. New Delhi: Gyan.

Chaturvedi, B. K. 2001. *Faiths, Fairs & Festivals of India*. Chandigarh: Abhishek.

Jagannathan, Maithily. 2005. *South Indian Hindu Festivals and Traditions*. New Delhi: Abhinav Publication.

Lall, R. Manohar. 2004. *Among the Hindus: A Study of Hindu Festivals*. Reprint. New Delhi: Asian Educational Services.

Marchant, Kerena. 2001. *Hindu Festivals*. New York: Raintree Publishers.

Thomas, Paul. 1960. *Kama Kalpa, or the Hindu Ritual of Love: A Survey of the Customs, Festivals, Rituals and Beliefs Concerning Marriage, Morals*. Bombay: D. B. Taraporevala Sons and Co.

Wilson, H. H. 1978 [2006]. *Essays and Lectures on the Religions of the Hindus: Religious Sects of the Hindus.* New Delhi: Cosmo Publications.

Festivals of Love in Islam

Islam often seeks to impose a code of morality on its adherents that sets out to achieve a sense of modesty. This can come into conflict with traditional pre-Islamic ceremonies and festivals that are immodest (by those standards), erotic, or even pornographic. Islam has been successful in incorporating those older festivals within itself, so that the celebration of the Prophet's birthday, the *mawlid*, for example, has come to take over the pre-Islamic and older rituals that were performed at a particular time of the year in much of the Arab world. The *mawlid* can be a raucous and quite immodest display involving dance, suggestive movements, and so on, and the religious authorities have often sought to intercede to bring it within the bounds of modesty, or even to ban it. For several years during the start of the Islamic government in Iran, for example, the celebration of the traditional Persian New Year, *Nowrouz*, was discontinued, or at least discouraged. The government insisted that there was nothing Islamic about it and that it harked back to earlier and less appropriate behavior. Many festivals are observed in North Africa that are based on ecstatic Sufi rituals and beliefs. These festivals may contain a range of romantic and erotic imagery and even actions that many Muslims would find worrisome and highly inimical to the rules and roles of Islamic propriety.

Festivals tend to fall into three categories. There are those that are clearly Islamic and there can be no argument about them. Then there are pre-Islamic festivals—those that have their source in the *jahaliyya*, the time of ignorance that preceded the institution of Islam through the Prophet Muhammad. These are obviously highly suspect. Then there are festivals that do have some Islamic roots, but may be thought to constitute *bid'a* or innovation, since they are really based on local customs or forms of national and regional identity that have little or anything to do directly with Islam.

Religious authorities based on conservative Wahhabism tend to be critical of the latter two sorts of festivals, because they are understood to deviate from the basic message of Islam, especially if they contain any behavior that may be thought to be lewd and immodest. On the other hand, some religious authorities do not disapprove of such public manifestations of local culture, seeing in them significant assertions of social identity and compatibility with the principles of Islam. In precisely the same way that principles of Islamic modesty vary from group to group, so festivals of love may be found to be acceptable or seen as highly blasphemous depending on the views of the appropriate legal authority. These include the communal experience of a pilgrimage, when there is no official religious pilgrimage, the ecstatic rituals of mysticism, and the libertine atmosphere of a public fair. The literature of Sufism is often filled with references to wine and love, and although such subjects are usually thoroughly allegorized, the way the world at large interprets them could bring them into opposition with the laws of Islam. Finally, a festival might be seen as an attempt to carve out a social space that is only marginally religious, and that whole idea is repellent to those who wish to base all social life on Islam.

Oliver Leaman

See also Muhammad; Sufism

References and Further Reading

Eshots, Y. 2006. "*Habb/habba.*" In *The Qur'an: An Encyclopedia*, edited by O. Leaman, 227–229. New York: Routledge.

Rahman, F. 1966. *Islam*. Chicago: University of Chicago Press.

Rahman, F. 1980. *Major Themes of the Qur'an*. Chicago: Bibliotheca Islamica.

Festivals of Love in Judaism

The phrase "festivals of love" does not immediately conjure up a Jewish holiday. Still, the theme of love, one divine and the other human, characterizes the Jewish festivals of *Simchat Torah* (Rejoicing in the Torah) and *Tu B'Av*.

Simchat Torah is one of the most joyful Jewish holidays. It is a celebration of the completion of the annual cycle of readings from the Torah and is celebrated immediately after Sukkot and Shmini Atzeret. The love of the Torah—and God—is poignantly expressed on this day as Jews take out the Torah scrolls from their designated place in the ark, and sing and dance with them around the synagogue in a ritual called *hakafot* (to encompass). The atmosphere of this holiday is purely joyous, because men, women, and children participate in the singing and dancing. The seven hakafot can be paralleled with the Jewish wedding ceremony where the bride circles the groom seven times—figuratively building the walls of the couple's new home. The number seven also symbolizes wholeness and completeness, expressing a common motif of the joy and love of the Torah and the happiness of newly married couple.

Tu B'Av is more explicitly known as a festival of love in modern Israel, where it is called *Hag Ha-Ahavah,* the holiday of love—with some commercial parallels to St. Valentine's Day in the United States. In the Hebrew calendar, Tu B'Av is the fifteenth day of the month of *Av*. For many centuries, this holiday was

neglected, but it has recently been revived, most notably in Israel. Tu B'Av falls on the night between the fourteenth and fifteenth days of the Hebrew month, when the moon is full, which is characteristic of many Jewish holidays.

It was deemed a Jewish holiday during the era of the Second Temple, although scholars do not know how early the tradition began. The first mention of Tu B'Av is found in the Mishnah, where Rabban Shimon ben Gamliel said, "There were no better days for the people of Israel than the Fifteenth of Av and Yom Kippur, since on these days the daughters of Jerusalem go out dressed in white and dance in the vineyards. What they were saying: 'Young man, consider whom you choose [to be your wife]. . .'" (*Ta'anit* 4). This is in reference to the unmarried young women who danced in white dresses in the vineyards hoping to pair off with a groom.

The Talmud cites a number of other reasons to commemorate Tu B'Av, including the lifting of the decree prohibiting women from intermarrying with other tribes so that land would not pass from one tribe to another. On Tu B'Av, women were given freedom to marry whomever they wished. In honor of this decree, prospective brides danced in the vineyards of Shiloh, Israel's capital at the time.

Recently, Israeli culture has encouraged celebrations with singing and dancing to commemorate Tu B'Av. In keeping with the ancient tradition, girls from Shiloh dance in the same vineyards every year on the day of the festival while Hasidic musicians provide entertainment. Although the tradition of Tu B'Av has resurfaced in Israel, it has no formal legal status as a holiday and the Israeli rabbinate has also not called for any addition to the liturgy or the introduction of any ancient religious practices to honor the day. Still, the joy of the day is preserved: Certain funerary prayers are omitted from the prayer service and from eulogies at burials.

Yudit Kornberg Greenberg

See also Liturgy in Judaism; Romantic Love in Judaism

References and Further Reading

Cohn-Sherbok, Lavinia, and Dan Cohn-Sherbok. 1997. "Tu B'Av." In *A Popular Dictionary of Judaism*. Chicago: NTC Publishing Group.

Greenberg, Irving. 1998. *The Jewish Way: Living the Holidays*. New York: Jason Aronson.

Kitov, Eliyahu. 1988. *The Book of Our Heritage: The Jewish Year and Its Days of Significance*. Jerusalem: Feldheim Publishers.

"Overview: Tu B'Av, A Day of Love." *Holidays*. My Jewish Learning. [Online article or information; retrieved May 19, 2007.] www.myjewishlearning.com/holidays/Modern_Holidays/Tu_Bav.htm.

Filial Love in Buddhism

Buddhism views the standard model of the family, understood as extended blood or kinship ties, as an impediment to spiritual progress. In contrast to the householder trapped in familial and social obligations, the monk or nun is free to study, meditate, and pursue higher goals unencumbered. The exemplar of this process is the historical Buddha, Shakyamuni, who goes against his father's wishes for him to remain in the palace and become a worldly leader. This renunciation of the father–son tie is in fact an articulation of higher goals—Shakyamuni's rejection of family life benefits all with his ability to preach the truth. Likewise, by becoming monks and nuns, individuals can more directly help their parents and families by providing for them spiritually.

Despite its view of the family and the father–son relationship as impediments to spiritual progress of the clergy, Buddhism accepts and promotes the family and filial love within lay society. The scripture for lay ethics, the *Sigālovāda Sutta* (Discourse to Sigāla), presents filial piety as fundamental to the Dharma, or the social and cosmological order. Specifically,

adherents support their parents in five ways: returning the care and nurturing the parents give the child, carrying out their duties, maintaining the family tradition, becoming worthy of one' s inheritance, and respecting one's ancestors. Providing for one's parents is a principal ethical duty both in religious and in societal terms.

The understanding of filial love expanded with the development of Mahayana Buddhism. The spiritual goal of the *bodhisattva*, the adept who vows to forgo nirvana until all beings are saved, became the ideal in that tradition. The reason is that the parent–child relationship is understood in the context through which one is reborn—that is to say, the love that one feels for all beings is the same as the love that one feels for one's parents, for the simple reason that they may well have been one's parents in a former life. The salvation of all beings is motivated by a love identical to the love and responsibility that a child feels for his or her parents. For individuals to carry this out in practice is a grand undertaking—the bodhisattva is often portrayed as a hero—and Mahayana Buddhism developed accompanying ways to configure filial love to promote spiritual progress, rather than to contravene it. This further expansion of filiality is most evident in East Asia.

As Buddhism was assimilated into a Chinese culture dominated by the father–son dyad, it needed to respond to charges of unfiliality for its criticism of the family as an impediment to spiritual progress. Chinese Buddhism answered this charge in part by shifting the focus of filial love away from the father–son relationship, in which the son identifies with and replicates the father's role, to that of a mother–son affiliation. Filial love is maintained, but in a way that disobliges the son from having to identify with the traditional family model, enabling him to pursue spiritual goals. Among these goals is the promotion of the mother–son bond. This relationship is above all understood in terms of the son's profound debt to his mother. She grants him the gift of life, and proceeds to nurse him. In this sense, the physical and emotional bond he shares with his mother is unique. The debt of these "profound kindnesses" is one that the son can never repay, and so the son is morally bound to care for his mother and his father beyond a sheer physical level to that of a spiritual one. In the case of Buddhism, this spiritual level necessarily entails future lives, which means the son will do his utmost to guarantee that his parents, and most especially his mother, suffer as little as possible

Filial love predicated on the mother–son bond, which takes as its concern the afterlife, finds precedent with the historical Buddha's life. Both Indian and Chinese versions of a story exist where the Buddha ascends to Heaven to instruct his mother in the Dharma. He plays both son and savior, providing a model for all sons. The most popular story on this subject is the tale of Mulian or Mahā-maudgalyāyana, well-known throughout East Asia, who saves his mother from the torments of hell in a profound act of filial love.

Neil Schmid

See also Buddha; Fatherhood in Buddhism; Motherhood in Buddhism

References and Further Reading

Chen, Kenneth K. S. 1973. "Ethical Life." In *Chinese Transformation of Buddhism*, 1464. Princeton, NJ: Princeton University Press.

Cole, Alan. 1998. *Mothers and Sons in Chinese Buddhism.* Stanford, CA: Stanford University Press.

Knapp, Keith N. 1995. "The Ru Reinterpretation of Xiao." *Early China* 20: 195–222.

Nylan, Michael. 1996. "Confucian Piety and Individualism in Han China." *Journal of the American Oriental Society* 116 (1): 1–27.

Schopen, Gregory. 1984. "Filial Piety and the Monk in the Practice of Indian Buddhism: A Question of 'Sinicization' Viewed from the Other Side." *T'oung Pao* 70: 110–126.

Schopen, Gregory, ed. 1997. "Bones, Stones, and Buddhist Monks: Collected Papers on the Ar-

chaeology, Epigraphy, and Texts of Monastic Buddhism in India." In *Bones, Stones, and Buddhist Monks*, 56–71. Honolulu: University of Hawaii Press.

Strong, John. 1983. "Filial Piety and Buddhism: The Indian Antecedents to a 'Chinese' Problem." In *Traditions in Contact and Change*, edited by Peter Slater and Donald Wiebe, 171–186. Waterloo, Ontario: Wilfred Laurier University Press.

Xing, Guang. "Filial Piety in Early Buddhism." *Journal of Buddhist Ethics*. [Online article or information; retrieved June 21, 2007.] www.buddhistethics.org.

Yunhua, Jan. 1991. "The Role of Filial Piety in Chinese Buddhism." In *Buddhist Ethics and Modern Society: An International Symposium*, edited by Charles Wei-hsun Fu and Sandra A. Wawrytko, 27–39. Westport, CT: Greenwood Press.

Filial Love in Christianity

Christian teachings on filial love are deeply conflicted owing to divergent scriptural teachings and a Trinitarian theology that establishes the parent–child relation within the Divine itself. The history of Christian theology and practices illustrate that Christianity has struggled with the place of filial love in relation to piety.

The Ten Commandments, which include the commandment to "Honor your Father and your Mother" (Exodus 20:12; Deuteronomy 5:16), take a central place in Christian moral theology. Jesus reiterates the importance of filial love in the advice he gives to a rich young man seeking a path to eternal life. One must follow the fundamental commandments: "Do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother, and love your neighbor as yourself" (Matthew 19:18–19; Mark 10:18–19). Beyond this, only discipleship to Jesus can bring higher perfection.

A prime example given by Jesus of violation of the law in the name of new traditions was that the Pharisees allowed people, by dedicating their goods to service of the divine, to circumvent the command to honor parents and secure their livelihoods (Matthew 15:3–10). On the other hand, Jesus seemed to emphasize personal faith as superseding the traditional commandments. Jesus claimed that he came to sow a particular kind of discord, turning "a man against his father, a daughter against her mother. . . . Anyone who loves his father or mother more than me is not worthy of me" (Matthew 10:32–37). It is Christ who honored his Father, and those who acknowledged Christ were recommended to the Father by the Son. Jesus' claim is more pointed in Luke: "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life—he cannot be my disciple" (14:26).

Jesus' life story demonstrates this ambiguity. When a twelve-year-old Jesus was discovered teaching an amazed audience in the temple courtyard after a three-day, unapproved absence, the perplexed child demanded of his parents, "Why were you searching for me? Didn't you know I had to be in my Father's house?" Upon returning with them to Nazareth, however, he was obedient to his parents (Luke 2:41–51). Years later, Jesus seemingly rejects his mother and brothers, who have come to see him, in the presence of the crowd, "My mother and brothers are those who hear God's word and put it into practice" (Luke 8:21).

The Christian community has striven to understand how these two strands of teachings on filial love could be brought together in practice. Some in the early church, like the monk Archebius, reached a compromise—he saw to his mother's needs but refused to interact with her. Others interpreted the harsher passages as spiritual demands. As newer interpretive strategies developed, new ways of resolving texts on love and honor of parents with the demands of Christian faith emerged. But by the nineteenth century, scholars like Ernst Renan and David Strauss, seeking a "historical

Jesus," assert that Jesus' rejections of family should be taken plainly and that such texts reveal the psychology of a man conflicted about family and mission. In different forms, this interpretation remains current.

Christian theologians and believers continue to attempt to resolve the apparent difficulty. Carrón, for instance, reads Jesus' comments not as negating the impact of the biblical commandments but as providing the spiritual foundations upon which fulfillment of the commandments again becomes possible—only by turning to the divine Jesus and forsaking secular ties can one truly sanctify the parent–child relation (Carrón 1996, 42–43).

James Allen Grady

See also Fatherhood in Christianity; Jesus; Motherhood in Christianity

References and Further Reading

Carrón, Julián. 1996. "Honor Your Father and Your Mother." *Communio* 22: 28–43.

Ellis, Ieuan. 1985. "Jesus and the Subversive Family." *Scottish Journal of Theology* 38 (2): 173–188.

Slusser, Michael. 1986. "The Corban Passages in Patristic Exegesis." In *Diakonia: Studies in Honor of Robert T. Meyer*, edited by Thomas Halton and Joseph Williman, 101–107. Washington, DC: Catholic University of America Press.

Filial Love in Confucianism

According to Confucianism, no love is greater than that between parent and child. Even romantic love pales before one's feelings for parents. One loves parents because they provide everything including the physical body. One repays their kindness by doing whatever it takes to ensure their happiness and comfort. Moreover, one does so not only while they are alive, but even after their death.

Through their unremitting toil, parents furnish their children with food, clothing, shelter, and wealth. Without them, children would not survive, much less exist. Consequently, during every waking moment throughout life, children should have a profound feeling of gratitude toward both parents. Offspring who are filial will never forget this debt of care.

The Confucian philosopher Mencius (372–289 BCE) says that "Great filial piety consists of yearning for your parents all your life. In Shun [the sage-king], I have seen a person who is fifty years old, yet he still longs for his parents" (*Mencius* 5:A, 1). This love is so great that it overshadows any other, including romantic, and even conjugal, love. Because of children's devotion to their parents, they will marry whomever their parents choose. Moreover, if for any reason they want their child to divorce his/her beloved spouse, without hesitation he/she will concur with their decision.

Children express filial love by making sure that their parents' desires are always satisfied. They work tirelessly to provide their parents with superior food, clothing, and lodging. Moreover, whatever a parent wants, a filial child does whatever it takes to obtain it. At the height of winter, the stepmother of Wang Xiang (185–269 CE) wanted to eat fish. He thereupon disrobed and lay upon a pond's ice in the hope of melting it with his body heat. Heaven was so impressed with his filial love that it caused the ice to crack and two fish immediately jumped out. Popular tales like this one indicate that, to please one's parents, no sacrifice is too great. Filial children should always be willing to abandon their happiness or even their health to fulfill parents' wishes.

Requiting one's parents' love does not end with their death. In fact, their passing demands an even greater display of filial love—performance of the three-year mourning rites. For twenty-five months, children experience severe deprivations—they don hemp mourning robes, live in a lean-to, and forgo meat, alcohol, music, and sex. This is because, as Confucius teaches, a filial child will feel so much sorrow that "if he eats delicious food, it will not be tasty; if he hears melodious music, he will not be happy; if he resides in his usual

dwelling, he will not feel comfortable" (*Analects* 17:21). Just as at the birth of their children, parents suffer to ensure that their offspring survive infancy; at their parents' death, children must suffer to ensure that their parents survive the transition to ancestry. Even after the mourning rites have concluded, children must still show their devotion and solicitude to their departed parents by means of sacrifices.

Filial piety, though, does not end with one's parents. By extension, one feels that same sense of debt, albeit in a weakened form, to one's ancestors. To repay their contributions to the family, believers must offer sacrifices to ancestors five times a year. On those occasions, the faithful furnish them with sustenance and remember the contributions made to their lineage. For Confucians, filiality is the greatest type of love and one based on a profound feeling of debt. Its means of expression is the descendants' willingness to suffer deprivations on their parents' and ancestors' behalf.

Keith N. Knapp

See also Ancestors; Confucianism; Confucius; Harmony

References and Further Reading

Ames, Roger T., and Henry Rosemont, Jr. 1998. *The Analects of Confucius: A Philosophical Translation*. New York: Ballantine Books.

Chan, Alan K. L., and Sor-hoon Tan, eds. 2004. *Filial Piety in Chinese Thought and History*. London: Routledge Curzon.

Cole, Alan. 1998. *Mothers and Sons in Chinese Buddhism*. Stanford, CA: Stanford University Press.

Knapp, Keith N. 2005. *Selfless Offspring: Filial Children and Social Order in Medieval China*. Honolulu: University of Hawaii Press.

Lau, D. C., tr. 1970. *Mencius*. New York: Penguin Books.

Filial Love in Hinduism

Filial love is love that exists within the family group. Within Hinduism, this love reaches beyond the realms of the nuclear family to incorporate a large extension of family members, living and deceased. The *Vedas*, Hinduism's oldest and most respected scriptures, teach that every person has three debts: to the sages (fulfilled by studying the sacred text), to the gods (fulfilled by performing fire sacrifices), and to the ancestors (fulfilled by producing progeny). A very high emphasis is placed on having large families to ensure the family lineage as a requirement of filial love and responsibility. Owing to the Hindu family structure where wives become part of the husband's family, male children have been considered the only offspring that can fulfill this vow.

The relationship between parents and children is more than just a fulfillment of a debt. It is a lifelong commitment. Sons generally spend their entire lives with their parents even after they are married. Those who choose to move out often continue to send their earnings home to be allotted however parents see fit. They do this because their family unit is communal and each must be provided for. Upon marriage, daughters become part of their husband's family, but not all ties are broken with their birth family. During the festival of *Teej*, young girls receive gifts from their parents, and married daughters who are rarely visited by their parents return home for an extravagant celebration.

The bonds between siblings are also emphasized in the Hindu tradition. The story of the *Ramayana* is one of the favorite myths from the tradition—a television miniseries based on it became the most watched television event in the history of India. In the *Ramayana*, the importance of brotherly love is taught by two brothers aiding one another, no matter the cost. In this epic, when Rama is exiled to Dandaka forest, his brother, Lakshmana, vows to go with him, forsaking a luxurious palace life to live as a forest-dweller. Lakshmana continues to follow his elder brother through the entire quest that he endures.

The special bond exists not only between brothers, but also between brothers and sisters.

During the festival of *Bhai Duj*, a woman returns home to celebrate the relationship with her brother. During the ritual of *Bhai Duj*, the sister marks the brother's forehead with *tikka* and presents him with sweets. After this ceremony, the brother presents the sister with an array of gifts to celebrate their lifelong bond.

Because the home is occupied by so many members of the family, traditional Hindus become very close with aunts, uncles, and cousins. This entire family works together for the good of the whole and forms a strong bond. However, jealousy, favoritism, and other complications arise from so many people living under one household. Yet, all family member know that they will be taken care of because they are part of the family. This traditional living structure is, however, starting to shift to a nuclear family as India becomes more modernized and industrialized, forcing people to leave their homes and move to large cities for employment.

Caleb Simmons

See also Fatherhood in Hinduism; Festivals of Love in Hinduism; Motherhood in Hinduism

References and Further Reading

Bonnerjea, Biren. 1930. "The Hindu Family." *Primitive Man* 3 (1/2): 3–19.

Chandrasekhar, S. 1954. "The Family in India." In *Marriage and Family Living* [*International Issue on the Family*] 16 (4): 336–342.

Ross, Aileen D. 1961. *The Hindu Family in its Urban Setting.* Toronto: University of Toronto Press.

Seymour, Susan C. 1999. *Women, Family, and Child Care in India: A World in Transition.* Cambridge: Cambridge University Press.

Shah, A. M. 1974. *The Household Dimension of the Family in India; a Field Study in a Gujarat Village and a Review of Other Studies.* Berkeley: University of California Press.

Uberoi, Patricia, ed. 1993. *Family, Kinship and Marriage in India.* Delhi: Oxford University Press.

Filial Love in Islam

Filial love is more narrowly defined as parental love in Islam, but extends to include a general concern for the affairs of other people and empathy for their well-being. Its more quintessential symbol is filial love for the family, which is expressed as unconditional giving of one's time, energy, and wealth to further the well-being of family members.

In Islam, filial love has its basis in the divine love of the Creator for the creation. The Qur'an describes God as being most intensely merciful and, according to a prophetic narration, definitely more loving and caring about creation and people than a mother is of her baby. This divine, unconditional agapic love—from the Greek *agape*—embodies aspects of caring, nurturing, and protecting that serve paradigmatic functions, and are presented as prototypes of what interhuman love in general, and filial love in particular, can and should be.

Because Islam holds the ideal of the family to be the basic foundational block of a good healthy society, filial love has to start from there. It is therefore considered reprehensible to break off relations with one's relatives by shunning them. In a number of Qur'anic verses, spreading mischief and transgressing on earth are mentioned side by side with cutting off relations with relatives—worshipping God necessarily requires that one manifest compassion and kind treatment of parents, kindred, orphans, and those in need (Qur'an 2:83).

Filial love, interpreted as respect and caring for parents, is elaborated further in the Qur'an: "And we have enjoined on man [to be good] to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning . . ." (31:14); ". . . At length, when he reaches the age of full strength and attains forty years, he says, 'O my Lord! Grant me that I may be grateful for Thy favor, which Thou has bestowed upon me, and upon both my parents, and that I may work righteous-

ness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam'" (46:15).

The Qur'an rounds off this description of filial love for parents by saying, ". . . As long as one or both of them live, you shall never say to them 'Uff' [the slightest gesture of annoyance], nor shall you shout at them; you shall treat them amicably. And lower for them the wings of humility, and kindness, and say, 'My Lord, have mercy on them for they have raised me from infancy . . .'" (17:23–33).

The family in Islam is an institution of love, care, compassion, and kindness. Once filial love is secured, it can be easily extended outward to other people from neighbors to strangers, as all being worthy of one's time, energy, and assistance—this is the brotherly love of Islam. Islam seeks to improve the lot of others; it holds that Muslems are not true believers in neighborly love or altruism if they go to bed on full stomachs while their neighbors go to bed hungry. What is needed is selfless love that translates into caring for others—that is, wishing for others what they wish for themselves. This is the requisite for being compassionate and kind—God's attributes—and reflects the love that one should have for all those who live and share the same space or neighborhood.

Abdin Chande

See also Fatherhood in Islam; Love of Neighbor in Islam; Motherhood in Islam; Qur'an; Unconditional Love

References and Further Reading

Lings, Martin. 1983. *Muhammad: His Life Based on the Earliest Sources*. London: Islamic Texts Society.

Nasr, Seyyed Hossein. 2002. "Compassion and Love." In *The Heart of Islam: Enduring Values for Humanity*. San Francisco: HarperCollins.

Filial Love in Judaism

Filial love is the love that motivates parents to nourish and protect their children by providing physical, emotional, psychological, and intellectual caring. In Judaism, filial love is modeled on God's love for the Children of Israel, thus allowing for the child's complete trust in the parent. Parents must accept that filial love also means nurturing independence—knowing when to let go—so the child can develop a personal relationship with God.

Individuals first experience filial love as children, and that sense of security prepares them to face the world. Judaism holds that a capacity to love is informed by a person's relationship with God. As an individual learns increasingly to trust God, the ability to love follows. If one trusts God completely by the time of parenthood, the individual is motivated to offer thanks for the gift of receiving a child. Gratitude is one component of filial love.

Just as God prepared the Israelites to progress from trusting God to trusting themselves, parents must recognize that much of filial love takes the form of encouraging independence. God led the Israelites out of Egypt, but also told them to bake *matzah* (unleavened bread) to eat on the way. God provided manna in the desert but left the task of gathering it to the people. Like teenagers, the Israelites rebelled, in part because they did not want to admit their complete dependence on God. As an adult, it is frightening to acknowledge past vulnerability, and a deep reliance on parents.

Filial love continually changes forms as it adjusts to the needs of the child and as the parents decentralize from the self to attend to these needs. It also fosters the child's need to grow. Jews have special occasions to mark growth, such as the *bar mitzvah* or *bat mitzvah,* which celebrates coming of age, and after which the child becomes responsible for performing many religious functions that were previously optional. For parents, learning to

value one's children as individuals and learning to love without possession are major spiritual achievements.

Filial love prepares children to pass on love themselves. When children are finally able to transmit the gift of love fully, their capability to do so has resulted only in part from parental love. Many Jews wrestle with the fifth commandment, "Honor your father and your mother" (Exodus 20:12), because they think that the filial love they received was inadequate. But the wording of the *Shemoneh Esrei* (eighteen blessings), a daily prayer that begins "God of Abraham, God of Isaac, and God of Jacob . . ." suggests that each earlier generation found God independently. Thus, people come to accept this imperfect filial love because of the realization that parents were not the court of last resort and that behind parents stands the absolute love of God. As filial love goes forward in time, rather than just praising God for being loved, Jews try to instill loving care in God's world.

Carol Ochs

See also Commandments to Love; Divine Love in Judaism; Fatherhood in Judaism; Motherhood in Judaism

References and Further Reading

Cohen, Norman J. 1998. *Voices from Genesis: Guiding Us through the Stages of Life.* Woodstock, VT: Jewish Lights Press.

Pitzele, Peter. 1995. *Our Fathers' Wells: A Personal Encounter with the Myths of Genesis.* San Francisco: HarperCollins.

Waskow, Howard, and Arthur Waskow. 1993. *Becoming Brothers.* New York: Free Press.

Food in Buddhism

Buddhism teaches that one should eat what is necessary to nourish and sustain the body, without becoming attached to food as an object of desire or sensual pleasure, nor depriving the body of adequate sustenance.

When Prince Siddhartha Gautama, the future Buddha, became disillusioned by the suffering he had seen in the city outside of his palace grounds and left to try to find an end to suffering, he adopted a path of extreme asceticism and self-mortification early in his journey. He became emaciated and sickly and nearly died. Realizing that this state had not led him to enlightenment, he decided to forgo asceticism and restore his health, in part by eating nutritious food. Having regained his strength, he was then able to continue his journey, and eventually came to enlightenment while meditating underneath a bodhi tree. Had he not changed his mind about consuming food, perhaps he would not have attained the appropriate meditative state (*jhana* or *apana*), necessary for nirvana.

When preparing and consuming food, the Buddha teaches, it is important to do so mindfully. Food is offered during ritual occasions, often during ceremonies centered on gratitude for successful harvests. Food serves to nourish, according to Buddhist philosophy, and one should exercise discipline in preparation of food, cooking, and eating, without becoming attached to sensory qualities of particular foods.

There is a special set of rules (*vinaya*) that specifies the conduct of monks (*bhikkhus*), and these include rules for food and eating. When one becomes a monk, he is given a set of robes and an alms bowl. Each morning, monks walk from household to household, remaining outside with their alms bowls, into which Buddhist followers place food that the monks will eat later at the monastery. According to the *vinaya*, they must eat before noon. At no time should a monk ask for food—he accepts what is formally offered to him. Ordinarily, bhikkus do not prepare or cook food. The Pali version of the *vinaya* delineates five foods that monks may eat: cooked rice (*odana*), barley meal

(*sattu*), meat (*mamsa*), fish (*matsya*), and food made with flour (*kummasa*). Those who are ill are permitted digressions from the five, including soup, sweet cakes, milk, honey, and other special foods.

Whether monks (and other Buddhists) should be vegetarians has become the subject of some debate. The first of the Five Precepts, which guide ethical living for all followers, is "do not destroy life." Monks themselves cannot kill animals for consumption; whether they should eat meat or fish placed in their alms bowls by laypersons is a more complex issue. To refuse certain foods given to them may indicate attachment, by favoring some foods over others. The *vinaya* states that monks can eat meat provided it is "pure" in three respects —the monk had not seen, heard, nor suspected that a living being was killed specifically for the monk to eat. Some schools, such as Mahayana Buddhism, argue that since all living beings have the potential to become Buddhas (the *tathagatagarbha* concept), one should not allow them to be killed for consumption. In some Buddhist schools, monks cannot eat fruits or vegetables that contain fertile seeds unless the seeds have been removed.

The *jataka* tales of the Buddha, dealing with his life as a bodhisattva, often include the sacrifice of the human body—sometimes for food—for the betterment of others. Zen Buddhists tend to be vegetarian more so than Theravada Buddhists, although meat-eating neither was nor is strictly divided along sectarian lines. The magnitude of vegetarianism as an issue for Buddhists—who consent to the principle of nonharming (*ahimsa*) and compassion (*kuruna*) for all beings in daily life—is further amplified in the contemporary world, in which it is recognized how pollution, pesticide runoff, depletion of fossil fuels, and other consequences of mass meat production and consumption can negatively affect our global ecosystem.

Christine Su

See also Asceticism; Body in Buddhism; Buddha; Spritual Discpline in Buddhism

References and Further Reading

Coghlan, Ian J. 2004. "A Survey of the Sources of Buddhist Ethics." *Journal of Buddhist Ethics* 11: 143–166. [Online article or information; retrieved June 26, 2007.] jbe.gold.ac.uk/11/current11.html.

Conze, Edward. 1959. *Buddhism: Its Essence and Development*. New York: Harper & Row.

Harvey, Peter. 1993. "The Mind-Body Relationship in Pali Buddhism: A Philosophical Investigation." *Asian Philosophy* 3 (1): 29–41.

Kaza, Stephanie. 2005. "Western Buddhist Motivations for Vegetarianism." *Worldviews: Environment, Culture, Religion* 9 (3): 385–411.

Mather, Richard B. 1981. "The Bonze's Begging Bowl: Eating Practices of Buddhist Monasteries of Medieval India and China." *Journal of the American Oriental Society* 101 (4): 417–424.

Mrozik, Susanne. 2004. "Cooking Living Beings: The Transformative Effects of Encounters with Bodhisattva Bodies." *Journal of Religious Ethics* 32 (1): 175–194.

Ohnuma, Reiko. 1998. "The Gift of the Body and the Gift of Dharma." *History of Religions* 37 (4): 323–359.

Steele, Kristen, and Stephanie Kaza. 2000. "Buddhist Food Practices and Attitudes among Contemporary Western Practitioners." *Ecotheology* 9 (July 2000): 49–67.

Food in Christianity

From the beginning, both eating and fasting have been complex issues for Christians. The Gospel accounts describe Jesus dining with his apostles, followers, and even enemies. Food-related miracles, including the multiplication of loaves and fishes and the conversion of water into wine at Cana, are presented as evidence of Jesus' divine mission. His final celebration of the Passover meal became a pivotal symbolic event in Christian memory.

Following Jesus' teaching that what a person eats does not defile the individual (Matthew

15:10–11), early Christians observed few rules related to food. Gentile converts were admonished to refrain from foods, such as meat offered to idols, mainly to avoid scandal (Acts of the Apostles 15: 19–21). Once Christianity separated from Judaism, it retained no formal food taboos. The common meal celebrated by the first Christians developed into the Eucharistic ritual and became a paradigm for communion with God.

Abstinence from meat on Fridays as a commemoration of Jesus' passion and death became a symbol of faith. For the early church, fasting on Wednesdays and Fridays was modeled on Jesus' example and on the Jewish custom of fasting twice a week. During the Patristic era, a number of writers influenced by dualism associated food with lust and urged abstinence to curb sexual desire. Following this line of thought, the medieval church developed the rigorous forty-day Lenten fast as an expression of repentance and a means to resist temptation in preparation for the great Easter mysteries. During the late medieval period, when adequate food was a frequent concern, gluttony was perceived as a major form of lust.

The Reformed churches, while continuing to condemn gluttony and drunkenness, discontinued practices of abstinence and fasting. The Roman Catholic Church maintained the traditional rules of fast and abstinence until the Second Vatican Council (1962–1965). Orthodox Christians observe days of fasting before Christmas, Easter, and special celebrations.

The Eucharistic elements of bread and wine have held immense and sometimes controversial symbolic meaning for Christians. For early Christians, the bread and wine represented union not only with the risen Christ but also with other Christians. Just as grains of wheat unite to form bread, so the Christian community is bound together in faith and ritual. By the late Middle Ages, communion became separated from this sense of the believing community as the Body of Christ, when the focus shifted to a spiritualized and privatized experience of the divine. Today, the communal dimension of the Lord's Supper is again emphasized by most Christian denominations.

The Jewish tradition of sharing food as an act of hospitality, which was adopted by early Christians, continues as an important value. Today, Christian communities often reach out to the wider community through food pantries, soup kitchens, meals for homebound individuals, and international food relief. Some Christian groups promote eating more simply and lower on the food chain as an act of both religious discipline and solidarity with the poor. Others, motivated by recent Christian social teaching, have become advocates for justice in arenas related to the production and distribution of food locally, nationally, and internationally.

Certain foods hold particular significance for Christians besides bread and wine. In sacramental usage, oil is a traditional symbol of healing and cleansing, while salt signifies preservation from the corruption of sin. At baptisms in the early church, a cup of milk and honey was sometimes offered to the newly baptized, representing their entry into the land of new promise and the Lord's nurturing presence. Although there are no common menus, seasonal Christian food customs developed. The spring lamb at Easter represented Jesus, the Lamb of God. Some traditions, which originated in pre-Christian rites, were assigned a Christian meaning—such as eggs for rebirth, ham for luck, and cakes and bread for fertility. Because eggs were forbidden during Lent in medieval times, they were a special treat at Easter. Elaborately decorated Easter eggs are still customary in many Slavic communities.

Eilish Ryan

See also Asceticism; Body in Christianity; Jesus; Spiritual Discipline in Christianity

References and Further Reading

Bynum, Caroline Walker. 1987. *Holy Feast and Holy Fast: The Religious Significance of Food*

to Medieval Women. Berkeley: University of California Press.
Feeley-Harnik, Gillian. 1994. *The Lord's Table: The Meaning of Food in Early Judaism and Christianity*. Washington, DC: Smithsonian Institution Press.
Latham, James E. 1987. "Food." In *Encyclopedia of Religion*, Vol. 5, edited by Mircea Eliade, 387–388. New York: Macmillan Publishing Co.
Sack, Daniel. 2000. *Whitebread Protestants: Food and Religion in American Culture*. New York: St. Martin's Press.
Sack, Daniel. 2003. "Christianity." In *Encyclopedia of Food and Culture*, Vol. 1, edited by Solomon H. Katz, 407–414. New York: Scribner.

Food in Hinduism

In the history of Hinduism, food (*anna*) is an ongoing and ever-present theme as an expression, demonstration, and medium of religiosity. The oldest and most revered Indian religious texts, the *Vedas, Brahmanas* (ca. 1500 BCE–600 BCE), and *Upanishads* (ca. 600 BCE) attest to the centrality of ritual giving and sharing of foodstuff with the gods. The texts describe the ritual practice of animal, vegetable, and grain sacrifices in which humans give the gift of food to the gods by placing or pouring it into the altar of fire. Food was considered sacred in this context and speculation on its fundamental meaning and as an ultimate object of exchange with the divine is expanded in the Upanishads. These scriptures describe food as a dimension of the Creator of the world, Brahman, noting the mystical idea of human union with the divine through the eating of food.

As the actual practice of ritual sacrifice diminished in classical India, the later texts begin to refer to the continued offering of food as a significant marker of love or devotion between the sacred and the human being. In the Bhagavad Gita (ca. 200 BCE–200 CE), Krishna, the earthly incarnation (*avatar*) of the god Vishnu, speaks of the presentation of simple gifts to him: "I accept and relish anything given to me in the spirit of devotion by a person; be it a leaf, a bud, a fruit or a drink" (Bhagavad Gita 9:26). The term he uses for devotion, *bhakti*, describes the special love relationship shared between the gods and humans. As devotionalism became the most popular expression of worship in Hinduism, it would continue to be associated especially with the sharing of food with the divine.

In modern Hinduism, the systems of offering food to the sacred have evolved and the term *puja* (worship) has come to denote the practices involved in the demonstration of devotion. *Puja* takes place in both temples and homes in India and the ceremonies can be elaborate or quite simple. *Puja* almost always involves the offering of food, such as fruit, grains, or sweets, to an image (*murti*) or symbolization of the deity/ies. The food is given to the deity who spiritually consumes it and what is left has now become holy and is shared by the devotees. These foods are then referred to as "favors" or even divine "leftovers" (*prasada*). As such, food itself becomes a primary medium of love and shared devotion between the human and the sacred. Food sanctified by the gods/goddesses is an ultimate exchange of love in Hinduism.

There is a continuing preoccupation with food in Hinduism that goes beyond the performance of devotion and worship. Food is associated with such varied religious elements as fasting, feasting, preparation, serving, and dietary rules. Food is so intrinsic to the understanding of the world in Hinduism that humans and nature are described as having qualities (*gunas*) that refer to gastronomic equivalences.

Hindus seek a release or salvation (*moksha*) from the ongoing cycle of rebirth and redeath (*samsara*). Incarnation in a human body can facilitate the process or hinder it: Certain foods—such as dairy products and some vegetables—can be auspicious and good for the body and spirit, whereas other foods can harm

both—such as liquor or stale food—making it harder to attain salvation. There is the prohibition applying to all levels of society that no Hindu may eat beef, as the cow is sacred, but Hindus are not necessarily vegetarians. Only those who wish to cultivate a spiritual path and/or bodily purity might confine themselves to a strictly vegetarian diet. The historical and cultural connections of food continue to be at the very core of the various Hindu ideas about humans and their interactions with the sacred.

Phyllis K. Herman

See also Bhagavad Gita; Bhakti; Body in Hinduism; Devotion; Festivals of Love in Hinduism; Spiritual Discipline in Hinduism

References and Further Reading

Khare, R. S. 1976a. *Culture and Reality: Essays on the Hindu System of Managing Food*. Simla, India: Indian Institute of Advanced Study.

Khare, R. S. 1976b. *The Hindu Hearth and Home*. Durham, NC: Carolina Academic Press.

Khare, R. S., ed. 1992. *The Eternal Food: Gastronomic Ideas and Experiences of Hindus and Buddhists*. Albany, NY: State University of New York Press.

Malamoud, Charles. 1996. *Cooking the World: Ritual and Thought in Ancient India*. Translated by David White. Delhi: Oxford University Press.

Meister, Michael W., ed. 1995. *Cooking for the Gods: The Art of Home Ritual in Bengal*. Newark, NJ: The Newark Museum.

Narayanan, Vasudha. 2002. "The Hindu Tradition." In *World Religions: Eastern Traditions*, edited by Willard G. Oxtoby. Oxford: Oxford University Press.

Toomey, Paul M. 1994. *Food from the Mouth of Krishna: Feasts and Festivities in a North Indian Pilgrimage Centre*. Delhi: Hindustan Publishing.

Food in Islam

Food is a significant part of religious observance and spiritual ritual for Islam as for other religions. It plays a role in cultural practices and religious beliefs associated with what is considered wholesome and unwholesome. Islam has regulations concerning foods, which are considered *halal* (lawful/permitted) and *haram* (unlawful/prohibited). These are universal categories since Islam, like traditional Judaism, embraces a concept of law that includes dietary rules that apply to all facets of life. There are also a group of things that are neither explicitly allowed nor forbidden. These items are of doubtful or questionable nature and are classified as *mutashabihat*.

The list of prohibited foods (Qur'an, Suras 2:168; 2:172–176; 3:93; 5:3; 5:87–93; 16:112–116; and 22:30) includes meat from swine (pork, ham) and pork-based products (sausages, gelatin); animals improperly slaughtered or that died before slaughtering; animals killed in the name of gods other than the One God; intoxicants (alcohol, narcotic drugs); and blood and blood by-products. Muslims are allowed to eat the meat of animals that have been slaughtered by "people of the book," whose scripture is recognized by Islam, namely Jews and Christians. Although alcohol is forbidden, its occurrence in small amounts in such permitted foods as bread, soy sauce, and vinegar—as a result of a natural process of preparation of these items—does not make them unlawful. Similarly, some medicine may contain minute amounts of alcohol, but would be permitted—in the absence of alternative medicine without alcohol—for the same reason. All bans are lifted in case of starvation when a hungry person has no option but to eat whatever he or she can find to stay alive.

As a general rule, Muslims are allowed to eat the meat of herbivorous animals such as sheep, goats, cows, and birds—except predatory ones—including chicken and turkey. They are also permitted to eat most creatures from the sea.

One of the highlights of the Muslim year is the slaughter of animals in Muslim communities worldwide at the moment when relatives, friends, and other Muslims on the *hajj* (pil-

grimage) reach the high point of their rituals outside Mecca. This occasion is called Id-ul-Adhha (Festival of Sacrifice), one of the two major religious festivals of Islam. One way of storing up merit in preparation for the next life is to perform this sacrifice personally if one is financially able to. The meat is then divided among family members, neighbors, and the poor.

During the holy month of Ramadan, Muslims are in the habit of cooking food and sending it to the mosque for purposes of feeding fasting Muslims. The activities that involve food sharing during that time tend to heighten the feeling of brotherhood and solidarity among Muslims. This is generally the purpose of the Muslim pillars—to inculcate and nurture piety, self-discipline, patience, humility, compassion for the poor, and a sense of service to others. Muslim rituals collectively enhance a feeling of membership or fellowship in the universal *umma*—the community of Muslim believers across time and space.

Eating and drinking clearly demarcate the contours of what is healthy both physically and spiritually. The necessity of eating in a more responsible fashion is what it means to be a Muslim, because food and food experiences weave through profane and sacred life at every point. A purely biological act such as eating a meal begins with a prayer—an invocation recognizing one's dependence on God, who is the provider of all sustenance. The festivals of Islam partake in this aspect of reinforcing the value of sharing—within the context of worshipping God—at the same time that relationships within the family and the larger *umma*/community are being renewed or strengthened.

Abdin Chande

See also Charity in Islam; Community in Islam; Festivals of Love in Islam; Spiritual Discipline in Islam

References and Further Reading

Hoffman, Valerie J. 1995. "Eating and Fasting for God in Sufi Tradition." In *Journal of the American Academy of Religion* 63 (3): 465–484.

Zubaida, Sami. 1994. "National, Communal and Global Dimensions in Middle Eastern Food Cultures." In *Culinary Cultures of the Middle East*, edited by Sami Zubeda and Richard Tapper, 33–48. London: I. B. Tauris.

Food in Judaism

Food in Jewish tradition is most often an emblem of love, of God, and of other human beings. Occasionally, especially in the pietistic strain of the tradition, concern is expressed that eating without proper intention can be a distraction from the higher love for God.

An especially evocative biblical passage tells of Elkanah and his two wives, the fertile Peninnah and the barren Hannah. "It happened on the day that Elkanah brought offerings that he gave portions to Peninnah, his wife, and to all her sons and daughters. But to Hannah he gave a double portion, for he loved Hannah, and God had closed her womb" (1 Samuel 1:4–5). In the erotic dialogue of the sublime *Song of Songs*, the lover speaks: "He brought me to the banquet room, and his banner of love was over me. Sustain me with raisin cakes, refresh me with apples, for I am faint with love" (*Song of Songs* 2:4–5). Another verse, in the lovely translation by Marcia Falk, says, "Sweet fruit tree growing wild/ within the thickets—/ I blossom in your shade/And taste your love" (1:7).

A famous passage in the Talmud says that, now that the temple no longer stands in Jerusalem as a place for sacrifice and atonement, ". . . it is every man's table that atones for him" (Berakhot 55a). The dinner table and the loving connection that hopefully happens at any household meal are seen as transformative moments of uplift and soul-connection, fully equivalent to the offering of ritual sacrifice. In this passage God's love, evidenced in

atonement and forgiveness, and interpersonal love are connected.

Feasting is a vehicle for celebration, consolation, and honoring individuals and families at times of transition and transformation. A Jewish wedding is unimaginable without a *seudat mitzvah* (feast in celebration of the completion of a commandment). As soon as they leave their *huppah* (wedding canopy), the new bride and groom spend a few minutes alone, and it is customary for them, even before joining the feast, to feed each other specific ritual foods to bless their union. A baby's *brit milah* (circumcision celebration) or *brit banot* (covenant blessing for a baby girl) and the service at which a child becomes *bar* or *bat mitzvah* are almost always followed with a feast for the guest of honor and the community. Upon leaving the cemetery after a funeral, mourners must be offered a *seudat havra'ah*, a meal of consolation, also with certain symbolic foods on the menu. Mourners must not provide their own food for this meal—Jewish law requires that the community provide and serve this meal to those who have lost a loved one, to reengage them through food with the love and connection of the living (Moed Katan 27b). Stories of communities mustering morsels of food to honor and celebrate their members even at times of great scarcity and danger are a recurrent theme of Jewish literature.

Every Sabbath meal begins with the blessing of sweet wine and fine bread, often braided, rich with egg, saffron, honey, raisins, and similar delectables. Shabbat has a romantic and erotic dimension, especially for Jewish mystics. The Sabbath is seen as a bride, being welcomed and embraced by her beloved. The Friday night dinner parallels the wedding feast. Festivals also begin and often end with feasts.

Every meal is blessed both before and after eating. The blessings before food is eaten are simple, but the concluding *birkat ha-mazon* is long, melodious, and elaborate. It begins by thanking God "Who graciously sustains the whole world with kindness and compassion. You provide food for every creature, as Your love endures forever." The meal is spoken of alongside the creation of the world, redemption from slavery, the gift of *Torah*, and the promise of redemption as a tangible experience of divine love.

Every morning Jews offer a blessing of thanks for the digestive system of ducts and openings, "without which it would be impossible to exist and stand before You." Jewish tradition is concerned to some degree with the physicality of eating and the lure of gluttony. Some teach that one should set an elevated intention before eating—to do otherwise is to be "like an animal." The *Mishnah Berurah* comments, "I have seen that those who are men of deeds, before eating, say, 'I want to eat and drink so that I will be healthy and strong for the service of God.'" The Seer of Lublin teaches, "If you see that your sense-enjoyment in a meal is overcoming you, and your holy direction to God is weakening, 'draw back your hands' and stop eating until you break your lust for the food; then go back to eating" (*Or Yesharim, Eshil Avraham* 184).

Rabbi Elimelekh of Lizensk takes this admonition much farther: "When you are experiencing enjoyment from something material . . . like food, accustom yourself to think of how you are ready to give up your life for the sake of God . . . for this is of great benefit on the soul level. And when you are worthy of it, you will feel that the honor of sacrificing yourself for the sanctification of God's Name would give you more enjoyment than eating. And even if they take you away to be martyred and thrown into the fire in the middle of the meal, you would enjoy it more. But think this only if it is the truth, otherwise not" (*Darkei Tzedek* 1990, 254).

The founder of the Hasidic movement, however, saw the act of eating itself as an act of spiritual service and uplift and not just a means to the love of God. Food itself, like all material things, taught the Baal Shem Tov, contains divine sparks trapped within. The deed of eating

can redeem and release the sparks and allow them to ascend and advance the unification of the divine.

The food eaten by Jews is traditionally required to be kosher. The system of *kashrut,* first articulated in *Torah* and then elaborated throughout the rabbinic tradition, forbids certain foods entirely and requires that other kinds of food not be eaten in combination. *Kosher* food products are often supervised and certified by the rabbinate. People who keep kosher often feel most comfortable at the table of others who also keep *kosher.* Thus in practice keeping *kosher* tends to bring Jews into community with others who observe *kashrut* in a similar way. Many have observed that *kosher* food is a fundamental strengthener of Jewish community. Other Jews see the restrictions of *kashrut* as a way of segregating observant Jews from the tables of others, Jew and non-Jew, who do not keep *kosher,* and they feel that this practice does not serve aspirations to universal love and community.

In the Jewish tradition, eating, especially with gratitude and intention, has the potential to be a powerful vehicle for loving God and loving the people with whom one breaks bread.

Margaret Holub

See also Festivals of Love in Judaism; Hasidism; Sabbath; Sacrifice in Judaism; *Song of Songs*; Spiritual Discipline in Judaism; Wedding Rituals

References and Further Reading

Buxbaum, Yitzhak. 1990. *Jewish Spiritual Practices*. Northvale, NJ: Jason Aronson.
Diamant, Anita. 1985. *The New Jewish Wedding.* New York: Summit Books.
Falk, Marcia. 1973. *The Song of Songs: A New Translation.* San Francisco: HarperCollins.
Goldberg, Rabbi Chaim Binyamin. 1991. *Mourning in Halachah.* Brooklyn, NY: Mesorah Publications.
Goldin, Hyman E. 1956. *Hamadrikh*. New York: Hebrew Publishing.
Greenberg, Blu. 1983. *How to Run a Traditional Jewish Household.* New York: Simon and Schuster.
Harlow, Jules, ed., trans. 1985. *Siddur Sim Shalom*. New York: The Rabbinical Assembly.
Scherman, Rabbi Nosson, ed. 1991. *The Stone Edition Tanach*. Brooklyn, NY: Mesorah Publications.
Waskow, Rabbi Arthur. 1995. *Down-to-Earth Judaism: Food, Money, Sex (and the Rest of Life).* New York: William Morrow and Co.

Forgiveness in Buddhism

Forgiveness (*kshama* in Sanskrit, *khama* in Pali) is a central concept in Buddhism, and understanding forgiveness is essential to nirvana, the ultimate state of compassion and wisdom all Buddhists hope to attain. The Buddhist adept, unlike the Christian, does not seek nor receive forgiveness from an omniscient deity as dispensation for his or her individual wrongdoing. Receiving forgiveness is not a step toward entering heaven, and/or attaining eternal life, as in some other faiths. Forgiveness is part of the all-embracing practice of loving-kindness (*metta*) espoused by the Buddha, which stresses the importance of reconciliation in establishing harmony in the world, considering that all living beings are interconnected.

Buddhists believe in karma (*kamma*), sometimes referred to as the Law of Consequences or the Law of Karma. According to Buddhist thought, while the mind is eternal, the physical bodies it inhabits are not—thus, when the body in which the mind currently resides dies, the mind moves into another body, another physical life. Actions in the present, both good and bad, affect the situations and experiences of future lives. Padma Sambhava, an Indian teacher who brought Buddhism to Tibet in the eighth century, wrote, "If you want to know your past life, look into your present condition; If you want to know your future life, look at your present actions." The cycle of reincarnation will continue until the mind reaches enlightened consciousness, until it reaches nirvana. Yet with

the power of awareness of the law of karma, one can choose actions that create positive karma, and avoid those that beget negative karma. Forgiveness is necessary to prevent creation of negative thoughts and actions that will karmically affect future lives. The first chapter of the *Dhammapada*, the Buddha's essential teachings, observes:

> "He abused me, he struck me, he overcame me, he robbed me"
> —In those who do not harbor such thoughts, hatred will cease.
> (*Dhammapada* 1:3–4)

It is important to note that although forgiveness is a common theme in the *Jataka* tales (tales of the Buddha as various *bodhisattvas*), and that in some stories, forgiveness comes from the Buddha to someone who has wronged him or others, these are not stories of absolution by a deity to a layperson. As Buddhism itself spread across the world, followers began to make offerings to and worship the Buddha, who asserted that all sentient beings have the potential to become Buddhas. The Buddha was not an omnipresent deity; he was an ordinary man who became enlightened, and as such became a divine being. Being a Buddha comes from having attained nirvana, and having the ultimate wisdom—including the salience of forgiveness—to share with others. This is not the same as a Christian receiving forgiveness from Jesus Christ or God.

There is a Buddhist tale, for example, of Angulimala, a serial murderer. Angulimala brutally killed and maimed many people, and eventually planned to kill his own parents. When Angulimala was about to kill his mother, the Buddha intervened, advising Angulimala to stop killing, for anger and violence were not of right living. Amazed by the Buddha's words, Angulimala asked if he could become a disciple, despite the fact that he was a murderer. The Buddha accepted him, and Angulimala became a devoted monk. The Buddha did not absolve Angulimala of his wrongdoing. By emanating forgiveness, he helped Angulimala come to an understanding of the vanity of his anger and violence. Living a life of compassion and forgiveness is part of loving-kindness, which benefits all people, not just the one who has been forgiven.

If negative thoughts about having been wronged have already arisen, one can take steps to release them. Remaining angry disturbs one's peace of mind in his or her present life, and acting upon that anger will undoubtedly have negative consequences in a future physical life. The Buddha taught that learning to live a life that embraces forgiveness could be achieved through repeated meditation.

The Buddha recommended two types of meditation to address anger and embrace forgiveness. *Vipassana* meditation, or insight meditation, involves recognizing the angry or vengeful feelings that arise, but processing them without attachment. Managing the feelings dispassionately allows room for forgiveness. *Metta* meditation, or loving-kindness meditation, focuses on the interconnectedness of all sentient beings. In loving-kindness meditation, one uses one's breath to focus on feelings of loving-kindness for oneself. In stages, he or she expands these feelings to others, namely a loved one, a friend, a neutral person, someone one feels hostility toward, and finally, to the entire universe. Remaining attached to anger causes suffering; embracing forgiveness reflects wisdom and compassion.

Christine Su

See also Buddha; Mettā; Spiritual Discipline in Buddhism

References and Further Reading

Brazier, Prasada Caroline. 2001. "Engaged Buddhism." Occasional paper for the Amida Trust, presented to the Network of Buddhist Organizations. [Online article or information; retrieved June 19, 2007.]

Chen, Yu-Shi. 2001. "The Buddha on Compassion: An Existential Approach." *International Network on Personal Meaning*. [Online article

or information; retrieved June 19, 2007.] www.meaning.ca/archives/archive/art_compassion_C_Yu-Hsi.htm.
Conze, Edward. 1959. *Buddhism: Its Essence and Development*. New York: Harper and Row.
Dalai Lama, H. H. 2001. *The Art of Living: A Guide to Contentment, Joy, and Fulfillment.* London: Thorsons/HarperCollins.
Dalai Lama, H. H., and Victor Chan. 2004. *The Wisdom of Forgiveness: Intimate Journeys and Conversations.* New York: Riverhead Books.
Higgins, Richard. 2001. "Mindful Suffering." *Christian Century* 118 (29): 9–11.
Lyell, Graeme. 2000. "The Story of Angulimala." *Buddhist Thought Regarding Apologies and Forgiveness*. Westford, MA: Wat Buddhabhavana [Great Wisdom Center]. [Online article or information; retrieved June 19, 2007.]

Forgiveness in Christianity

The concept of forgiveness is one of the central elements of the Christian life, seen as the act of, condition of, or disposition toward pardoning sin. Given new expression by Jesus and closely associated with the atonement theology developed by St. Paul, forgiveness became a characteristic of the early church and, according to the Acts of the Apostles (10:43), a hallmark of belief in the founder through whom the forgiveness of sins is assured.

The Greek verb *aphi mi* (to forgive) is used over 140 times in the New Testament, although comparatively little in the letters of St. Paul. Jesus' own discourses on forgiveness are plentiful. The Lord's Prayer (Matthew 6:9–13), in which believers petition God to "forgive us the wrong we have done as we forgive those who wrong us" (verse 12), is given further emphasis by Jesus, who exhorts and cautions that if forgiveness is withheld, then the heavenly Father will not forgive (verses 14–15). So important is the need to forgive, at least in the context of the gospels, that in reply to Peter's question about how frequently one should forgive, Jesus counsels forgiving seventy times seven times (Matthew 18:21–35). The gratuitous nature of forgiveness, however, is tempered by reasonability. Jesus recognizes that contumacy in sin is unforgivable (Matthew 16:19; 18:15–18), as is blasphemy against the Holy Spirit (Mark 3:29), and even while modeling the necessity of forgiveness, he is firm in his insistence that one's sins should not be repeated (John 8:11). The remission of sins is sometimes allied with the question of the power of the keys, by which clergy are delegated by Christ to withhold forgiveness, and hence deny access to the Kingdom of Heaven, if there is proper warrant.

If forgiveness is seen as a means toward community-building among Jesus' followers, it is accelerated and broadened by the theological understanding of his death. Forgiveness is not rendered without penalty. St. Paul finds redemption through Jesus' blood sacrifice (Ephesians 1:7; Col 1:14), a propitiatory act, and the author of the letter to the Hebrews concurs (Hebrews 9:22), noting that this sacrifice is done once for all (Hebrews 10:12–18).

Gradually the fathers of the church began to formulate rituals for the forgiveness of sins and linked this to public penances. Monastic rules contributed to these displays, which sought to cultivate holy lives. By late antiquity, auricular confession was standard practice. Church councils elaborated both the theory and method of forgiveness and the scholastic theologians articulated its logic. The casuist tradition in Christian moral theology looked for ways in which forgiveness might be obtained by penitents. Reformers in the sixteenth century decried the Catholic doctrine of indulgences, the temporal remission of punishment for sins already forgiven by God. For the first time, the Council of Trent (1551) not only enshrined the practice of confession as a sacrament for the universal Church, but also directed that all the faithful who had reached the age of reason perform it once yearly.

Today forgiveness has ecumenical and social import. The mutual lifting of anathemas

between Catholics and the Orthodox is one step toward ecclesial unity. One particularly rich ceremony of the Jubilee—an international coalition movement in over forty countries calling for cancellation of unpayable third world debt by the year 2000—dubbed the "Day of Forgiveness," came on March 12, 2000, during the penitential season of Lent. There Pope John Paul II begged forgiveness from God for the sins committed by members of the church, and particularly sins committed in the *name* of the church. As recently as May 2006, Pope Benedict XVI echoed his predecessor in this regard. The wave of forgiveness launched in various ways by the churches has spilled over into the social realm, where its pastoral efficacy is seen in such organizations as the South African Truth and Reconciliation Commission, among other similar programs. As a means of promoting peace, forgiveness heals those wounds created by civil strife through remorse of the guilty, the public acknowledgment of their crimes, and final confrontation and healing by victims.

Patrick J. Hayes

See also Church Fathers; Grace in Christianity; Jesus; Spiritual Discipline in Christianity; St. Paul

References and Further Reading

Bole, William, ed. 2004. *Forgiveness in International Politics: An Alternative Road to Peace*. Washington, DC: United States Conference of Catholic Bishops.

Helmick, Raymond G., ed. 2001. *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation.* Philadelphia, PA: Templeton Foundation Press.

John Paul II, H. H. 2005. *No Peace without Justice, No Justice without Forgiveness*. Edited by Brendan Leahy. Dublin: Veritas.

Murphy, Jeffrie G., and Jean Hampton. 1988. *Forgiveness and Mercy.* New York: Cambridge University Press.

Schimmel, Solomon. 2002. *Wounds Not Healed by Time: The Power of Repentance and Forgiveness*. New York: Oxford University Press.

Schreiter, Robert J. 1997. *Reconciliation: Mission and Ministry in a Changing Social Order.* Maryknoll, NY: BTI/Orbis Books.

Shriver, Donald, Jr. 1995. *An Ethic for Enemies: Forgiveness in Politics.* New York: Oxford University Press.

Tutu, Desmond. 1999. *No Future without Forgiveness.* New York: Doubleday.

Volf, Miroslav. 1996. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation.* Nashville, TN: Abingdon Press.

Forgiveness in Hinduism

Hindu traditions use several classical Vedic Sanskrit words to illuminate the supplementary and complementary shades of meanings associated with forgiveness: *kshama*, merciful; *daya*, compassionate; *krupa*, graceful; *kāruṇya*, empathetic; *advesha*, unbiased with any form of hatred; and *abhaya*, one who does not cause any fear and generates a sense of trust and confidence. The understanding of forgiveness is influenced by the context of discussion; the affiliates in the act or process; and the past and continuing relations between the affiliates. The act of forgiving is a process for getting freedom from inner pains, fears, and sufferings, and moving toward a goal of comfort, freedom, an attitude of detachment, salvation, and self-realization.

Hinduism recognizes two sides in the act of forgiveness. Each side is a multilayered structure. The first side is the seeker of forgiveness; the other side is the one who extends and delivers forgiveness. The act of seeking (*prarthana*) forgiveness (*kshama*, *daya*, *krupa*) may be carried out unilaterally, without the presence, permission, or expectation of the other side. The act of extending deliverance (*anugrahapradana*) or forgiving (*kāruṇya*, *advesha*, *abhaya*) may also take place unilaterally without

the presence, permission, or expectation of acceptance from the other side.

In Hinduism, forgiveness, in the context of theological debates, takes the approach of explaining a personal God's or a spiritual master's (guru's) unbound mercy, grace, and compassion (*daya*, *kāruṇya*, *krupa*). This is the model in which forgiveness is presented as emotion, love, and devotion (*bhāvana*, *prema*, *bhakti*). In schools of theology where the concept of god is secondary or even dispensed with, forgiveness is represented as a combination of human virtues: pardoning; grace; mercy; compassion; freedom from all types of hatred, dislike, and repulsions—a state that can result only because of the presence of unbound, unconditioned love; and behavior that will generate a sense of trust and confidence for interaction and not engender fear in anyone—an attitude that can happen only when honesty and truth nurture the heart, mind, and action.

The Jain and Buddhist traditions have stretched the concept of forgiveness to its limits in their *ahiṁsā* (nonviolence) practices. The God incarnate, Sri Rāma, who is extolled in the famous epic the *Rāmāyaṇa*, is esteemed for the virtue of forgiveness in the aspect of *abhaya* (fearless trust). In the medieval period, the saints and devotees extolled all the aspects of forgiveness. The Vaishnava tradition advocates an extreme practice of forgiveness in the sense of "absolute surrender" (*prapatti-sharanagati*) to the will of the Supreme God.

Yoga schools extol the virtue of forgiveness as a part of the *yama*s and *niyama*s (yogic practices of self-restraint). The classical definition of *dharma* (duty, virtue) includes the *kshama* element of forgiveness. In Hindu rituals at home and in temples, the final prayers are for seeking forgiveness through self-surrender. The quality of compassion is one of the six most desirable qualities for the partners intending to marry. Mother Earth is considered the incarnate form of forgiveness in the aspect of tolerance (*kshama*) and compassionate support.

Socially, the practice of forgiveness takes many shapes. The mandate for the practice of forgiveness is to possess an unbiased attitude; compassion; commensuration by balancing judgment and motive; and to accept the consequences of forgiving on behalf of the individual beneficiary and society at large. No one single model or rule fits the entire scenario. Following an inappropriate model in the dispensation of forgiveness is considered a sin. Forgiveness is not a sign of weakness or meekness; on the contrary, forgiveness is the force that restrains the unregulated expression of hatred, power, and intolerance.

B. V. Venkatakrishna Sastry

See also Bhakti; Grace in Hinduism; Prema; Spiritual Discipline in Hinduism; Yoga

References and Further Reading

Beck, Guy L. 1997. "Fire in the Ātman: Repentance in Hinduism." In *Repentance: A Comparative Perspective*, edited by Amitai Etzioni and David E. Carney, 76–95. Lanham, MD: Rowman and Littlefield.

Chidananda, Sri Swami. 1999. *Twenty Important Spiritual Instructions.* [Online article or information; retrieved June 19, 2007.] .

Narayanan, Vasudha. 2004. *Hinduism*. New York: Oxford University Press.

Raj, Selva J. 2004. "Ammachi: The Mother of Compassion." In *The Graceful Guru: Hindu Female Gurus in India and the United States*, edited by Karen Pechilis, 203–218. New York: Oxford University Press.

Forgiveness in Islam

Forgiveness is a fundamental concept rooted within the teachings of Islam. It is most crucial for restoring the relational balance and healing between family members and within society. It sets up a mental process through which feelings of anger and resentment can be dealt with

when the forgiver and the person forgiven seek reconciliation. Forgiveness also functions at another level—enabling reconnection with God for a seeker of spiritual healing. This suggests that there are two aspects of forgiveness in Islam—the first relates to the need for humans to find divine forgiveness for their own shortcomings, and the other concerns the need for humans to practice forgiveness between one another for the wrongs committed to others.

God is described in many verses in the Qur'an by names that relate to his mercy and forgiveness. He is called *al-Ghafoor* (the Most Forgiving); *al-'Afuw* (the one who restores or heals); *al-Tawwab* (the one who accepts repentance); and *al-Rahman* and *al-Rahim* (the Most Merciful and Compassionate). The Qur'an also indicates that God's mercy and forgiveness overtake his justice. Although in the Qur'an, Suras 4:48 and 9:80 suggest that God does not forgive idolatry and apostates, in general, Islamic belief declares that God is more merciful and caring to His creations than a mother is to her infants.

This means that God created humans knowing that they can be heedless or liable to forget their duties and responsibilities—in fact, *Insaan,* the Arabic word for humans, derives from the word *nasiya*, to forget. As humans we are liable to make mistakes and are constantly in need of God's forgiveness. This goes back to the time of Adam and Eve when they had disobeyed God, but did not know how to ask for forgiveness: "Then learnt Adam from his Lord words of forgiveness, and his Lord turned toward him, for He is Oft-Forgiving and Most Merciful" (Qur'an 2:37).

This negates the idea of original sin and, by extension, the doctrine of vicarious atonement that stems from it: "Say: 'O my Devotees who have transgressed against their souls! Despair not of the Mercy of God: for God forgives all sins (except continued association of Him with other partners/deities): for He is Oft-Forgiving, Most Merciful'" (39:53).

Just as it is important to seek the forgiveness of God for one's shortcomings, it is equally necessary to practice forgiveness in one's dealings with each other. Those that repent can expect to receive God's forgiveness but must also be prepared to extend it to others. It is difficult to forgive those who have committed grave injustice, yet, the faithful are asked to try even harder to forgive their enemies and those that have committed the worst excesses. The Qur'an teaches that forgiveness is both required and necessary to deepen one's piety. It also provides the basis for a new community of reconciled members—as when Muhammad declared a general amnesty upon reentering his native city of Mecca in 630, and from which he had narrowly escaped with his life less than a decade earlier.

Consider the following verses of the Qur'an: Believers are "those who avoid major sins and acts of indecencies and when they are angry they forgive" (42:37); "The reward of the evil is the evil thereof, but whosoever forgives and makes amends, his reward is with Allah" (42:40); "If you punish, then punish with the like of that wherewith you were afflicted. But if you endure patiently, indeed it is better for the patient. Endure you patiently. Your patience is not except through the help of God" (16:126–127).

Thus, although the door of restitutive justice/compensation is left open, it is considered more desirable to forgive.

Abdin Chande

See also Grace in Islam; Muhammad; Qur'an; Spiritual Discipline in Islam

References and Further Reading

Gopin, Marc. 2001. "Forgiveness as an Element of Conflict Resolution in Religious Cultures: Walking the Tightrope of Reconciliation and Justice." In *Reconciliation, Coexistence, and Justice in Inter-Ethnic Conflicts: Theory and Practice*, edited by Mohammed Abu-Nimer, 87–99. Lanham, MD: Lexington Books.

Satha-Anand, Chaiwat. 1998. "Three Prophets' Nonviolent Actions: Case Stories from the Lives of the Buddha, Jesus and Muhammad." In *The Frontiers of Nonviolence*, edited by Chaiwat Satha-Anand and Michael True, IPRA Nonviolence Commission and Honolulu Centre for Global Nonviolence, 89–92. Bangkok: Peace Information Center.

Sharif, Muhammad. 1996. *Forgiveness and Other Matters*. London: Ta-Ha Publishers.

Forgiveness in Judaism

Forgiveness is a significant theological and moral concept in Judaism, both as a good in itself and as underscoring the gap between human fallibility and the demands of religious and moral practice. That human beings are capable of wrongdoing is taken for granted in the Jewish tradition—not because of "Original Sin," which is alien to the tradition, but because of the recognition in human nature of emotional and sensual impulses and thoughtlessness: Cain's murder of Abel—the "invention" of murder—evokes divine outrage, but not surprise. The importance of forgiveness is in its recognition of human fallibility and the value of healing that the process of forgiveness offers.

In the act of forgiveness, Judaism distinguishes transgressions between "man and his fellow" and those between "man and God." A necessary condition for God's forgiveness is that the wrongdoer should first seek and receive forgiveness from person(s) whom he or she has injured. In the end, divine forgiveness takes precedence, because God ultimately judges human actions and the authenticity of human repentance. This process is epitomized in the prayers offered on the annual Day of Atonement (Yom Kippur), which include a detailed confession of sins committed, intentionally or unintentionally, during the previous year in the hope of gaining forgiveness for the new year. These prayers for divine forgiveness follow a period during which people are expected to ask relatives and friends for *their* forgiveness—again, for wrongs they have committed, whether intentionally or unintentionally.

Specific conditions distinguish the Jewish conception of forgiveness for the person who seeks it. To be taken seriously, any request for forgiveness requires the person's acknowledgment of responsibility for the wrongful act; making good or providing compensation —insofar as that is possible—for the harm or damage caused; assurance of change in the future (the literal meaning of the Hebrew term for repentance, *t'shuvah*, is "turning"); and a request for forgiveness itself. These requirements preclude the possibility of forgiveness when the person responsible does not recognize what he has done *as* wrong—forgiveness requires both consciousness of the wrong committed, accepting responsibility for it, and assurance of the effort to avoid repeating it.

A second set of conditions for forgiveness in Judaism addresses the question of who is empowered to grant it—the conditions are both unequivocal and at odds with certain views in other traditions. Where the wrongdoing has occurred between man and his fellow man, only the person who has suffered injury can grant forgiveness—it is also this person who decides whether the conditions for granting forgiveness have been met. On these terms, no third party or surrogate—whether a cleric or a representative of the person harmed—can extend forgiveness.

Where the injury caused makes it impossible for the victim to respond to the wrongdoer's request for forgiveness (for example, as a victim of murder), forgiveness at this human level would be impossible—and the act itself then becomes in effect unforgivable. A dramatic example of this notion was the theologian Abraham Joshua Heschel's response to the report of a request for forgiveness by a dying Nazi

soldier who had repented his participation in a Nazi atrocity: "No one else can forgive crimes committed against other people." Divine forgiveness might be extended even here, but that would depend on God's judgment of the authenticity of repentance.

That granting forgiveness for wrongdoing among persons is first in the hands of the person wronged raises the possibility that he or she may be unwilling to grant even a genuine request—Judaism views such refusal itself as a potential wrong. If the wrongdoer acknowledges his wrongdoing three times before witnesses—including each time a request for forgiveness and the expression of willingness to provide compensation—but the person wronged continues to deny him forgiveness, the person who was first injured becomes himself guilty of wrongdoing. Whether this constitutes human forgiveness for the initial wrongdoer is unclear; the issue moves, in any event, into God's "court."

Forgiveness may be related to, but is independent of, the exercise of justice. The person who wishes to be forgiven may repent, provide compensation and accept any other punishment mandated by a Rabbinic court—but obtaining forgiveness is separate and in addition to these. Where Jewish law mandates capital punishment for a wrong that has been committed, an odd combination of execution and forgiveness may coincide. God's forgiveness, although generally presupposes a sinner's first obtaining human forgiveness, ultimately stands on its own. Where human forgiveness is denied or circumstances make human forgiveness impossible, God may yet forgive—for that, authentic repentance remains a requirement. In the Kabbalist doctrine of reincarnation, repentance as an obligation may be realized only after several cycles. The possibility of God's forgiveness in these terms extends to the subjects of the most severe, in some cases hereditary, condemnation found in the Bible—the descendants of Amalek who truly turn away from their past may escape the otherwise-mandated punishment—a pardon rather than forgiveness.

The role of forgiveness in Judaic practice may seem to conflict with instances of severe justice or punishment recorded in the Hebrew Bible in which no opportunity was afforded for repentance or forgiveness. The doctrine of theodicy, which figures in Judaism as in other major Western religious traditions, and according to which historical events occur as punishment or reward for human actions, leaves little space for intervention—like a plea for forgiveness—between an act and the judgment on it. That issue extends beyond the concept of forgiveness and its important place in Judaism's theological and moral tradition. Maimonides' statement that "Even if a man has sinned his whole life and repents on the day of his death, his sins are forgiven him" underscores both the role of forgiveness as a principle and the complications of its applications. The *function* of forgiveness, religiously and socially, is readily inferred—the possibility of a return to full moral and religious standing in one's society and before God has obvious significance for its effect on the lives of the individuals involved and on the texture of communal existence as a whole.

Berel Lang

See also Grace in Judaism; Healing; Hebrew Bible; Kabbalah; Spiritual Discipline in Judaism

References and Further Reading

Jankelevitch, Vladimir. 2005. *Forgiveness*. Translated by A. Kelley. Chicago: University of Chicago Press.

Lang, Berel. 1994. "Forgiveness." *American Philosophical Quarterly* 31: 105–117.

Maimonides. 1987. *Mishneh Torah* [Hilkhoth T'shuvah]. Translated by E. Tonglar. New York: Moznaim Publishers.

Soloveitchik, Joseph. 1978. *On Repentance*. Mahwah, NJ: Paulist Press.

Wiesenthal, Simon. 1976. *The Sunflower.* New York: Schocken.

Four Noble Truths

See Beauty in Buddhism; Buddha; Envy; Lust; Sacrifice in Buddhism; Suffering in Buddhism

---

Fragrance in the *Song of Songs*

Fragrance possesses a threefold significance in the *Song of Songs*. It is part of the natural world, the setting for the lovers' intimate meetings (fields, forests, and arbors, and especially, lush gardens). Fragrance figuratively suggests the flow of desire between them, wafting scents and fragrant rills, all that "finest poured oil" and "flowing myrrh." At the same time, their bodies are landscapes of scent, maps of desire. Skin, hair, breath, and garments are variously likened to, and sometimes literally contain, nature's perfume.

The lovers sing of deep earthy scents, light fluting floral scents, aromatic apricots and pomegranates, saffron and cinnamon, cedar and fir, gardens wet with dew, essential oils and incense imported from afar. Each lover lavishes hyperbolic praise on the other, while she, Solomon's "Shulamite" (otherwise-unidentified), speaks of her own scented body with an appealing (and playful) self-confidence (1:12; 2:1; 2:16; 5:1; 6:2–3; 7:10; 7:14).

Smell and Time

Not only is smell celebrated in the *Song of Songs*, but it is used deftly to evoke time and place. Seasonally (and on the figurative plane, sexually) it is springtime. Both nature and the young lovers' bodies are abloom, scent and desire awaking in tandem: "Look, winter is over, the rains are done/wildflowers spring up in the fields. . . . The fig tree has sweetened/its new green fruit/and the young budded vines smell spicy.//Hurry, my love, my friend/come away" (2:11–13).

Fragrance also telegraphs the time of day. There is the perfume of their nighttime trysts, electric with promise: his hair "damp with dew" as he comes to her door (5:2), the aroma of her sleepy body as the lovers draw near: "My king lay down beside me/and my fragrance (*nirdi*)/wakened the night" (1:12). By contrast, the hour just before dawn—"before the day breathes" (2:17)—is as quiet (or olfactorily dormant) as a held breath, poised between the mingled scents of night and the freshness of the new day (4:6).

In one exquisite sequence, scent limns the long arc of their lovemaking, its episodes and tides, beginning with fragrant blooms of the night and concluding with the fruited scents of early morning. The female lover, the Shulamite, opens: "Come, my beloved, let us go out into the fields/and lie all night among the flowering henna.//" And then: "Let us go early to the vineyards/to see if the vine has budded, if the blossoms have opened/and the pomegranate is in flower./There will I give you my love.// The air is filled with the scent of mandrakes (*duda'im*)/ and at our doors/rare fruit of every kind, my love (*dodi*)/ I have stored away for you" (7:12–14). The entire setting is redolent of desire, the aphrodisiac *duda'im* aurally evoking *dodim*, the consummated loving that will surely follow.

The Gendering of Scent

The Shulamite's praise of Solomon tends to center on rich arboreal scents, such as myrrh or rare aloes wood. She says to him, "You are fragrant, you are myrrh and aloes. All the young women want you" (1:3). In the formal praise-song in which she scans his body, moving her gaze from his head to his feet, her attention lingers on "his cheeks a bed of spices/a treasure of precious scents, his lips/red lilies wet with myrrh" (5:13). The last image is an erotic metaphor that combines sensory registers: not only vision (shape and color), but implicitly touch, taste, and smell—ciphers for intimate knowing. Elsewhere fragrance serves as a

metonym for the lover: "All night between my breasts/my love is a cluster of myrrh/a sheaf of henna blossoms/in the vineyards of Ein Gedi" (1:13–14). There is an economy of erotic interchange here. She cradles him, and he becomes, as it were, her perfume.

Interestingly, the chorus describes the Shulamite's majestic, numinous presence in olfactory terms that recall her own description of the beloved. They call out, "Who is that rising from the desert/like a pillar of smoke/more fragrant with myrrh and frankincense/than all the spices of the merchant!" (3:6). His description of her is similar (4:6; 4:14). In other words, the same incense-like scents are used to mark both genders.

On the other hand, the young Solomon uses a wider range of olfactory imagery in praising her, focusing on more specific (and private) attributes. His descriptions tend to draw on a sensuous lexicon of nourishment—foods and thickly aromatic fluids: "the scent of your breath like apricots" (7:9); and in a passage fusing taste and scent: "Oh your sweet loving,/ my sister my bride./The wine of your kisses, the spice/of your fragrant oils//your lips are honey, honey and milk/are under your tongue,/ your clothes hold the scent of Lebanon," intimating the cedar forests or, some suggest, the fragrant wine of that region (4:10–11).

The Garden of Delight

The olfactory keynote of the *Song of Songs* (and likely its foundational trope) is that of Paradisiacal Garden. On one level, the lovers' trysts take place in lush gardens of delight (fantasized or actual) from Ein Gedi in the south (1:14–16) to Mount Carmel (7:6) and Lebanon in the north (4:8–15). The pair lie in beds of grass (1:16), and under canopies of cedar and fir. They wander among vineyards and fields of wild lilies. In one scene, as he embraces her, she cries out in an erotic hunger, "Let me lie among vine blossoms, in a bed of apricots! I am in the fever of love."

On another level, the Shulamite's body is itself the lush garden, in part or in its entirety —she is the aromatic bloom, proud of her burgeoning sexuality. "I am the Rose of Sharon, the wild lily of the valley" (2:1). In a recurring double entendre, she says, "My love has gone down to his garden, to the beds of spices,/to graze and to gather lilies./My beloved is mine and I am his./He feasts/in a field of lilies (2:16; 6:2–3).

Fittingly, the praise-song for the Shulamite —the literal midpoint of the *Song of Songs* (4:12–5:1)—provides the boldest assertion of its thematic center. Addressing her, Solomon begins with a downward sweep of her body, praising first individual parts—eyes, mouth, lips, cheeks, hair, neck, breasts, and erogenous points below—all in a rush of hyperbolic adulation, a cascade of erotic metaphor. Moving from her breasts, he sings of her most intimate scents: "Before day breathes, before the shadows of night are gone, I will hurry to the mountain of myrrh, the hill of frankincense. . . ." Her whole body becomes the image of the lush and exclusive garden, protected from view—"an enclosed garden" set among secret ("sealed") springs. The garden is ripe and intoxicating, its orchard heavy with fruit, wafting exotic spices: "flowering henna and spikenard, cane and cinnamon, every tree of frankincense, myrrh and aloes wood, all the rare spices."

The *Song of Songs* ends with the separation of the lovers. And yet, fittingly, the concluding image is not a cloud of foreboding but "a little cloud of fragrance" (Alter, 123), the scent of promise. The Shulamite sends him off with a playful flourish, charging him to "run away/ my gazelle, my wild stag/on the hills of cinnamon" (8:14). Once again the natural terrain and the landscape of their loving commingle and fuse. Fragrance hangs in the air, both a remembrance of their embodied love and an intimation of its renewal.

The *Song of Songs* entered the canon not as a human love song, but as allegory for the love

between God and the People Israel. It was linked to moments of divine revelation (at the Sea of Reeds and at Sinai and over time to more private encounters, as well). Although the *Song of Songs* provided the essential vocabulary for religious eros throughout Rabbinic tradition, there was a certain tendency to both deeroticize and deodorize this unique text. Thus, the famous midrashic rereading of the symmetrical breasts of the Shulamite as Moses and Aaron; and thus the tendency to interpret frankincense and myrrh in terms of their color or appearance, rather than their fragrance.

The reappropriation of the *Song of Songs'* high eros is found most strikingly among the kabbalists of the Zoharic circle, especially in the Zohar itself and in the bold writings of Joseph of Hamadan. These late thirteenth-century kabbalists located the intoxicated lovers of the *Song of Songs* within the divine realm, that is, as the feminine and masculine faces of God. At the same time, they transferred some of that love (and some of the delight in paradisiacal terrain) back to the earthly sphere. To perform the *mitzvot* is to promote divine union, to perfume the divine lovers and bring them face-to-face; to decode *Torah* is to cause the Edenic springs to flow, irrigating "gardens" and worlds. And conversely, to come upon a fragrant garden is to discover an earthly cipher for the divine presence, a love supreme. Their latter-day students, the kabbalists of Safed, introduced the *Song of Songs* into the service welcoming Shabbat, the day most deeply linked with all the registers of love.

Elliot Ginsburg

See also Akiva ben Yosef; Body in Judaism; Kabbalah; Philosophical Allegory in the *Song of Songs*; Sabbath; Sexual Pleasure in Judaism; *Song of Songs*

References and Further Reading

Bloch, Ariel, and Chana Bloch, trs., eds. 1995. *The Song of Songs*. Afterword by Robert Alter. New York: Random House.

Ginsburg, Elliot K. 1989. *The Sabbath in the Classical Kabbalah*. Albany, NY: State University of New York Press.

Green, Arthur. 2004. *A Guide to the Zohar*. Stanford, CA: Stanford University Press.

Green, Arthur. 1987. "The Song of Songs and Early Jewish Mysticism." *Orim: A Jewish Journal at Yale* 2: 49–63.

Freudianism and Marxism

Freudo-Marxism was an intellectual movement that aspired to synthesize the teachings of Karl Marx (1818–1883) on historical change and revolutionary politics with the teachings of Sigmund Freud (1856–1939) on sexuality and psychoanalysis. Ambivalently modernist in its outlook, Freudo-Marxism combined a radical dissatisfaction with modernity, with a reliance on modern science as the proper vehicle of social and individual transformations.

Since the Enlightenment and Hegel, scholars have attributed human suffering to the knowable laws of history; since Marx, many have promised to change these laws for a better future. Freudo-Marxists believed that the effective transfiguration of humanity should start with changes at the level of sexual and family life. In the twentieth century, new disciplines from social hygiene to psychoanalysis to eugenics were aimed at "scientific methods" of controlling the most intimate manifestations of human behavior, such as dreams, sexual intercourse, marital choice, and family relations. But according to Freudo-Marxism, these changes could not be pursued without the simultaneous transformation of the economic fundamentals of social life. To those thinkers, transformations of sexuality *and* economy would change the human condition if pressed simultaneously and in proper coordination. Although some of their ideas resemble the transformational religions, from Gnosticism

to Anabaptism to Christian Science, Freudo-Marxism is original in its focus on sexuality as the leverage for social change. Owing to its efforts, issues of love, sexuality, and family moved to the forefront of ideological debates and culture wars.

Originating among the central and eastern European intellectuals of the World War I era, Freudo-Marxism was transmuted by their traumatic political experience, their leanings toward revolutionary politics, and the modernist belief in the historical plasticity of human nature. The first to attempt a synthesis between psychoanalysis and the teachings of Marx was the Viennese doctor Alfred Adler (1870–1937), who was then the close disciple of Freud. In 1909, Adler delivered a talk before the Viennese Psychoanalytic Society, "The Psychology of Marxism," in which he reviewed the clinical case of a prominent Bolshevik, Adolf Ioffe (1883–1927), who was Adler's analytical patient. Under Adler's influence, the future Soviet leader Leon Trotsky (1879–1940) developed a keen interest in psychoanalysis and, while in power, sponsored various activities such as the development of the State Psychoanalytic Institute in Moscow.

The first systematic theorist of Freudo-Marxism was the Austrian psychiatrist William Reich (1897–1957). He believed that his patients, and a large part of humanity along with them, suffered from the typical bourgeois deficiencies, such as lack of ability to love, to feel orgasm, and to build relationships. According to Reich, "suppressions" of two kinds, Christian and capitalist, split the love life of the modern individual into two halves—a romantic, spiritualized love, and a dirty, carnal desire associated with infection, guilt, and punishment in this or another world. The result of this split was a sick, damaged sexuality that ruined the capacity for love. The inability to experience orgasm was an empirical indicator of this long-standing, historically determined malaise of humanity. Neither the social transformations of a Marxist nature nor the individual reshaping promised by psychoanalysis was sufficient for Reich. Political revolution had to be accompanied by sexual revolution.

As Reich wrote early in 1933, the disengagement of these elements led to disasters in Nazi Germany and in Bolshevik Russia. His propaganda of sexual revolution led to Reich's expulsion from psychoanalytic and social-democratic organizations alike. After briefly visiting the United Soviet Socialist Republic (USSR), Reich emigrated to the United States; this itinerary was characteristic for many thinkers within the Freudo-Marxist range. In practicing what he preached, Reich went farther than others and died in an American prison where he had been jailed for promoting a dubious therapeutic invention that would heal the orgasmic incapacity of humankind.

In the darkest decades of the twentieth century, millions embraced the totalitarian politics of Hitler and Stalin. This titanic "escape from freedom" confused political philosophers and religious thinkers on the left and the right but increased the reach and plausibility of the paradoxical formulations of Freudo-Marxism. Distant and often hostile to one another, followers of Marx and Freud had a common background that facilitated intellectual exchange —and many of them were Jewish atheists, like Marx and Freud. However, the Judeo-Christian tradition was never entirely dismissed in their circles.

The prominent Freudo-Marxist philosopher, author, and practitioner Erich Fromm (1900–1980) was an avid scholar of the Talmud, which evidently contributed to his teachings on love. Rereading the biblical story of Adam and Eve, Fromm claimed that their awareness of segregated, disunited human existence is the source of all anxiety and suffering. Love, he said, is a creative, unifying, and reshaping experience, and the greatest mistake about love is the idea that being loved is more important than loving.

The popular expression "to fall in love" exemplifies another mistake, that love is the result of external forces rather than individual

choice. It is crucial to "stand in love" rather than "fall in love." Love is giving rather than receiving, Fromm wrote in his influential book, *The Art of Loving* (1956). The self-actualization of human beings in love and work was more important for Fromm than Freudian dynamics of the unconscious. Essentially, the capacity of love was seen as a matter of free choice that is made at the individual level, and group forces of conformity obstruct its development. For Fromm, the "escape from freedom" was an opportunistic choice that the weak tend to make when they confront a historical challenge. It was also an escape from love, which eventuates in alienation, solitude, and unhappiness. Fromm recognized that the actual manifestations of love are partially shaped by social institutions. The modern culture of entertainment brings people together but actually keeps them apart, argued Fromm. Men and women must swim against the tide if they are to become fully human.

In the 1930s, Freudo-Marxists fled from the Nazis to capitalist America, where they adjusted their critical ideas to reassess the "consumerist society," paving the way to the 1968 outbursts of anticapitalist sentiment and sexual revolution. In this brief but remarkable moment, the words of Freudo-Marxist theorists became the slogans of rebellious students.

Herbert Marcuse (1898–1979) arguably had more influence on intellectuals than any other Western secular thinker in the second half of the twentieth century. A trained philosopher who studied with Heidegger, Marcuse worked for American intelligence during World War II. In his early works, Marcuse attacked Soviet Marxism for denying individuality and its highest manifestation, love. For Marcuse, sexuality was the central stage upon which all fundamental conflicts were enacted. Following Reich rather than Freud, Marcuse wished to emancipate sexuality from all those blocks that obstruct its creative actualization. Urging sexual revolution, Marcuse hoped for the abolition of capitalism, creative regression, and the sexualization of the body. The whole body, rather than its specific zones—oral, anal, and genital—which were described by Freud, could and should experience sexual pleasure. Marcuse offered an explicitly utopian vision of a "polymorphously perverse" civilization where play would be indistinguishable from work, sexuality from creativity, and revolution from carnival. This teaching became overwhelmingly popular during the student revolts of 1968 in the United States and Europe. It also inspired intellectual rebels in the postcolonial world, mostly in Latin America.

Overlapping and competing with the moral philosophy of Existentialism and the political philosophy of the Frankfurt School, Freudo-Marxism maintained its influence until the increasing disappointment with Soviet Communism, the revolutions in eastern and central Europe, and finally, the collapse of the USSR shifted the intellectual atmosphere to the right. The emerging variety of poststructuralist approaches in the humanities absorbed many ideas of Freudo-Marxism but deconstructed its message. The French philosopher Michel Foucault (1926–1984) asserted that social and psychological disciplines, from psychoanalysis to sexology, did not emancipate sexuality but rather subjected it to a more subtle and powerful control than ever before. Aiming at a synthesis between Freud and Hegel rather than Marx, the French psychoanalyst Jacques Lacan (1901–1981) introduced a disenchanted, tragic tone to these debates. Holistic utopias will never be achieved because a fundamental split lies deep in human subjectivity, said Lacan. The Real, which exists beyond language, can never be grasped by any subject, individual, or collective. Lacan's disciples, many of them Marxists or even Maoists in their past, did not identify with Freudo-Marxism.

In the last decade, the ideas of Lacan and Freudo-Marxists together with the postsocialist enthusiasm in central Europe inspired a prolific Slovenian-American philosopher, Slavoj Žižek (b. 1949), to attempt a new synthesis. In

a series of influential books, Žižek has experimented with a variety of political ideas, psychoanalytic teachings, and critical readings of popular culture. Stylistically radical, Žižek's writings on love, sex, and gender difference are essentially antiutopian. "Enjoy your symptom" is the favorite slogan of Žižek; it has been criticized as an opportunistic acceptance of human weaknesses.

In his writings on "courtly love" in contemporary culture, Žižek challenges widely accepted formulations of feminism. In a revisionist history of the psychoanalytic movement that is obliged to Max Weber more than to Marx, Eli Zaretsky construes Freudianism and Freudo-Marxism as "the Protestant ethic of the new industrial revolution." Thus, psychoanalysis reveals its power in cementing, rather than eliminating, the moral order of late capitalism.

The desired synthesis between Freud and Marx was never achieved, but Freudo-Marxism fed major developments of late twentieth-century thought, such as critical theory, cultural studies, and various trends of poststructuralism and postmodernism. Although the high point of Freudo-Marxism seems to have passed with the 1960s, the social turmoil of the future may reapply its legacy for new purposes.

Alexander Etkind

See also Disenchantment; Sexual Revolution

References and Further Reading

Etkind, Alexander. 1997. *Eros of the Impossible. The History of Psychoanalysis in Russia.* Boulder, CO: Westview Press.
Fromm, Erich. 1956. *The Art of Loving*. New York: Harper and Row.
Jay, Martin. 1973. *A Dialectical Imagination: A History of Frankfurt School.* Berkeley: University of California Press.
Marcuse, Herbert. 1955. *Eros and Civilisation*. New York: Beacon Press.
Reich, William. 1945. *The Sexual Revolution*. New York: Farrar, Straus and Giroux.
Zaretsky, Ely. 2004. *Secrets of the Soul: A Social and Cultural History of Psychoanalysis*. New York: Vintage.
Žižek, Slavoj. 2006. *The Metastases of Enjoyment: On Women and Causality*. London: Verso.

Friendship

The conventional translation of the Greek word *philia* and the Latin word *amicitia* is friendship between "me" and another. This word covers every type of attachment from kinship relations to membership in a polity. As a philosophical concept, *philia* and *amicitia* largely represents the ancient Greek and Roman notion that, as rational agents, humans choose other persons to be their "other selves." In such friendships, the other person is understood as an extension of oneself and comprising one and the same self.

The English word *friendship* originates in the Saxon word *fond* and the Old English word *freond*. These terms are generally associated with heightened affection, amity, attachment, consideration, devotion, esteem, love, and regard for another person. Out of this understanding of friendship, the modern notion emerges that humans choose another with whom to have a mutual relationship on the basis of sensations, feelings, emotions, and a will for duty or a will to power.

There is little to suggest that ancient philosophical notions of friendship—which are anchored in reason, rational choice, reciprocal justice, and moderation—have much in common with modern philosophical concepts of friendship and altruism, which are grounded upon feelings and emotions as well as a sense of will, duty, and a selfless concern for others. This is because modern theories of friendship and altruism follow Kant, Bentham, and Comte rather than Aristotle, Epicurus, and Epictetus. Ancient concepts of friendship are principally grounded on Aristotle's notion of rational choice, whereas the notions of friendship dominant in contemporary thought rest primarily

Jonathan comforts David and promises to be his friend, from the Hebrew Bible's Book of Samuel. (Corbis)

upon Kant's distinction between the goodwill —the possession of which alone is both necessary and sufficient for moral worth—and what he took to be a distinct natural gift, that of knowing how to apply general moral rules to particular cases.

Three further reasons operate within these different understandings of friendship. The ethical theories of Aristotle, Epicurus, the Stoics, and Pythagoras are politically, socially, and consistently rationally grounded—and they do not fit modern theories either of the emotivist (Hobbesian), sensationalist (Humean), obligational (Kantian), utilitarian (Benthamian), positivist (Comtean), or volitional (Nietzschean) variety at all.

Aristotelian, Epicurean, Stoic, Pythagorean, and later Platonic theories of the Soul have a social and religious, if not political, dimension far more variegated than those of Descartes, Hobbes, Locke, Hume, Kant, Bentham, or Nietzsche's theories of the autonomous Self.

Aristotelians, Epicureans, Stoics, and Pythagoreans claim that the joint presence of intelligence (*nous*) and rational choice (*prohairesis*) are the basis for human friendship. That is to say, if reason is the essential feature humans share, then one befriends another because of the rationality present in each human being. Such claims leave little room for modern emotivist, sensationalist, obligational (duty-grounded), utilitarian, and power-based theories of friendship.

Greek and Roman philosophical views of friendship incorporate a rejection of modern altruistic notions that humans band together in friendship for selfless advantage, emotions, or out of moral duty. They also evince a rejection of modern theories of the Self with their appeals to an emotional, affective, or volitional motivation for friendship and altruism. This suggests that classical understandings of friendship mean much more than the mere name of a type of emotional state and motivational disposition. In that school of thought, friendship refers to a type of social and political relationship based on the excellence of reason. Thus, reciprocal social and political relationships define the terms of friendship.

In the classical philosophical tradition, the difference between an altruistic and an egoistic friendship is not necessarily a difference between a self-sacrificing relationship and a non-self-sacrificing relationship. In friendship, one does not have to sacrifice for the sake of the other, although one may choose to do so. The difference between these kinds of friendship is only one of intention. Here two basic terms, *monistic* and *pluralistic,* apply. Both words indicate how many goods a moral theory recognizes. A monistic theory recognizes only one good; a pluralistic theory recognizes

several goods. Greek and Roman sources generally advanced a pluralistic theory of goods. They recognized happiness of more than one kind—many human activities that one may perform for their own sake and that one may perform in accordance with good habits.

The Greeks of the Classical Age regarded friendship largely as sociological and political more than psychological. The Greek word for *alien* and *guest* are the same. A stranger has to be received with hospitality, limited but well defined. Thus, when Odysseus encounters the Cyclopes, the question is whether they possess customary law (*themis*) shared by all civilized peoples. The answer to this question is discovered by how strangers are treated. Because the Cyclopes eat strangers they have no *themis*. They have no recognized human identity even as strangers. Consequently, lacking law and bereft of social reciprocity, they cannot be friends.

The views of Plato, the Skeptics, and the Cynics regarding friendship are decidedly egocentric. Plato claims that the concern for the good of others promotes the just person's own interests. Thus, he does not say much to connect one's interest with the good of others. Even when love (eros) drives the soul from sensible beauty to the intelligible forms of Beauty and the Good, the drive originates primarily from the soul's desire for illumination and salvation, not for friendship.

Aristotle argues for a much wider connection. His deepened awareness of human friendship as a more important aim than even justice is striking in that friendship is the condition for the possibility of justice. Aristotle distinguishes three kinds of friendship concerned with advantage, pleasure, and goodness. The first two kinds are easy to understand from a purely self-interested point of view. People can often advance their own interests more efficiently if they can rely on help from others for mutual advantage. People might also take an interest in others because they enjoy their company—the concern depends on what one enjoys, not on any concern for the other person. The third kind of friendship involves concern for the individuality and welfare of the other, not as a source of self-advantage or pleasure. Aristotle also argues that this concern for others promotes one's own good and constitutes the highest form of friendship.

Aristotle argues that one can see how love of self requires concern for the good of others, once there is an understanding of what is meant by self-love and self-interest. What is in one's self-interest depends on what the *Self* is, and what sorts of desires need to be satisfied to achieve its interests. Here he argues that the Self is naturally social, so that something is missing if all concerns are merely self-interested. In a concern for other people, one becomes interested in aims and activities that would otherwise not be of interest. This is what Aristotle means when he says that for the virtuous person, a friend of the best sort is "another self." If one is virtuous, one cares about the friend in the way one cares about oneself.

The type of friendship that Aristotle has in mind is the sort that embodies a shared recognition of, and pursuit of, several goods. It is this sharing, which is essential and primary to the constitution of any form of Self and community, whether household (*oikos*) or city (*polis*). The social nature of human beings is the basis of justice; justice is another's good. In this sense, justice is not a separable virtue, but the whole of virtue, insofar as it is practiced toward other people. Becuse virtuous people value the good of other people for the sake of the other people themselves, they also choose virtuous actions for their own sakes. Aristotle describes this attitude to virtuous actions by saying that virtuous people choose them "because they are fine," or, "for the sake of the fine."

It is only with good friends that one friend loves the other for the sake of the other. Aristotle also claims that one may have goodwill for the sake of another or for the sake of oneself. Here he distinguishes altruistic goodwill

from egoistic goodwill, but ultimately goodwill of either kind is the beginning of friendship. Altruistic goodwill consummates in good friendship, whereas egoistic goodwill ends in either useful or pleasant friendships. Of the three, good friendship is the more stable, for it lasts as long as men are good and their virtue endures.

Robert M. Berchman

See also Altruistic Love; Emotions; Hospitality

References and Further Reading

Alpern, K. D. 1983. "Friendship and Self-Sufficiency in Homer and Aristotle." In *Journal of the History of Philosophy* 21:303–315.

Annas, J. 1988. "Self-Love in Aristotle." *Southern Journal of Philosophy* 27:1–18.

Berchman, R. M. 2005. "Altruism in Greco-Roman Philosophy." In *Altruism in World Religions*, edited by J. Neusner and B. Chilton, 1–30. Washington, DC: Georgetown University Press.

Broadie, S., and C. Rowe. 2002. *Aristotle Nicomachean Ethics Translation, Introduction, Commentary*. Oxford: Oxford University Press.

Fraisse, J-C. 1984. *Philia*. Librairie Philosophique. Paris: J. Vrin.

Kahn, C. H. 1981. "Aristotle and Altruism." *Mind* 90:20–40.

Kraut, R. 1989. *Aristotle on the Human Good*. Princeton, NJ: Princeton University Press.

MacIntyre, A. 1984. *After Virtue*. South Bend, IN: University of Notre Dame Press.

Ross, W. D. 1964. *Aristotle.* London: Methuen.

Schollmeir, P. 1994. *Other Selves: Aristotle on Personal and Political Friendship.* Albany, NY: State University of New York Press.

Stern-Gillet, S. 1995. *Aristotle's Philosophy of Friendship*. Stony Brook, NY: State University of New York Press.

Walker, A. D. M. 1979. "Aristotle's Account of Friendship." In *The Nicomachean Ethics*, *Phronesis*, vol. 24, 180–196. Leiden: Brill Academic.

G

Gita Govinda

The *Gita Govinda*—"Song of Govinda"—is one of the most celebrated love poems from Hindu India, immortalizing the sacred love story of Krishna, the supreme divinity, with his beloved consort Radha. It was composed in the twelfth century by the poet Jayadeva, a renowned scholar in the royal court of the Bengali king Maharaja Lakshman Sena. This work of late classical Sanskrit poetry also engages some of the popular written and oral poetry of its time, making it the most famous religious lyric of Sanskrit literature.

The *Gita Govinda* is arranged in twelve acts, and its twenty-four songs remain by far the most popular and influential rendering of an older Puranic theme—the Rasa Lila, focusing on the autumnal romantic play of Krishna and the cowherd maidens of Vraja (the land of Krishna). The *Gita Govinda* is based on a Rasa Lila during the spring season, sometime after the autumnal episode of the Puranas.

Jayadeva claims that the eroticism of *Gita Govinda* is actually the antidote for lust because Krishna is the supreme Divinity. Jayadeva addresses Krishna's divine sensuality with such unprecedented intensity that all previous accounts are far milder by comparison. Most significantly, Jayadeva identifies Krishna's favorite lover—whose presence is defined, but remains unnamed in the Bhagavata Purana—as Radha, and focuses exclusively on her relationship with Krishna throughout the poem.

After establishing the divinity of Krishna in the first two songs, Jayadeva introduces Kamadeva, a character whose ubiquitous presence will proceed to dominate the drama. Kamadeva is Eros, the mischievous Cupid, who, although invisible, shoots his flower-arrows into the hearts of all—inflaming them with uncontrollable passion. Jayadeva's obvious theological contradiction of the Divinity's subordination to Kamadeva is not intended to be literal, as commonly misinterpreted. It serves as a metaphor to portray Radha and Krishna's subjective experience of love as an irrepressible power to which they are both helplessly victim.

Radha, craving for Krishna, searches for him in the forest. When she finds him playing with other beautiful cowherd maidens, she leaves in a huff, only to weep in remembrance of the glorious love they had shared in a previous Rasa Lila. Krishna famously abandons the other maidens to search for Radha, but he is unable to find her in the dense forest. At that point, Radha's friend takes up the role of a mediator, going back and forth between them

www.abc-clio.com ABC-CLIO 1-800-368-6868

Krishna and Radha Chamba painting. (Brooklyn Museum/Corbis)

several times to report their avowed love for each other and coordinate a rendezvous. When Krishna finally arrives at Radha's sylvan alcove, she rejects him with scornful words. Having convinced herself of his infidelity, she retreats into an internal state of emotional paralysis for which there seems no cure. Even Krishna's best flattery, humor, logic, and pitiful supplications fail. Finally, Radha's anger abates of its own accord, and she agrees to be alone with Krishna. An incredibly explosive festival of erotic bliss ensues, leaving Krishna in a state of utter amazement. Jayadeva concludes the episode with Radha happily ordering Krishna to arrange her disheveled hair and decorate her once again with fresh cosmetics.

The plot of *Gita Govinda* is deceptively simple, for Jayadeva relies almost entirely upon a network of complexities that arise directly from the psychology of love, rather than the unfolding of events. To this end, the poet explores a vast range of emotional responses in the two primary categories of divine love (*prema*), meeting and separation. The following verses, in which Krishna describes his loneliness in the absence of Radha, clearly illustrate the multidimensional experience characteristic of *prema* in separation:

> I remember her face. Her eyebrows, arched by the weight of indignation, resemble honeybees hovering over a red lotus. (*Gita Govinda* 3:5)

> I am directly meeting with her in my heart and continually enjoying love-play. So why am I wandering about here in the forest and why am I needlessly lamenting? (*Gita Govinda* 3:6)

> I repeatedly see you approach me and then retreat again. Why do you not impetuously embrace me as you did before? (*Gita Govinda* 3:8)

Here, the initial stage of remembrance (*Gita Govinda* 3:5) intensifies into a dynamic internal vision (*Gita Govinda* 3:6), which culminates in a direct external perception (*Gita Govinda* 3:8). The essence is that *prema* in separation opens the door to supernatural experiences of meeting—opportunities to see, feel, and discover one's lover in a new light.

Jayadeva powerfully conveys the intensity of Radha's obsession for Krishna as a kind of paranoia in which she invariably interprets the natural features of the springtime forest to be the unbearable taunting of Kamadeva. For Radha, the vines seem to be embracing the trees, which, in turn, horripilate with pleasure in the form of newly sprouted buds. The honeybees seem to be kissing the flowers, and the cooing of the cuckoo seems to be an exclamation of sensual pleasure.

Radha's friend informs Krishna:

> O Hari! You are her sole refuge. Radha pines in the trysting place. In every direction, she sees only you who so expertly drink the sweet honey of her lips. (*Gita Govinda* 6:2)

> Glancing repeatedly upon her ornaments, she thinks, 'I am Krishna, the adversary of Madhu.' (*Gita Govinda* 6:4)

Here Jayadeva portrays one of the many heartrending nuances of love in separation. Radha's absorption in Krishna collapses into a role reversal so complete that she begins to think, "I am Krishna, anxiously awaiting Radha's arrival."

Undoubtedly, the most famous verse of *Gita Govinda* is Krishna's desperate plea to Radha:

> My beloved, relieve me of Cupid's poison by decorating my head with the fresh buds of your feet. (*Gita Govinda* 10:8)

Tradition has it that Jayadeva, overwhelmed with emotion, was unable to write this line. Yet Krishna, eager to proclaim his submission to the power of all-conquering love, personally appeared to complete the verse.

Jayadeva's tour de force incorporates a vast array of aesthetic devices, demonstrating his profound mastery of literary embellishment, music, dramatic theory, *tantra*, and devotional meditation, inscribed within the traditional conventions of Sanskrit composition. For Jayadeva, God's love is the fountainhead of all art and culture—Divinity as the Supreme Artist is the theological conception par excellence. Moreover, Jayadeva claims that his poem offers a path to spiritual perfection. The soteriological strategy of *Gita Govinda* lies in the central role of Radha's anonymous friend who provides the reader with a paradigmatic individual to emulate in meditation. Jayadeva historically preempts the meditation techniques of *bhakti-yoga* later developed in great depth by the Chaitanya School, which appropriated verses of his *Gita Govinda* to illustrate its doctrine.

Graham M. Schweig

See also Desire; Eros; Gods in Hinduism; Goddesses in Hinduism; Krishna; Longing in Hinduism; Poetry in Hinduism; Romantic Love in Hinduism; Separation; Sexual Pleasure in Hinduism

References and Further Reading

Bryant, Edwin F. 2003. *Krishna: The Beautiful Legend of God*. (*Srimad Bhagavata Purana,* Book 10). New York: Penguin Books.

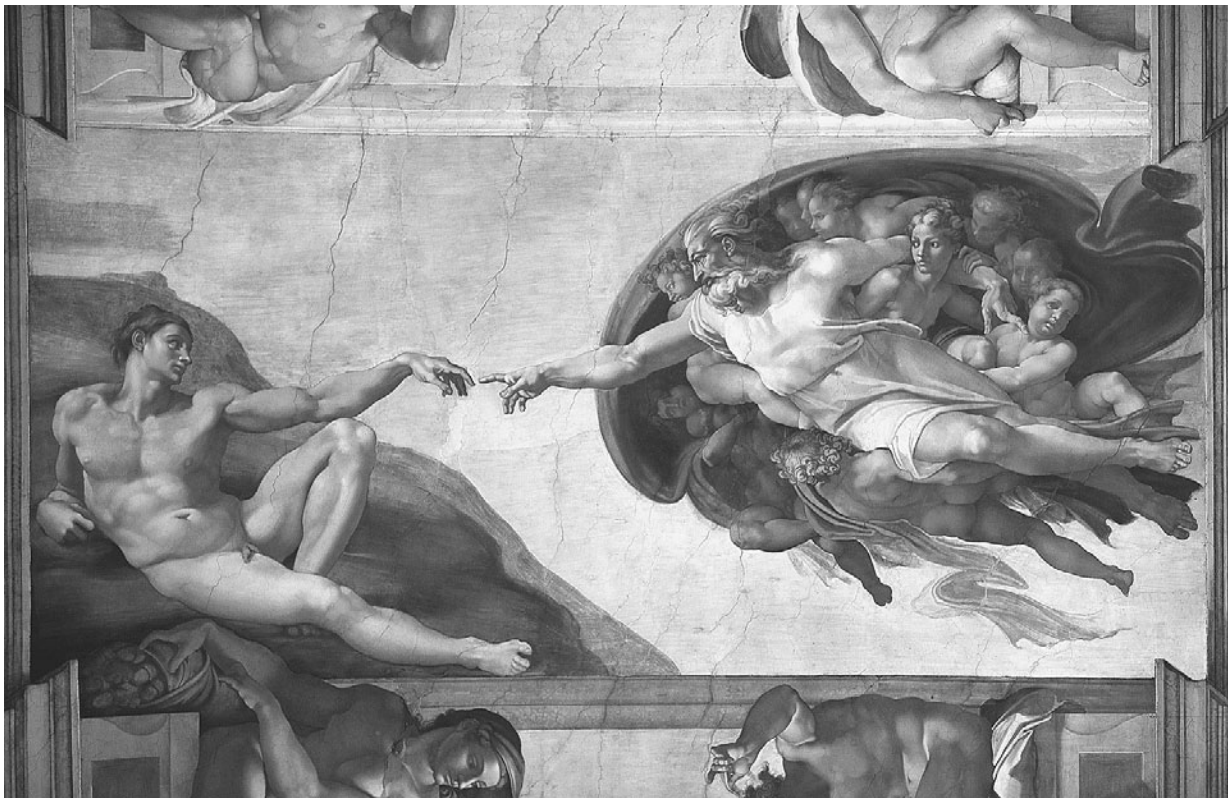
Jayadeva. 1977. *Love Song of the Dark Lord: Jayadeva's Gītāgovinda*. [Sanskrit text.] Edited and translated by Barbara Stoler Miller. New York: Columbia University Press.

Schweig, Graham M. 2005. *Dance of Divine Love: The Rasa Lila of Krishna from the Bhāgavata Purāna.* Princeton, NJ: Princeton University Press.

Siegel, Lee. 1974. *Sacred and Profane Dimensions of Love in Indian Traditions as Exemplified in the Gītāgovinda of Jayadeva*. Delhi: Oxford University Press.

God as Father

From the very beginnings of the biblical book of Genesis, God is depicted as a Father. Described in the male singular, it is He who creates the world and humanity. God as Father is often a God of anger, judgment, retribution, and destruction. God is also depicted as merciful, protective, and salvific—and there are many paradoxes to God's love for the Israelites. God loved the Israelites, but He did wait over 400 years before rescuing them from slavery. As later Rabbinic sages noted, God caused the Israelites to take the long route to Sinai, leading them through the Sea of Reeds, and consequently causing the Egyptian soldiers—whom He also created—to drown. God destroyed the world by flood and cruelly told Abraham to



The Creation of Adam by Michelangelo Buonarroti. (Jim Zuckerman/Corbis)

take Isaac up to Mount Moriah and sacrifice him. God was silent while Jerusalem was destroyed and God's people were led into exile.

There is justification to ask if this God is a God of love. Generations of Rabbinic sages would emphatically answer yes. They cited specific biblical verses such as Deuteronomy 4:37 that insisted that it was because God "loved your fathers, [that] he chose their heirs after them." They created such midrashic interpretations as the one maintaining that God's revealing His name to Moses was an act of intimacy, and that He wept as the Egyptian soldiers were drowning—for they too were His people. In the Babylonian Talmud, Rabbi Yose, commenting on Deuteronomy 7:7, maintains that "it was not because you [the Jewish people] were greater than any people that the Lord set His love upon you and chose you . . . [Indeed] I love you because even when I shower greatness upon you, you humble yourselves before Me" (B. T. Hul 89a).

Similarly, in the late twentieth century, Michael Wyschogrod (1996, 59–65) emphasizes the election of Israel as an act of divine love. "Why," Wyschogrod asks, is God "not the father of all nations, calling them to obedience and offering his love to man, whom he created in his image?" The answer, he states, is that God freely chose to elect a "biological instead of an ideological people" because His relationship to Abraham was a falling in love. "If God continues to love the people of Israel," he continues, "it is because he sees the face of his beloved Abraham in each and every one of his children as a man sees the face of his beloved in the children of his union with his beloved . . . Those not elected cannot be expected not to be hurt by not being of the seed of Abraham, whom God loves above all others . . . [Yet] the choice . . . is between a lofty divine love equally distributed to all without recognition of uniqueness and real encounter, which necessarily involves favorites but in

which each is unique and addressed as such. The mystery of Israel's election thus turns out to be the guarantee of the fatherhood of God."

In the Hebrew Bible, God's love for the Jewish people is explicitly described in the prophetic book of Hosea. As in postbiblical allegorical interpretations of *Shir HaShirim* (*Song of Songs*), God is not depicted as a Father but as a husband or lover. In contrast, although references are brief, God offers comfort to the exiles of the sixth and fifth centuries BCE by reminding them of both His Fatherhood and consequent love. In Isaiah, God says, "Who created you, O Jacob, Who formed you, O Israel: Fear not, for I will redeem you . . . Because you are precious to Me, and honored, and I love you (*Ahavtichah)*, I gave men in exchange for you and peoples in your stead" (Isaiah 43: 1, 4). Similarly, in numerous psalms, the Hebrew word *hesed* (loving-kindness) expresses God's love for His children—as in Psalm 25: 10: "All God's paths are steadfast love for those who keep the decrees of His covenant"—while in Psalm 33:5, God as creator, or Father, is said to "love (*ohev)* what is right and just."

God's love as Father of creation is expanded and developed in Jewish liturgy, written and compiled by generations of rabbis over the course of several hundred years. Just as the *tallit* (prayer shawl) came to be seen as a mark of God's love for Israel, so Psalm 36: 8–11 was inserted into the morning service to extol this love: "How precious is your loving-kindness, O God! And the children of men take refuge under the shadow of your wings." The second blessing preceding the *Shema*, "Hear O Israel, the Lord our God, the Lord is One," praises the *ahavah rabbah* (great love), mercy, and overflowing tenderness that God—"our Father"—has shown to the Jewish people. The second blessing states explicitly that it was *b'ahavah* (because of love) that of all His creations, God decided to enter into a special covenantal relationship with the Jews. It ends: *Barukh ata Adonai* (Blessed are You, God), *Ohev amo yisrael* (who loves His people Israel).

Although some Rabbinic sources maintained that God's love for the Jewish people did not rest on their following the commandments, others held the opposite, viewing "the motive for God's love" as "Israel's faithful acts of obedience." (Dorff 2001, 65). In either case, the sufferings of the Jewish people came to be seen as the chastisements of a loving father. Drawing on Proverbs 3:12, the rabbis maintained that "the Lord chastises the one He loves, just as a father rebukes the son he loves."

Twentieth-century Jewish thinkers such as Abraham Joshua Heschel reiterated this belief, through images of God that were both anthropomorphic and anthropopathic. For him, God is not only "a God who loves . . . a father, not an absolute" but a God who is in need of love—one who searches for human beings and in fact is lonely without them. As German Jewish philosopher Franz Rosenzweig once wrote, "'God loves' does not mean that love befits him like an attribute, as does, say, the power to create. Love is not the basic form of his countenance, fixed and immutable. . . . [God's love] is present, pure and simple . . . ever wholly of the moment and to the point at which it is directed" (Rosenzweig 1972, 164).

Ellen M. Umansky

See also Ahavah; Chosenness; Commandments to Love; Covenant; Fatherhood in Judaism; Hebrew Bible

References and Further Reading

Dorff, Elliot. 2001. "Understanding Election." In *He Kissed Him and They Wept,* edited by Tony Bayfield, Sidney Brichto, and Eugene Fisher, 60–79. London: SCM Press.

Hertz, Joseph H. 1974. *The Daily Jewish Prayer Book (Siddur)*. Revised Edition. New York: Bloch Publishing.

Heschel, Abraham Joshua. 1955. *God in Search of Man: A Philosophy of Judaism*. New York: Farrar, Straus and Giroux.

Rosenzweig, Franz. 1972. *The Star of Redemption.* Translated by William W. Hallo from the Second Edition [1930]. Boston: Beacon Press.

Tanakh. 2000. Hebrew–English. Philadelphia, PA: Jewish Publication Society.

Wyschogrod, Michael. 1996. *The Body of Faith: God and the People Israel.* Revised Edition. New York: Jason Aronson.

God as Mother

Judaism has long maintained that God is ultimately unknowable. God, therefore, is literally neither Father nor Mother, Lord nor Queen. The Hebrew Bible not only identifies God through the male singular "He" but also uses such male nouns as Father and Lord to the exclusion of their female counterparts. The biblical God also has a body: face, mouth, back, thigh, hand, and so on. As Howard Eilberg-Schwartz has noted, God is depicted as a male without a phallus. He appears as a desexed male, but a male nonetheless.

It was not until the emergence in the 1970s of Jewish feminism in the United States that women directly raised questions about the gender of God. Men and women are equally created in the image of the divine, and God is literally neither male nor female, yet liturgical images of deity are primarily if not exclusively male. To counter this portrayal, some feminists pointed to the *Shekhinah*, the medieval Jewish mystical *sefirah* (emanation of God), that was said to go into exile with the Jewish people. There is little evidence to suggest that this feminine image of deity was widely known outside of male kabbalistic (mystical) circles. Yet for the mystics, Jewish suffering took on cosmic significance, as the brokenness of the world was mirrored by the brokenness of God —with God's female element, the *Shekhinah*. She comforted and offered hope not only to Jews mourning exile from the land of Israel but also, beginning in the fifteenth century, to those mourning the Jewish exile from Spain.

One might argue that this feminine image of deity is not primarily that of mother. There are striking similarities between the Christian medieval figure of Mary, the mother of Jesus—who comes to act as an intercessor between Catholics and an increasingly remote Father God—and the mystical *Shekhinah*. Literally translated as the indwelling of God, She comforts the Jewish people as a mother comforts her children, bringing them closer to an ultimately unknowable, unreachable God. Indeed, Chava Weissler has discovered at least one eighteenth-century *tekhine* (petitionary prayer) written in Yiddish by Sarah Rebecca Rachel Leah Horowitz that includes a liturgical poem referring to *imana shekhinta*, "our Mother the Shekhinah" (Weissler 1998, 92).

Although not explicitly identified as such, two other early descriptions of God conjure up images of God as mother. One frequently used name for God in the Bible is *El Shaddai*, usually translated into English as the Almighty. Yet in Hebrew, *Shad* means breast. *El Shaddai* can be interpreted as a God (*El*) with breasts, a description not unlike Ancient Near Eastern descriptions of Asherah, the full breasted mother goddess of fertility. Often portrayed as a central attribute of God, *Rachamim* (compassion) is not explicitly identified in the Bible as a feminine image of deity. As many feminists have noted, *Rachamim* may well come from the Hebrew root *Rechem*, meaning womb, and can be seen as an image of God as mother. Although the linguistic connection between *Rachamim* and *Rechem* is not universally accepted, some Jewish feminists have continued to associate this compassionate image of deity with God as mother.

As early as 1976, Maggie Wenig and Naomi Janowitz wrote a woman's prayer book (*Siddur Nashim*) in which God was viewed as a mother giving birth to, and protecting, the world. Addressed as the "Holy One, blessed is She," they wrote (Plaskow 1990, 137):

> Blessed is She who spoke and the world came to be. . . .

Blessed is She who in the beginning
gave birth. . . .
Blessed is She whose womb covers the
earth.
Blessed is She whose womb protects all
creatures.

Almost thirty years earlier, Tehilla Lichtenstein, spiritual leader of the Society of Jewish Science in New York City from 1938 to 1973, similarly viewed God's compassionate and protective nature as feminine. Based on her own experiences as a mother and daughter, she compared running to one's mother with entering into the presence of God. "Just as our mother is always there for us, so, she wrote, "is He [sic]." Indeed, she maintained, "Mother's love is of the same substance, it is of the same divine fabric [as God's love], and expresses itself in the same boundless way" (Umansky and Ashton 1992*,* 122, 125).

Some contemporary feminists have attempted to broaden the range of metaphors that Jews use in talking about God by imaging divinity as Goddess. While critics have argued that such imagery is idolatrous, Marcia Falk, Judith Plaskow, and others have insisted—in Plaskow's words—that "when monotheism is identified with the worship of a single image or picture of God, what passes for monotheism is really monolatry."

As Plaskow further maintains (1990, 151–152), ". . . the use of female imagery [including God as mother] . . . becomes a test of whether Jews are able to sustain a genuinely monotheistic framework. Is our God sufficiently God that we are able to incorporate the feminine and women's experience into our understanding of divinity?"

Although some feminists may be pushing the boundaries of monotheism when they conjure up images of God as *Elah* (goddess) or *Elilah*—a term for goddess, which in Hebrew connotes idolatry—most share Plaskow's vision of a "unity that embraces diversity," one which she, and others, have affirmed as central to Jewish feminist understandings of both community and God.

Ellen M. Umansky

See also Feminist Thought in Judaism; Mary; Motherhood in Judaism; Shekhinah

References and Further Reading

Gottlieb, Lynn. 1995. *She Who Dwells Within: A Feminist Vision of a Renewed Judaism*. New York: HarperCollins.
Plaskow, Judith. 1990. *Standing Again at Sinai: Judaism from a Feminist Perspective.* San Francisco: Harper and Row.
Umansky, Ellen M., and Dianne Ashton, eds. 1992. *Four Centuries of Jewish Women's Spirituality: A Sourcebook*. Boston: Beacon Press.
Weissler, Chava. 1998. *Voices of the Matriarchs*. Boston: Beacon Press.

Goddesses in Buddhism

Goddesses have no special association with love in Buddhism. Whereas Buddhist literature treats love (*maitrī*) in abstract terms—typically the emotion is associated with the wish "May all living beings be happy!"—Buddhist literature represents goddesses as fleshly and embodied. For Buddhism, goddesses are more powerful than mere humans, but their potency might be expressed through a fit of jealousy or rage as readily as through an act of love. Goddesses thus are ambivalent figures, potential sources of cruelty or kindness. Buddhist writings focus on the means for convincing and/or compelling these superhuman women to expend their energies in the assistance of humanity, rather than its harm.

To understand Buddhist ambivalence about goddesses, one must first recognize that in Buddhist cosmology most goddesses belong to the realm of *samsara*; they die and are reborn in dependence upon the moral quality of their thoughts and deeds. Goddesses are not sacred

beings who embody love and convey wisdom to a profane humanity. Instead, goddesses are subject to the same passions as human beings, the same moral blindnesses, while simultaneously enjoying significantly longer life-spans and greater capabilities.

For instance, goddesses can bring rain, create wealth, increase fertility, or cure disease. In ritual terms, goddesses are not worshiped with unselfish devotion—they are not loved simply because they inspire love. Goddesses are ritually honored with scrupulous and tender regard in hope that they will grant favors to their devotees.

This model of human-goddess interaction is best understood through the example of a figure named Hārītī. As a malevolent goddess in the town of Rajagriha, in northern India, Hārītī would eat the local children, bringing untold sorrow to Rajagriha's mothers. One day the townspeople asked Śākyamuni Buddha to help them. Śākyamuni, in turn, stole away Hārītī's own youngest child and hid the little god from his mother. When Hārītī discovered that her dear baby was gone, she attacked the Buddha seeking vengeance. Swiftly, he led the goddess to see that her own personal grief was modest in comparison with the enormity of pain she had brought to Rajagriha's people. Pacified, Hārītī swore not to eat human children again. In return, the Buddha promised that his monks would feed Hārītī and her children every day from their own monastic stores. The story ends with Hārītī transformed into a devout Buddhist and loving goddess—a benefactor of humanity, who grants wealth and children to those who offer her food and homage.

From this story, one can recognize that the ritual encounter with goddesses like Hārītī—she is just one of many such goddesses whom Buddhists worship—plays a complex role in the social economy of Buddhism. On the one hand, goddess-ritual allows people who desire material wealth or bodily health to seek those benefits. On the other hand, because Buddhist monks mediate human-goddess interactions, monks come to be regarded as vital, necessary members of a larger community. The recreation of goddesses as loving beings is a core element in Buddhist social organization.

While this pattern of human-goddess interaction is repeated throughout the Buddhist world, Mahāyāna Buddhism adds another layer of meanings. For the Mahāyāna, goddesses like Hārītī are also great *bodhisattvas*. Not because of a contractual obligation to Buddha or monks, they are generous; instead, their generosity is a direct expression of their loving hope that all living beings may be happy and their compassionate wish that all beings may be free of suffering. This conflated figure of the goddess-as-bodhisattva enabled Mahāyāna thinkers to transform abstract principles into divine beings. In the Mahāyāna, not only is a temporal goddess like Hārītī a bodhisattva, but sublime ideals such as Perfect Wisdom and Compassion undergo apotheosis, becoming goddesses in their own right.

Richard S. Cohen

See also Buddha; Bodhisattva; Compassion in Buddhism; Gods in Buddhism

References and Further Reading

Benard, Elisabeth. 1994. *Chinnamastā: The Awful Buddhist and Hindu Tantric Goddess*. New Delhi: Motilal Banarsidass.

Beyer, Stephan. 1973. *The Cult of Tārā.* Berkeley: University of California Press.

Cohen, Richard S. "Naga, Yaksini, Buddha: Local Deities and Local Buddhism at Ajanta." *History of Religions*. 37 (4): 360–400.

De Caroli, Robert. 2004. *Haunting the Buddha: Indian Popular Religions and the Formation of Buddhism*. Oxford: Oxford University Press.

Shaw, Miranda. 2006. *Buddhist Goddesses of India*. Princeton, NJ: Princeton University Press.

Goddesses in Hinduism

Like love of gods, love of goddesses in Hinduism falls under the general category of *bhakti*,

"devotion" or devotional love. Hindu traditions recognize the existence of a single high Goddess, Devi ("Goddess") or Mahadevi ("Great Goddess"), and a variety of individual goddesses who may be considered Devi's many forms. The Goddess is called Shakti—"power"—and as such is recognized as the fundamental creative and sustaining female energy that lies at the foundation of all that exists. The term "Shaktism" is used to designate various forms of Hindu goddess reverence.

Reverence for goddesses on the Indian subcontinent predates the formation of Classical Hinduism. Archaeological evidence suggests that goddesses may have been worshipped in the Indus Valley Civilization. Vedic hymns also extol the virtues of a variety of goddesses. The first known Hindu text to celebrate the existence of a singular, Great Goddess as Supreme Being, is the Devi Mahatmya, "Glorification of the Goddess," which dates from about the fifth or sixth century CE and celebrates the Goddess as a warrior who defeats vicious demons. The Devi Mahatmya remains a liturgically important scripture, recited regularly by goddess devotees and especially during the festival of Navaratri—the "Nine Nights" of the goddess commemorating the Goddess's battle with and defeat of demonic forces.

Other important texts extolling the Great Goddess include the Devi Bhagavata Purana, especially the section known as Devi-Gita ("Song of the Goddess"), which emphasizes her benign sovereign form over her nature as demon slayer. But goddesses are worshipped in many other contexts as well, including Vaishnava and Shaiva contexts, where the gods' wives or consorts may be honored for their own qualities or powers. In some Sri Vaishnava texts, the goddess Lakshmi, Vishnu's wife, is extolled and elevated to the status of Great Goddess.

The Hindu goddess Durga is paraded through Haridwar, India, during the Kumbh Mela festival. Durga, the mother of the Universe, is the personification of love, knowledge, wisdom, and memory. (Sophie Elbaz/Sygma/Corbis)

In her study of Bengali Shaktism (2004), June McDaniel differentiates among three different strands of Shaktism: the folk/tribal strand, which includes practices like possession, healing, and animism; the tantric/yogic strand, which entails meditation and visualization practices; and the *bhakti* or devotional strand, which centers on love for and worship of a particular form of the goddess. These categories are relevant for Shaktism in general, not just in Bengal. McDaniel further elaborates the third strand—the devotional—into four types: folk *bhakti*, emotional *bhakti*, Shakta nationalism, and Shakta Vedanta or universalist Shakta *bhakti*.

In folk Shakta *bhakti*, folk goddesses like Manasa may demand love, even if they are angry or vengeful goddesses who seem not particularly loveable. Emotional *bhakti* emphasizes love of the Goddess, usually Durga or Kali conceived of as Supreme Goddess and Divine Mother worthy of adoration. Emotional *bhakti* also finds expression in vernacular Shakta poetry. Shakta nationalism stresses worshipping the nation-state of India as a goddess and finds expression in modern Indian nationalism. Finally, universalist Shakta *bhakti*, a modern phenomenon exemplified in the works of Ramakrishna Paramahamsa (nineteenth century), rejects folk traditions and practices and instead merges Shaktism with Vedanta, identifying the Goddess, especially in her form as Kali, with universal consciousness. Love of goddesses also finds expression in Tantric traditions. Notable in this regard is Sri Vidya, a form of Shakta Tantrism that flourishes today in South India.

Tracy Pintchman

See also Bhakti; Devotion; Divine Love in Hinduism; Festivals of Love in Hinduism; Gods in Hinduism; Hindu Mysticism; Shakti; Tantra

References and Further Reading

Brooks, Douglas Renfrew. 1992. *Auspicious Wisdom: The Texts and Traditions of Srividya Sakta Tantrism in South India*. Albany, NY: State University of New York Press.

Erndl, Kathleen. 1993. *Victory to the Mother: The Hindu Goddess of Northwest India in Myth, Ritual, and Symbol.* New York: Oxford University Press.

McDaniel, June. 2004. *Offering Flowers, Feeding Skulls: Popular Goddess Worship in West Bengal.* New York: Oxford University Press.

Gods and Goddesses in Greek and Roman Religions

In the polytheistic pagan religions of ancient Greece and Rome, love had a suprapersonal, apotheosized aspect. The goddess Aphrodite/Venus represented sex and beauty, and governed human romantic desire. Human emotions and attributes associated with love were also elevated to the level of deities. The god Eros/Cupid (or Amor) ruled sexual passion, and Aphrodite could be accompanied by Pothos ("Longing"), Himeros ("Desire"), Peitho ("Persuasion" or "Seduction"), and Harmonia ("Harmony"). Never far from these personified emotions was the preindustrial society's concern with fertility and procreation. This anxiety is reflected in the cult of Aphrodite, which shows a preoccupation with the fertility of the people, vegetation, and the harmonious coexistence of people in private and in public. At Rome, the overly endowed Priapus, an ithyphallic fertility deity, was associated with gardens, viniculture, sailors, and fishermen. Manifest in these allegorical representations of human emotions and anxieties was the ambivalent nature of love, its potential as a force for harmony and for discord and destruction.

Gods and Goddesses in Greek Religion

By tradition, the Greek goddess of love, Aphrodite, was born from the white foam (the *aphros*) that surrounded the castrated genitalia of Ouranos. After the foam had come first to

Cythera, she emerged in all her beauty on the island of Cyprus. From this early beginning she gained her standard epithets: Cytherea, Cyprogenes, Philommedes ("genital-loving") perhaps a corruption of another, and erotic, adjective applied to the goddess—*philomeides*, or "laughter-loving." On Cyprus, Aphrodite was received and clothed by the Horai, the daughters of Themis—the goddess of law and order. Fully clothed and accompanied by Eros and Himeros, Aphrodite was received amongst the gods. In the Homeric version, she was the daughter of Zeus and Dione.

On Olympus, Aphrodite took as a husband either Ares or Hephaistos. With Ares, Aphrodite bore Fear and Terror, or Eros and Anteros. In another tradition, Eros was the product of her union with Hephaistos. The antiquity of Aphrodite is reflected in associations with the Fates and the Furies, and with the chthonic goddess, Hekate. She attracted other epithets relevant to her birth and functions: *Anadyomene* ("she who emerges"), *Pelagia* ("of the sea"), *Pandemos* ("of common love"), and *Ourania* ("of heavenly love").

At Dodona, Aphrodite was worshipped just as the *Semitic-Phoenician* goddess *Astarte*, as the wife of the supreme god. Like Astarte, her spheres of influence are the garden and the sea. She can be androgynous, accompanied by a bearded Aphrodite and a male Aphroditos. At Sparta, her armed statue may indicate a military or protective aspect. Her attributes include the dove, apple, and mirror. Aphrodite's most famous temple was at Paphos on Cyprus, which had existed since the twelfth century BCE.

Aphrodite is depicted as a beautiful young maiden, partially or fully nude, often surrounded by one or more winged Erotes. She had a particular appeal to women, although her sphere of influence over seafaring meant she was also worshipped by men. At the Arrephoria, she was worshipped with Athena for the fertility and sexuality that she offered future citizen-wives. With the occasional additional epithets *Hetaira* ("The Courtesan") or *Porne* ("The Prostitute"), she was a tutelary deity of prostitutes.

Through Aphrodite, the ancient Greeks celebrated the power and sublimity of love. In the poetry of Sappho, feminine beauty is compared to that of the goddess and it is she who infuses the young brides-to-be with her aura. It is to Aphrodite that Sappho directs her own appeals for love. In the Iliad, Aphrodite compels Helen to sleep with Menelaus, and not even Zeus is able to resist the magic of her embroidered girdle. But Aphrodite's love is also duplicitous and treacherous. In the most famous story, Aphrodite outwits Athena and Hera to win the golden apple by bribing Paris with the offer of Helen, the wife of Menelaus, King of Sparta. The chain of events set in motion by *Eris* ("Strife") results in adultery, war, and civil discord amongst the gods themselves. In Aphrodite's own infidelity with Ares, she is outwitted by the lame Hephaistos and finds herself ensnared in his chains in flagrante delicto to the laughter of the other gods. Aphrodite was also credited with love affairs with Adonis, Hermes, and Dionysus, as well as with the human Anchises, the father of Aeneas.

The undertones of discord that run through Aphrodite's character were more powerfully expressed in the god of sexual passion, Eros. Sometimes regarded as the foremost of the *Erotes*, a group of winged love-gods, he was considered by some to be the first of the gods, the protogenos. Born from the world-egg, he was thus the primeval driving force behind creation. In other accounts, Eros was the son of Aphrodite either by Ares, or Hermes, or her own father Zeus—sometimes the son of Iris by the West Wind.

The sculptor, Praxiteles, fashioned Eros as a full-grown youth of the most perfect beauty, but in later art and literature he was depicted as a mischievous infant or wild young man with golden wings. His golden arrows or burning torches inflamed love and sexual desire. Sometimes he shot blunt and heavy-laden arrows that averted love. As the mischievous

Detail of *Venus Refusing the Vase of Sacred Love* from the Loggia of Cupid and Psyche by Raphael. (Araldo de Luca/Corbis)

spirit of the epigrammatists and elegists, his cruel tricks tormented men and gods alike. Sometimes Eros was depicted with lovers' gifts—the hare, cockerel, and ram. His association with homosexual relations points to his disruptive tendencies in a world where sex between adult males was frowned upon. For this reason, he is associated with unnatural and uncontrolled sexual passions, including bestiality and incest.

Eros had a shrine at Thespiae in Boeotia where there was a quinquennial festival, the *Erotidia*, in his honor. At Thespiae, Eros was worshipped as simple phallic pillar as the pastoral Hermes or Priapus, suggestive of his importance as a fertility symbol. Elsewhere he was worshipped at Sparta, Samos, Parion, and Athens. In myth, Eros married Psyche and together they bore a daughter, Hedone ("Pleasure").

Both Aphrodite and Eros were depicted in myth, literature, and art accompanied by allegorical personifications of aspects of love: "Joined with their dear mother [Aphrodite], come first Pothos (Desire), then soft Peitho (Seduction), to whose enchantments nothing can be denied; while Harmonia (Harmony), and the Erotes (Loves) who play in whispers, have their parts assigned them by Aphrodite." In the temple of Aphrodite at Megara, the sculptor Praxiteles fashioned statues to Peitho and Paregoron (the Consoler) and Scopas created representations of Pothos and Himeros. Elsewhere the attendance of Beauty, Pleasure,

the Graces, and Muses is well-attested—chief among these were Himeros and Pothos, either the sons of the West Wind, or of Eros. The former represented a desire within reach, the latter "unfulfilled longing" associated with feelings of unrequited love and love that was impossible to attain in this world.

Gods and Goddesses at Rome

For the most part, Roman manifestations of the gods were closely modeled on their Greek counterparts. A significant cult sanctuary in honor of Venus (Aphrodite) existed at *Lavinium* (modern-day *Pratica di Mare*) from the sixth century BCE. Numerous votive statues, many of young women, some holding balls or apples, indicate that this goddess was important in a young woman's coming of age. The links between Lavinium and the Greek world encourage comparisons with Aphrodite, and it is certain that, from the third century BCE onward, Venus, like Aphrodite, governed sexual desire and passion.

Venus, too, served protective functions and, during the Second Punic War, played a diplomatic role. Later she was adopted by Sulla, Pompey, and Julius Caesar as their personal protectress. The association of love and wine meant that Venus was also present as an intermediary between Jupiter and mankind in the rites of the *Vinalia*. At Rome, Venus's importance was increased owing to her association with the Julian family, which traced its lineage from Venus's liaison with Anchises, through Aeneas and his son Iulus (Ascanius) to Julius Caesar and the first emperor of Rome, Augustus.

Cupid, the son of Venus and Vulcan (Hephaistos) was a more obvious imitation of his Greek model, Eros. Typically he is portrayed as an infant equipped with wings, and a bow and arrow—a symbol of life after death, which continued into the Christian period, as the winged cherub.

At Rome, a host of gods and goddess existed to oversee relations between men and women during the transitions from adolescence to adulthood, fertility, and childbirth. Viriplaca soothed domestic quarrels and Venus Verticordia (the "Changer of Hearts") turned women away from vice and back to virtue. Vesta, the goddess of the hearth, and the Lares and Penates, the family genii, looked after the home's inhabitants to ensure their prosperity and good fortune. Fortuna Virginalis was the maiden's choice; Juno Lucina, especially, assisted sterile and pregnant women; Fluvonia and Alemona looked after the growing embryo; the nymph Egeria, Numa's muse, guaranteed a safe childbirth; Vitumnus gave life; Juno Februalis, Levana, Statina, Vaticanus, and the Carmentes were all important to ensure the progress of the infant. Almost every aspect of one's life had a deity from which help could be sought, and this was no less true in affairs of the heart and sexual procreation.

Fertility Gods and Goddesses

Other gods in the pantheons of Greece and Rome had important roles to play in the process of love between the sexes, especially in respect to fertility. There were goddesses who represented motherhood and protected women. So Zeus's consort, Hera (the Roman Juno), was a protector in childbirth, as was Artemis (Diana). Demeter (Ceres) represented an earth-mother figure and was primarily concerned with agricultural fertility. In a world where there were no medical certainties, goddesses such as Fortuna would be the object of human supplication and bore symbols of fecundity, for example, the cornucopia. Later on, the Egyptian import, Isis, accrued multiple functions as the protector of women and marriage, goddess of maternity and the newborn, and guarantor of the fertility of fields and the abundance of harvests. She was popularized as a dispenser of life, protector—especially of the family—healer, deliverer, and mistress of the universe.

Male gods of fertility were often depicted as ithyphallic figures. In Greece, the god Pan—

half-goat, half-man—tended flocks and herds, associated with music, and provided a model for the satyrs who appear on Greek vases and in Greek plays. Attendants of Dionysus, they performed lewd acts and terrified women with their erect phalluses. These scenes are sometimes humorous, but also convey a darker and more disturbing side to sexuality. The Roman equivalent to Pan was the ancient Italian god, Faunus, who was invoked during the festival of the *Lupercalia*, a rite that was explicitly associated with male and female fertility.

The best-known fertility god is the overly endowed Priapus, infamously depicted in a Pompeiian wall-painting weighing his penis. His paternity was attributed to Dionysus. This promiscuous god of fertility also became an important god of protection through the apotropaic power attributed to the phallus. At Rome and in provincial towns such as Pompeii, the phallus achieved an extreme prominence. Young boys were given phalli (*fascinae*) to wear around their necks; winged phalli with bells were hung up in houses (*tintinnabulae*); and phalli were placed outside doors and at street corners.

Major gods, too, could be inducted as gods of fertility. Stone pillars called Hermes and depicting male genitalia crowned by a deity's head were associated with the god Hermes, who had a special protective power and was often invoked by travelers and businessmen for good fortune. Dionysus (Bacchus) was concerned with fertility, death, and rebirth, as well as the consumption and production of wine. His rites had a reputation for being orgiastic, ecstatic, and lacking in restraint. In ancient Athens, state festivals in his honor were an important occasion for the celebration of fertility and the performance of drama. The Romans, however, were more sensitive to the connection between cult acts, sex, and wine. When women and men were implicated in illicit nocturnal liaisons through the rites of Bacchus in 186 BCE, the Roman authorities acted swiftly to curtail worship of a licentious foreign god. Dionysus posed a threat to the ordered hierarchy of Roman society, which could only be preserved through the worship of Rome's traditional gods.

Alex Nice

See also Bisexuality; Eros; Harmony; Procreation; *Symposium*

References and Further Reading

Beard, Mary, John North, and Simon Price. 1998. *Religions of Rome*. 2 Vols. Cambridge: Cambridge University Press.

Graves, Robert. 1955. *The Greek Myths*. Harmondsworth, England: Penguin Books.

Johns, Catherine. 1982. *Sex or Symbol. Erotic Images of Greece and Rome*. London: British Museum.

Kerényi, Carl. 1951. *The Gods of the Greeks*. London: Thames and Hudson.

Rosenzweig, Rachel. 2004. *Worshipping Aphrodite. Art and Cult in Classical Athens*. Ann Arbor: University of Michigan Press.

Turcan, Robert. 2000. *The Gods of Ancient Rome*. Translated by A. Neville. London: Routledge.

Gods in Buddhism

Buddhism is often labeled an atheistic philosophy or religion because Buddha is not considered a god by Buddhists and no "creator god" exists. Such a conclusion lays bare Abrahamic assumptions of what a religion and theism should be. In fact, Buddhism is polytheistic. The Buddhist cosmos at its most basic level is divided into two realms—one where beings are subject to karma and rebirth, called *samsara*, and one where they no longer are, called *nirvana*. Within the cycle of samsara are thirty-one types of existence, each a state of being resulting from a previous karma. At the lowest end of the spectrum are hell-dwellers, hungry ghosts, animals, and warring gods. Next are humans, and above them in assorted heavens and higher worlds are twenty-six types of divinities or *devas*—related to the Greek *theos* and Latin *deus*.

The hierarchy of these divinities, and of all beings, reflects their increasingly refined states of consciousness—one is motivated less and less by delusion, hate, and greed and progressively more by wisdom, love, and lack of attachment. Beyond *samsara* is *nirvana*, a state of mind in which one has awakened to the true nature of reality and to that which motivates karmic action: greed, hatred, and delusion. Although one who has fully understood this, a Buddha, may continue to live in this world during that lifetime, the cycle of rebirth ends at death.

This model of a reality divided between the samsaric realm—subject to the law of karma and the nonsamsaric, or nirvana, indicates three crucial aspects of the Buddhist understanding of what a "god" is: the position of gods, like all other beings, is at once cosmological and psychological; gods are subject to karma and hence to mortality; and all gods are inferior to the (or to *a*) Buddha who is no longer subject to karma. Thus, one's mental state places one in a physical state arranged along an ever-ascending hierarchy of mental refinement. The porosity of the various states of rebirth—one may move from a life as a god to that of an animal depending on how previous karma plays out—reflects the ability to experience different psychological states in one's day-to-day life. Undergoing momentary hate, delusion, or greed gives one a foretaste of what it would be like to experience that mental state, and consequently that state of being, over longer periods of time. At the same time, this model of reality clearly indicates that all beings have the potential to experience refined states of consciousness, and ultimately liberation.

Within this samsaric realm, the characteristics and quality of consciousness that living beings experience consists of three general types: one fully implicated in the senses ("sense world," *kāmaloka*); one tied only to a finer materiality, that of form ("form world," *rūpaloka*); and one beyond materiality and form ("formless world," *arūpaloka*) consisting of pure consciousness. The last two represent increasingly nuanced meditative states of consciousness and are free from sense desires.

However, most gods are subject to desires and so inhabit the higher levels of the world of the senses, *kāmaloka*. These gods consist of six general types: the four guardian kings with their retinues of various chthonic spirits such as *yakshas*, gods of the thirty-three heavens, Yama, gods of the Tushita heaven, gods who delight in creation, and gods who have power over the creations of others. The Heavenly Kings and the thirty-three gods sometimes take an interest in the affairs of man, but man is not encouraged to worship them. It is only Buddha and his teachings that will bring mankind to salvation, and paying homage to gods is a distraction. Sexuality and sexual relations become emblematic for desire and its inability to be satiated, and they provide one with the means to express an increasingly refined consciousness. Whereas with humans who manifest their passion through sexual contact resulting in ejaculation, with the four guardian kings it is satiated with an embrace, holding hands, a smile, and a glance.

Beyond these gods and the sense-world are the higher gods or Brahmas in the world of pure form (*rūpaloka*). Having transcended all desire and attachment, they are neither male nor female and exist only in terms of form, body, and consciousness, and as such are exemplars for lower beings. In their selflessness, they have attained the four sublime states of mind (*dhyana*, *jhana*, *chan* [Chinese], and *zen* [Japanese]). These four sublime states are viewed as their abodes (*brahma-vihara*) and are the outcome of ongoing meditation on the core quality of each state: loving-kindness (*metta*), compassion (*karuna*), sympathetic joy (*mudita*)—all of which result in the fourth state of equanimity or a perfectly balanced mind (*upekkha*). In their divinity, these states of mind provide the basis for interaction with all living beings. However, in a lower realm humans can emulate these gods through meditation and

mindfulness of each divine state in an effort to make these qualities the basis through which they too interact with all living beings.

Neil Schmid

See also Compassion in Buddhism; Goddesses in Buddhism; Mettā

References and Further Reading

Gethin, Rupert. 1997. "Meditation and Cosmology: From the Aggañña Sutta to the Mahāyāna. *History of Religions* 36: 183–219.
Gombrich, Richard. 1996. *How Buddhism Began: The Conditioned Genesis of the Early Teachings*. London: Athlone Press.
Gombrich, Richard. 1997. Kindness and Compassion as a Means to Nirvāna. Gonda Lecture. Amsterdam: Royal Netherlands Academy of Art and Sciences.
Haldar, J. R. 1977. *Early Buddhist Mythology*. Delhi: Manohar Book Service.
Kloetzli, W. Randolph. 1989. *Buddhist Cosmology: Science and Theology in the Images of Motion and Light*. Delhi: Motilal Banarsidass.
Sadakata, Akira. 1997. *Buddhist Cosmology: Philosophy and Origins*. Tokyo: Kosei Publishing.

Gods in Hinduism

Love of gods in Hinduism refers to texts, movements, and practices that aim to demonstrate devotional love directed toward the two major male deities, Vishnu and Shiva. Vaishnava groups elevate the god Vishnu to supreme status and emphasize love of Vishnu, whereas Shaiva groups do the same with respect to Shiva. Vishnu is believed to have several incarnations, called *avataras*, and some Vaishnava groups elevate to supreme status one of these forms, most commonly Krishna or Rama.

Several textual sources help shape and give definition to forms of devotion to Shaiva and Vaishnava that one finds in Classical and Modern Hinduism. Early sources include the works of sixty-three Shaiva poets, the Nayanars, and twelve Vaishnava poets, the Alvars, written in their vernacular language of Tamil. Dating from about the sixth to eighth centuries, extant works composed by these pioneering poet-devotees celebrate the unmediated love of the Divine. The Puranas, Sanskrit texts that date from about the third century and include accounts of the gods and their deeds, provide further scriptural support. Vaishnava groups may also emphasize the epics—the Ramayana, which recount the deeds of Rama, and the Mahabharata, including the Bhagavad Gita ("Song of the Lord"), which forms one chapter of the Mahabharata, as well as the Hindi poems of the *sants*, North Indian "poet-saints" of about the fourteenth to sixteenth centuries, including Kabir, Mirabai, Tulsidas, and Ravidas.

Love of the gods is given structure and elaboration in the context of devotional orders or movements that began to emerge largely during the medieval period, with each stressing its own teachings, scriptures, and practices. These devotional groups tend to trace their origins to specific founders. They are largely regional and generally emphasize the loving worship of either Shiva or Vishnu—including Vishnu's *avataras*—often in conjunction with a consort or wife, as the path to ultimate spiritual fulfillment.

Traditional Vaishnavism recognizes the overarching organizational authority of four main orders called *sampradayas*. The Srivaishnava, founded by Ramanuja (eleventh century) and the Brahma, founded by Madhava (eleventh century), emphasize devotion to Vishnu; the Kumara, founded by Nimbarka (thirteenth century), and Rudra, founded by Vallabha (fifteenth and sixteenth centuries), emphasize devotion to Krishna. The North Indian school of Gaudiya Vaishnaivism, dating from the sixteenth century and also emphasizing adoration of Krishna, is sometimes counted as a fifth *sampradaya*. Each *sampradaya* claims its own philosophical orientation; its own highly developed systematic theology recorded in Sanskrit by learned theologians; and its own traditions of ritual worship.

There are also Vaishnava devotional groups and movements that fall outside this fourfold scheme, such as the Ramnamis, a low-caste devotional group located in central India and devoted to Ram. Love of Shiva, similarly, finds structured expressions in several Shaiva movements and groups. In South India, these include Shaiva Siddhanta, based in part on the works of the Nayanars, and Virashaivism, founded during the twelfth century by Basavanna. Worship of Shiva also finds expression in Tantric texts and movements, including Kashmir Shaivism, associated strongly with the works of the philosopher-theologian Abhinavagupta (tenth and eleventh centuries). There exist in addition popular forms of Vaishnava and Shaiva devotion, including the observance of festivals or votive rites dedicated to one of the gods.

Tracy Pintchman

See also Bhagavad Gita; Devotion; Divine Love in Hinduism; Festivals of Love in Hinduism; Goddesses in Hinduism; Hindu Mysticism; Krishna; Shiva

References and Further Reading

Davis, Richard. 1991. *Ritual in an Oscillating Universe: Worshiping Siva in Medieval India.* Princeton, NJ: Princeton University Press.

Lamb, Ramdas. 2002. *Rapt in the Name: The Ramnamis, Ramnam, and Untouchable Religion in Central India*. Albany: State University of New York Press.

Pintchman, Tracy. 2005. *Guests at God's Wedding: Celebrating Kartik among the Women of Benares.* Albany, NY: State University of New York Press.

Good Samaritan

See Charity in Christianity; Jesus; New Testament

Grace in Buddhism

Grace is drawn from the Sanskrit *adhiṣṭhāna*, which means "blessings" or "spiritual power," and is most often associated with the Mahāyāna ("great vehicle") and Vajrayāna ("diamond vehicle") traditions of Central and East Asia. Strictly speaking, these blessings do not descend from a Supreme Being or deity, but from the lineage of enlightened teachers who have gone before. The most common source of such blessings is the Buddha himself, who was a historical person (*nirmāṇa-kāya*) who emanated into earthly form from enlightened principles that operate on more subtle levels, supporting the blossoming of the eventual enlightenment of all beings. In the sacred discourses (*sūtras*) of the Buddha in the Mahāyāna tradition, teachings given by others present are said to be given through the adhiṣṭhāna of the Buddha. For example, in the Prajñā-pāramitā-hṛdaya-sūtra (Japanese, *Hannya-shingyo*), popularly known as the Heart Sutra, the Buddha is absorbed in a deep meditative state, and the sutra states that it is through his blessings that the great-awake being (*bodhisattva*) Avalokiteśvara and the perfected saint (*arhat*) Śāriputra have their dharma discourse.

Blessings or power of the Buddha radiate from the qualities of his enlightenment. Sitting in meditation under a sacred fig tree by the banks of the Nairāñjana River, the young prince-turned-mendicant fully awakened to the nature of phenomena, understanding them not to exist inherently, but to have the nature of emptiness (*śūnyatā*). Yet, all phenomena luminously appear interdependently as vivid dreams. Realizing this nature is to understand the unnecessary qualities of suffering, and to join in compassionate service of all confused beings. It is also to experience unconditioned joy and egoless charisma. Untangling the riddle of existence, the Buddha rose and taught for over forty years until his death, manifesting this powerful and natural charisma. This was his adhiṣṭhāna, his blessing and power.

Merely through his presence, the power of his awakening was able to transform others.

Mahāyāna sūtras refer to the power of the Buddha to galvanize environments and instantly ripen beings into a temporary experience analogous to his enlightenment, and many sutras open with a description of this power. In the Entrance to Lanka (Laṅkāvatāra-sūtra), Rāvaṇa is inspired by this power and approaches the Buddha respectfully, with a vast retinue. The Lotus Sutra (Saddharma-puṇḍarīka-sūtra) opens with the Buddha emitting a white ray of light from between his brows—illuminating the entire universe to his vast and distinguished retinue, as an expression of his spiritual power. In the Teaching of Vimalakīrti (Vimalakīrti-nirdeśa-sūtra), the Buddha transformed the many delegations of his retinue, under a multitude of parasols, into a single vast assembly under a single precious canopy extending to the limits of the galaxy, all through his spiritual power. These are all mythic ways of depicting the profundity and magnetism of the awakened mind.

In the Tibetan Buddhist tradition, adhiṣṭhāna is translated as *jinlap* (*byin-rlabs*), which literally means "splendor wave" and is sometimes translated "grace-waves" to convey a sense of atmosphere descending toward the practitioner from the enlightened lineage of teachers. Tibet places more emphasis upon guru-devotion, the yearning of the disciple to realize the nature of mind as indistinguishable from that of the guru or the Buddha. This devotion is said to open the gateway to the descent and to the rain of blessings from the lineage—an essential ingredient of realizing enlightenment. These blessings can be realized in meditation practice, in the presence of the guru, while studying scripture, or merely from the thought of the Buddha or the guru. As a result, this kind of spiritual power is invoked and invited in Tibetan Buddhist lineages.

Judith Simmer-Brown

See also Bodhisattva; Buddha; Devotion; Guru; Saints in Buddhism

References and Further Reading

Conze, Edward, trans. 2001. *Buddhist Wisdom: The Diamond Sutra and the Heart Sutra.* New York: Vintage.

Eckel, Malcolm David. 1992. *To See the Buddha: A Philosopher's Quest for the Meaning of Emptiness.* San Francisco: HarperCollins.

Griffiths, Paul J. 1994. *On Being Buddha: The Classical Doctrine of Buddhahood*. Albany, NY: State University of New York Press.

Kongtrul, Jamgon the Great. 1999. *The Teacher-Student Relationship*. Translated by Ron Garry. Ithaca, New York: Snow Lion.

Ray, Reginald. 2001. *Secrets of the Vajra World*. Boston: Shambhala Publications.

Williams, Paul. 1989. *Mahāyāna Buddhism: The Doctrinal Foundations*. London: Routledge.

Grace in Christianity

Grace, in its simplest expression, is a demonstration of love between divinity and mortal beings. This loving relationship is asymmetrical in nature, as God is the supreme dispenser of this love while humans play a recipient role in the development and continuation of the relationship. God's principal means to express His love comes in the form of gifts that He bestows upon mankind. These gifts range from the gift to know and love Him, to His capacity to forgive each of our sins.

The concept of grace first appears in the Old Testament, where God, although portrayed as a vengeful being, is said to temper his anger and avenging nature with compassion and graciousness. In Christianity, particularly in the teachings of the Apostle Paul, God, through grace, freely sets up an amnesty of sins both inherited from Adam and created by our own free actions. This act of salvation to *all* sinners is the supreme expression of love. This favor from God has both an individual aspect—God

forgives one's personal sins—and a historical and eschatological aspect. God's ultimate plan is the reestablishment of human relations with Him after original sin, and His preordained role in bringing about the salvation of mankind.

Within the Judaic-Christian tradition, a persistent dialogue arose as to the nature of God's grace and whether one can or should do anything to "earn" God's favor. The Apostle Paul established the prevalent view that humans are collectively tainted by the original sin of Adam and do not merit grace. Augustine elaborates upon this view, noting that God is not only the provider of an unmerited *saving grace*, but also bestows the *will* within humans to receive it (*prevenient grace*). Owing to human's inherent original sin and thus inborn incapacity to know and love God, it is only through the irresistible nature of grace that humans are drawn to God.

Other thinkers such as Pelagus, John Tauler, Melanchthon, Suarez, and most Roman Catholics view human will, sacraments, or asceticism as factors that play a part in God's grace. Although the belief that God's love and grace are given freely and are not "earned" is widely accepted, these latter exponents of Christianity believe that human actions affect God's love and compassion—by bringing "more grace" to oneself by good acts, ascetic self-denial, and performance of the holy sacraments (*sacramental grace*), one becomes worthy of God's grace and unbounded love.

Some saw the institution of these meritorious acts as dangerous, leading to false pride and the creation of a hierarchy of human beings, which separated those most worthy of grace from those "less worthy." Passages in the Bible seem to support both sides of this debate, because warnings are given against the potential consequences of greed and selfishness. At the same time, some parables—for example, of the Prodigal Son (Luke 15:11–32) and the Field Workers (Matthew 20:1–16)—propound that God provides grace to good and bad people alike, even contending that the worst sinners who eventually repent stand the best chance of gaining heaven.

Even within Jesus' lifetime people raised a second concern, namely, whether this account of unbridled grace could undermine observance of moral and spiritual precepts, judicial retribution, and all sense of accountability for one's actions: Would this proclaimed general amnesty of sins lead to widespread lawlessness and anarchy? If God loves and treats good and bad people equally through His grace, why should one deprive oneself of pleasurable ends in attempting to live a good life, given that bad behavior provides equal if not better results in terms of the afterlife?

As the notion of grace became intertwined with the providence or predestination of God's will, concerns over human free will and the ability to influence one's salvation became a heated topic. This concern was further inflamed by the presumption that all human acts are tainted and fundamentally sinful as an extension of the sin of Adam—and no human is capable of salvation without the loving grace of God.

Kim Skoog

See also Church Fathers; Divine Love in Christianity; Jesus; New Testament; St. Paul

References and Further Reading

Journet, Charles. 1997. *The Meaning of Grace*. New York: Scepter Publishers.

Yancey, Philip. 1997. *What's So Amazing about Grace?* Grand Rapids, MI: Zondervan Groupware.

Grace in Hinduism

The characteristic Sanskrit word for grace is *prasada*, meaning "favor." Other Sanskrit words of similar meaning in Hinduism include *daya*, meaning sympathy, graciousness

and tenderness; *Kripa*, indicating grace in the sense of compassion; and *anugraha*, meaning loving-kindness—a key term in the drama of salvation.

Grace refers to the unmerited favor of the god, which is freely bestowed on the devout seeker through the redemptive will of the god for the purpose of saving the embodied soul from repeated rebirth. It is characterized as spontaneous and independent of human effort or cooperation.

There is no consensus on whether personal effort brings grace or whether this idea nullifies the view of grace as something given freely, in spite of self-discipline and effort. The sect of SriVaishnavism under *Sri Ramanujacharya* (ca. 1017–1137 CE) split into two factions over this question. Elsewhere it has been argued that in fact, there is no difference between self-effort and grace, and at some point both merge.

Although the term *prasada* can be found in the *Upanishads*, the common notion of divine grace gains greater relevance in the devotional period of Hinduism. Worship to the deity (*deva*) in the Vedic period gives the impression of a transaction in which little or no emotion is invested, but in the *Puranas,* the emotional content of the sacrifice becomes predominant. The value of the gift may be insignificant; what counts is the devotion to the god, whose grace is sought and who only considers the heart. The *Puranas* insist on regular devotional worship to the image of the deity (*puja*), recitation of the names of the deity (*kirtanam*), visiting holy places (*tirthas*), and bathing in holy rivers —all to earn god's grace.

Divine grace is found in a variety of religious contexts. The term is used in the context of devotional worship (*puja*) to refer to offerings made to the icon of the deity, which then are offered to devotees as representations of god's grace. Such offerings may include food and drink—which, offered before god's image, are regarded as the blessed remains of god's meal that devotees consume so as to make the

Releasing flower candles on the Ganges River, Varanasi, India. (Keren Su/Corbis)

blessings part of themselves. *Prasada* is the material symbol of the deity's grace.

In the context of the deity's *lila* (divine play), grace is used to connote divine activities performed for the purpose of bestowing grace to the devotee who recites, listens, remembers, and glorifies them.

Divine grace is applied to the *guru*, who serves as a conduit for god's grace. The *guru* is regarded as someone who has managed to free himself from the trammels of *maya* and who, by virtue of his contact with the divine, can act as a channel through which grace can pass from god to the devotee.

Grace appears in the doctrine of an *avatar*. God incarnates, taking many forms out of compassion and mercy for the devotee. His descent is a gesture of grace and compassion invoked to save his devotee from repeated rebirth.

Finally, through *prapatti*, or completely surrendering oneself to god, entrusting oneself and whatever belongs to oneself to the lord, the devotee earns god's grace.

Leena Taneja

See also Compassion in Hinduism; Devotion; Divine Love in Hinduism; Food in Hinduism; Guru

References and Further Reading

Entwistle, Alan W. 1987. *Braj: Centre of Krishna's Pilgrimage*, Vol. 3. of *Groningen Oriental Studies* Groningen, Netherlands: John Benjamins.

Klostermaier, Klaus K. 1989. *A Survey of Hinduism*. Albany, NY: State University of New York Press.

Sabapathy, Kulundran, and Hendrik Kraemer. 2004. *Grace in Christianity and Hinduism: A Comparative Study*. Cambridge: James Clarke and Co.

Grace in Islam

The topic of grace is prevalent in Islamic theology and is central to its discourse. God's love in the Qur'an is often called *rahmah*. This term is usually rendered as grace, love, blessing, or mercy. The Qur'an says about God's *rahmah* that it encompasses all things: "My punishment I inflict upon whom I will but My *rahmah* embraces all things" (7:156), and "O Lord! You embrace all things within [Your] *rahmah*" (40:7).

For humans, God's grace is displayed, for example, in His abundant forgiveness and in the creation of the world from which all can derive great benefit (Qur'an 22:65; 30:50). Grace is shown in the revelations sent by God through His messengers (2:154; 11:17; 11:53): ". . . We have not sent you [O Muhammad] except as an act of love (*rahmah*) to everyone." (21:107). The coming of Prophet Muhammad is especially a manifestation of God's grace and kindness (57:9; 6:155). He came as *rahmat-al-lil-'alamin* (grace to all nations) and the revelation he brought is *rahmah* for all those who believe (10:57; 17:82).

There are other terms like *hub* and *mahabbah* that refer to God's love when it is directed at specific individuals, such as those who repent (2:222); who do good (2:195; 5:13); who are just (5:42; 49:9); who persevere in patience (3:145); who fight for His cause (61:4); who love cleanliness (61:4); and who put their trust in Him (3:158).

At the same time, there are statements in the Qur'an that serve as reminders that grace is not available to the conceited, boastful man (Qur'an 2:190), the mischievous disturbers of peace (28:77), the unjust (42:40), the extravagant (6:142), the supercilious (16:23), and the transgressors (2:190).

Two of the most frequently used names of God are *al-Rahman, al-Rahim*, the Beneficent, the Merciful, emphasizing the significance of grace as a defining feature of the deity. Since it is incumbent on human beings to imitate him insofar as it is possible, they ought to employ grace in their treatment of each other.

It is difficult to overemphasize the centrality of the topic of grace in Islamic theology.

It particularly suggests the significance of patience, *sabr*, and the notion of Islam as a religion in the middle, where people are encouraged to be moderate in their behavior and tolerant of others. There has also developed a considerable literature on how manners, *adab*, ought to be refined and gentle, and this is often contrasted with the state of affairs in the *jahalliya*, the pre-Islamic state, when Arab manners in particular were typified as rough and aggressive. The arrival of Islam encouraged the development of more sophisticated manners, those embodying grace, and in this way Muslims are in a position to demonstrate their adherence to one of the divine names. Many of the stories about the Prophet and his Companions in the *hadith*, or traditional stories, also illustrate the significance of grace, in that the early practitioners of Islam are taken to have exemplified it in their everyday actions and provide detailed examples of how it should be pursued. The Prophet himself is often labeled "the perfect man," *al-insan al-kamil*, in part because of the way he acted as well as what he did, and this way is taken to have been graceful.

Oliver Leaman

See also Divine Love in Islam; Muhammad; Qur'an

References and Further Reading

Izutsu, T. 1996. *Ethico-Religious Concepts in the Quran*. Montreal: McGill University Press.
Rahman, F. 1966. *Islam*. Chicago: University of Chicago Press.
Rahman, F. 1980. *Major Themes of the Qur'an*. Chicago: Bibliotheca Islamica.
Yasien, M. 2006. "Grace." In *The Qur'an: An Encyclopedia*, edited by O. Leaman, 223–226. New York: Routledge.

Grace in Judaism

The Hebrew *hesed* (plural *hasadim*) is usually translated as "grace" or "loving-kindness," but sometimes also as "mercy" or "love." An act of *hesed* is an act of kindness done neither to repay a debt nor for the sake of gain, but freely and purely out of love. "The world," said the Psalmist, "is built on *hesed"* (Psalm 89:3). According to a Mishnaic teaching, *gemilut hasadim*—doing acts of *hesed*—is together with the Torah and the Temple service one of the three things by which the world is sustained (M. Avot 1:2). All being, Moses Maimonides taught, is an act of divine *hesed,* for the universe has come into existence only by virtue of God's abundant grace or loving-kindness, and not because of any claim it could possibly have had upon him (Maimonides 1963, 630–631).

The rabbis taught that in doing acts of grace or loving-kindness man is able to imitate the divine *hesed* manifest throughout nature. It was in particular in the biblical stories about Abraham that the rabbis found their most vivid illustrations of *gemilut hasadim* as moral *imitatio Dei*. The Bible, for example, relates that God appeared to Abraham in the terebinths of Mamre, but does not state the purpose or content of this revelation (Genesis 18:1). Rabbi Hama bar Hanina taught that God appeared to Abraham for the purpose of visiting the sick, seeing that Abraham had been ailing following his circumcision (*Babylonian Talmud* BM 866; Tanh. Ki Tissa 15; cf. Genesis 17:23–27).

Abraham, the Bible continues, suddenly broke off his communion with God, and ran out to welcome three unidentified desert wayfarers (Genesis 18:2). Just as God had performed an act of *hesed* (visiting the sick) by appearing to Abraham, so Abraham now broke off his communion with God, and—despite his ailment—ran out in order to imitate God by doing an act of *hesed* (hospitality). Abraham preferred to do an act of *hesed* for other human beings than to receive an act of *hesed* from God. Maimonides (*Guide* 1, 54; 3, 54) and Baruch Spinoza after him (*Ethics* IV, 37, sch. 1) held that true religion expresses itself in the acts of loving-kindness that result directly from man's highest knowledge of God. Abraham's wel-

coming the wayfarers would thus be understood as the direct result of his communion with God: Seeing God enables one to see other human beings.

In the midrashic elaborations on the Abraham stories, an act of grace or love is an act of divine service no less than prayer in a temple or sacrifice upon an altar. The notion that *gemilut hasadim* is a form of divine service is underscored by a statement of Rabban Johanan ben Zakkai to Rabbi Joshua, when they beheld the Temple in ruins: "My son, be not grieved. We have another atonement as effective as [the Temple] . . . It is acts of loving-kindness, as it is said, 'For I desire *hesed,* not sacrifice'" (Hosea 6:6) (*Avot de-Rabbi Nathan*, 1955, 13, 34).

Not only did Abraham do acts of *hesed,* but he commanded his descendants and followers to do likewise. According to a statement of Rabbi Judah bar Nahamani (*Babylonian Talmud* 1948, 8b), *gemilut hasadim* is the distinguishing characteristic of the children of Israel, who hold to the covenant of Abraham. Rabbi Judah cites God's words regarding Abraham: "For I have singled him out, that he may instruct his children and his posterity, to keep the way of the Lord, by doing what is just and right" (Genesis 18:19). It would thus seem that the very purpose of the covenant of Abraham is *gemilut hasadim,* which is "the way of the Lord"; that is, the purpose of the covenant is moral *imitatio Dei* (Maimonides, Hilkhot De'ot 1:6–7). In his first words to Abraham, God had promised to make him a "great nation" and a "blessing" to all the families of the earth (Genesis 12:1–3): The promised strength of Abraham's children would enable them to do acts of *hesed* near and far. In fact, social service and philanthropy have traditionally characterized the Jewish community.

Gemilut hasadim is a heroic ethics: An ethics that begins not with my rights, but with the other's needs; not with the other's power to coerce, but with my power to love. "All commandments between a man and his fellow," wrote Maimonides, "are comprised in *gemilut hasadim"* (Commentary on the Mishnah, Pe'ah 1:1). This statement is perhaps another way of saying what the prophet had already said: "He has told you, O man, what is good, and what the Lord requires of you. Only to do justice and to love *hesed,* and to walk modestly with your God" (Micah 6:8).

Warren Zev Harvey

See also Charity in Judaism; Compassion in Judaism; Divine Love in Judaism; Hebrew Bible; Rabbinic Judaism; Sacrifice in Judaism;

References and Further Reading

Babylonian Talmud. 1948. London: Soncino Press.
The Bible, Hebrew English Tanakh. 1999. Philadelphia, PA: Jewish Publication Society.
Ginzberg, Louis. 1909–1938. T*he Legends of the Jews*. 7 Vols. Philadelphia, PA: Jewish Publication Society.
Goldin, Judah, trans. 1955. *Avot de-Rabbi Nathan*. New York: Schocken Books.
Harvey, Warren Zev. 1976. "Love: The Beginning and the End of the Torah." *Tradition* 15 (4): 5–22.
Leibowitz, Nehama. 1972. *Iyyunim be-Sefer Bereshit*. Jerusalem: World Zionist Organization.
Maimonides. 1963. *The Guide of the Perplexed*. Translated by Shlomo Pines, 630–631. Chicago: University of Chicago Press.
Moore, George Foot. 1997. "Judaism" In *The First Centuries of the Christian Era.* 3 Vols. Peabody, MA: Hendrickson Publishers.
Schechter, Solomon. 1961. *Aspects of Rabbinic Theology*. New York: Schoken Books.
Spinoza, Baruch. 1996. *Ethics*. Translated by E. Curley. London: Penguin Books.

Guilt

The notion of guilt stems from the Old English term *gilt* or *gult*, through the Anglo-Saxon *gylt*, akin to *gieldan*, "to pay," and to the English verb *yield*, originally signifying crime or the fine paid for an offense, and eventually meaning the offense itself.

This ambiguity is interestingly preserved in the German *Shuld*, signifying both "fault" and "debt," as noted by Friedrich Nietzsche and Martin Heidegger. The legal and moral senses of guilt may be distinguished from the feeling of guilt—allowing for cultural, religious, and psychological approaches, both in individual and in collective terms. The existential sense of guilt refers to the idea of inwardness and correlated concepts of consciousness, conscience, and the unconscious—as observed in religious, moral, and juridical conceptions of guilt—even before further developments in cultural anthropology and psychoanalysis.

Crime and punishment, resulting from a deliberate disobedience of the moral norm or institutional law, are better understood in light of the cultural and religious background that historically constitutes so-called guilt-based societies, such as Western societies, as opposed to "shame-based" societies, such as the Japanese. Most cultures described by Western societies as primitive, and even the Ancient Greeks, valued public honor over collective shame without any indication of a guilty conscience, as attested by many Greek myths and writings such as Homer's *Iliad* and *Odyssey*.

The internalization of sin (Greek *hamartia*), as the failure to achieve a moral obligation was explicitly articulated after the emergence of Christian theology—notably after Augustine resorted to the idea of *culpa* (guilt) to explain the doctrine of original sin—contrasting it with the Jewish theology of creation and conception of evil.

It is reasonable to reconstruct the shift from shame toward guilt and culpability in light of modern views of inwardness, reflexivity, and subjectivity. Jean Nabert and Paul Ricouer have suggested that a "phenomenology of the will" can enable a better understanding of the distinction between inward and outward dimensions of the phenomenon of guilt, or between subjective guilt and objective imputability—insofar as it brings together psychoanalytical and existential analyses of human finitude, self-deception, and the quest for meaning.

Sigmund Freud's contributions to this field of research were certainly decisive, as well as posterior developments in psychoanalysis and their interdisciplinary appropriations of cultural anthropology, comparative literature, and religious studies. According to Freud, "originally this sense of guilt was a fear of punishment by the parents, or more correctly, the fear of losing their love; later the parents are replaced by an indefinite number of fellow-men" (Freud 1914, 97).

The dependence of this sense of guilt upon the concept of the superego as the ultimate source of moral conventions remains as controversial as Freud's reduction of religious phenomena to a primordial parricide. Because of the fear of loss of love, such a pathological sense of guilt, according to Freud, turns out to be a necessary correlate of civilization, as an unconscious need for punishment. The dynamics of guilt betrays both a submission to authority and an unconscious desire to be punished, just as religion reflects developmental neuroses. Existential analyses of guilt tend likewise to rely on the correlation of fear of death and desire to overcome finitude. Martin Heidegger's conception of guilt is based on the assumption of an identity between finitude and guilt—humans experience themselves as guilty simply by virtue of their individual existence, because *Dasein* (human existence as such—being-in-the-world) has debts and is responsible to others in its very existence. "This implies, however, that guilt does not first result from an indebtedness (*Verschuldung*), but that, on the contrary, indebtedness becomes possible only 'on the basis' of a primordial *Being-guilty*" (Heidegger 1962, 329).

Freud's and Heidegger's analyses of the feeling of guilt (German *Schuldgefühl*) are somewhat akin to Nietzsche's approach, who argued that the concept of guilt stems from a nonmoral conception that equates fault and debt. One who is in debt is said to be "guilty," because the creditor could make good on the debt by punishing the debtor for failure to honor an obligation.

The Hebrew Bible and Christian theology make an important distinction between guilt and finitude, so as to allow for a compatibility between human responsibility and the recurrence of sin in the human condition, or between free will and the concrete reality of radical evil within human nature. Moreover, finite creation is said to be originally good (Genesis 1:31) and it is only because of evil that human nature is tainted with envy and the propensity for sin and wrongdoing. Paul Ricoeur seeks to use biblical symbols of evil to unveil the very idea of human responsibility that underlies the *pathos* of guilt. This is contrary to the popular understanding of the Christian dogma of original sin as the erotic self-indulgence or the self-righteousness of the human creature vis-à-vis the Creator: "Moreover, each of us finds evil already present in the world; no one initiates evil but everyone has the feeling of belonging to a history of evil more ancient than any individual evil act. This strange experience of passivity, which is at the very heart of evil-doing, makes us feel ourselves to be the victims in the very act that makes us guilty" (Ricoeur 1988, 200). Guilt is understood as an inward manifestation of evil that reflects the self-alienation of sin or wrongdoing, insofar as there is no guilt without a self and its implicit sense of responsibility, be it active or passive.

In that view, humans are ultimately responsible for any evil or wrong they do, so that even the pardoned criminal remains a guilty person, as the past cannot be altered. Deliverance from evil cannot be equated with salvation from guilt or forgiveness of sins.

Nythamar de Oliveira

See also Church Fathers; Hebrew Bible; Myth

References and Further Reading

Benedict, Ruth. 1967. *The Chrysanthemum and the Sword*. New York: Meridian.

Dodds, E. R. 2004. *The Greeks and the Irrational*. Berkeley: University of California Press.

Freud, Sigmund. 1953–1974. *The Standard Edition of the Complete Psychological Works of Sigmund Freud*. Edited by J. Strachey and A. Freud, 24 vols. London: Hogarth Press. [See volume titles below.]

Freud, S. 1914. *On Narcissism*, Vol. 14.

Freud, S. 1923. *The Ego and the Id*, Vol. 19.

Freud, S. 1927. *The Future of an Illusion*, Vol. 21.

Freud, S. 1930. *Civilization and Its Discontents*, Vol. 21.

Glei, R., M. Ritter, M. Laarmann, J. Köhler, and A. Köpcke-Duttler. 1992. "Schuld" ["Guilt"]. In *Historisches Wörtbuch der Philosophie* [*Historical Dictionary of Philosophy*], Vol. 8, 1442–1472. Basel: Schwabe and Co.

Heidegger, Martin. 1962. *Being and Time*. Translated by J. Macquarrie and E. Robinson. New York: Harper and Row.

Lacroix, Jean. 1977. *Philosophie de la culpabilité* [*Philosophy of Guilt*]. Paris: Presses Universitaires de France.

Lewis, H. D. 1972. "Guilt." In *The Encyclopedia of Philosophy*, Vol. 3, edited by P. Edwards, 395–397. New York: Macmillan.

Mensching, G., Th. C. Vriezen, E. Lohse, K. Stendahl, E. Kinder, W. Joest, and W. Rott. 1962. "Sünde und Schuld" ["Sin and Guilt"]. In *Die Religion in Geschichte und Gegenwart* [*Religion in History and Present Day*], 3rd Edition, Vol. 6, 476–505. Tübingen, Germany: J. C. B. Mohr.

Nabert, Jean. 2001. *Essai sur le mal* [*Essay on Evil*]. Paris: Cerf.

Nietzsche, Friedrich. 1994. *On the Genealogy of Morality*. Translated by Carol Diethe. Cambridge: Cambridge University Press.

Ricoeur, Paul. 1988. *The Symbolism of Evil*. Translated by Emerson Buchanan. New York: Harper.

Guru

A guru is a spiritual leader found in all of the historical religions of India, including Buddhism, Hinduism, Jainism, and Sikhism. Each religion observes nuances in the designation according to its specific beliefs and practices. The term is from ancient Sanskrit, and has the meaning of "heavy"; an influential spiritual etymology suggests the widely accepted meaning of *gu* (darkness) *ru* (dispeller).

The guru helps the disciple to penetrate ignorance, to see what is truly real; it is a path of

salvific knowledge. Understood in academic terms, all of the traditions take it as axiomatic that the guru embodies the central dynamic of the sacred, which is the tension between being set above ordinary existence, yet accessible to humankind. The guru is human, yet beyond the limitations of humankind; as such, gurus occupy a unique position—leading ordinary people toward the goal that they instantiate.

Through its emphasis on the teaching or transmission of the path, the existence of a guru is relational, which sets it apart from that of other spiritual adepts such as saints, nuns, or renunciants, all of whom tend to follow a solitary religious path at their definitional core. Whereas all religious adepts provide examples of ultimate reality—however differently imagined by specific traditions—it is the distinction of the guru to transmit the sacred teachings directly to a disciple through a combination of instruction and personal experience. The engaged, personal, intimate relationship between the guru and the disciple is at the center.

Thus, on one level it is the disciple who makes the guru, since the latter requires the recognition of the former for his or her authority as guru. In theory, anyone can be a guru as long as there is someone who views her or him in that capacity. On a more formal level, the guru is grounded in a lineage of teachers (*guruparamparā*) and is acclaimed by many disciples; in this manner the guru builds a community, whether esoterically constituted, as in Tantric Buddhism, or exoterically, as in the case of the ten gurus of Sikhism, from Gurū Nanak (1469–1539) to Gurū Gobind Singh (1666–1708). Gurus can also wield authority far beyond a specific religious tradition; for example, the *jagadguru*s (world teachers) of the five monasteries established by the medieval Hindu philosopher Śaṅkara (788–820) across India—in Sringeri, Kanchi, Dwaraka, Puri, and Badrinath—have considerable political and social influence. Moreover, many of today's female Hindu gurus, such as Ammachi and Gurumayi, have followers worldwide from many different religious traditions.

In the disciple's eyes, the guru is the ultimate authority. Therefore, "reverence" would probably be the chief attribute of the guru–disciple relationship. In classical Hindu tradition, a student accepted by the guru would receive initiation (*dīkṣā*) and live at the guru's home; therefore, the roles and relationship of guru and disciple were limited to men, seeing that it was deemed socially unacceptable for women to participate—either as an authority or participant—in this intimate relationship. At the guru's home, the disciple would serve the guru reverentially for many years, receiving varying degrees of formal instruction as a complement to the main practice of being in the presence of the guru. The disciple was to focus completely on the guru, and many classical Hindu texts characterize the guru as a god to the disciple. Ultimately, the disciple would achieve the same state of self-realization embodied by the guru and go on to become a guru in his own right.

Many of these themes—reverence, authority, submission, loyalty, trust—are found today across India's classical guru traditions. The disciple is to trust the guru absolutely, even though the guru may act in ways that are outside of social norms; consider, for example, the sexual rituals in some forms of Hindu and Buddhist Tantra, the trances experienced by the famous Hindu guru Ramakrishna (1836–1886), and Guru Gobind Singh's test of the loyalty of his followers. Given the unequal power in the guru–disciple relationship, the emphasis in classical texts is more on reverence and obedience, and yet love is presumed to characterize the relationship, for it is often said that if a guru does not touch your heart then he or she is not your true guru.

Familial bonds describe the essence of love in the guru–disciple relationship. In the classical Hindu model, in which the disciple joins the guru's household, the guru is like a father and the disciple is like a son. A popular Sanskrit Hindu scripture, the *Guru Gītā*, which is used for chanting by disciples today, has a verse that says, "Homage to the honored Guru.

In order to receive the true understanding of the world, (I think of you as) my father, my mother, my brother, and my God" ("Sri Guru Gita" 1983, verse 35, 16). Many female Hindu gurus from the twentieth century until the present tend to have Mā or "Mother" as part of their name, including Ānandamayī Mā, Shree Maa, and Meera Mā. Ammachi (*amma* means mother) explicitly teaches love as her message, and she embodies the message by hugging her devotees at *darśan* (viewing) sessions. Gurumayi of Siddha Yoga promoted the teaching "Believe in Love" as her New Year Message for the year 2000.

Familial love is intimate, trusting, and abiding. If the guru is to be considered as a father, mother, brother, or sister, then the relationship between the guru and the disciple is not sexual. Many scriptural texts and folk stories claim that it is only a false guru who would seek worldly pleasures such as sex or money. This does not mean that the guru must be celibate, but that the guru must not be profligate and seeking self-gratification. The guru must be free from selfish desire in his or her dedication to disciples.

There are multiple models in the sexuality of the guru. In classical Hinduism, male gurus were married: *gurumā* meant wife of the guru. In Sikhism, all ten gurus were married and the leadership was passed through their bloodline. Ānandamayī Mā was married, but she said that the marriage had not been consummated and her husband became her first disciple. It is more common in modern Hinduism that the guru is an ascetic, as is the case with most of the current female gurus. In Jainism, gurus are ascetics, a tradition in which monks and nuns are revered as exemplars of the path of rigorous discipline taught by the Jinas (spiritual leaders). In Tibetan Buddhist tradition, the Dalai Lama is considered to be a guru, as is Pema Chödrön; both follow the ascetic path exemplified by the Buddha and maintained by orders of monks and nuns. Yet another model is suggested by Hindu and Buddhist practitioners of forms of Tantra that includes sex rites. There is considerable variation among these esoteric practices; for example, the rite can be practiced by two unrelated people or by a married couple, but it is a disciplined practice whose goal is the spiritual self-realization of the participants.

That there should be multiple models in terms of the ways in which the guru–disciple relationship is imagined and practiced is very much in keeping with the value placed on personal guidance and experience in guru traditions. Established modes of teaching and practice exist in each tradition, but no set formula dictates the spiritual self-realization of the disciple and the community of disciples. The significance of the guru is that she or he can personally guide the disciple by autonomously interpreting the traditional teachings, by tailoring the message, by appropriately challenging the disciple, and through love. And yet, the work is undertaken by the disciple: As it is often said, neither the guru nor anyone else can perform the practices that lead one to spiritual self-realization.

Karen Pechilis

See also Grace in Hinduism; Jainism; Motherhood in Hinduism; Saints in Hinduism; Sikhism; Teachers in Hinduism; Tantra

References and Further Reading

Cort, John E. 2001. *Jains in the World: Religious Values and Ideology in India*. New York: Oxford University Press.

Forsthoefel, Thomas A., and Cynthia Ann Humes, eds. 2005. *Gurus in America*. Albany, NY: State University of New York Press.

Gold, Daniel. 1988. *Comprehending the Guru: Toward a Grammar of Religious Perception*. Atlanta: Scholar's Press.

Hallstrom, Lisa Lassell. 1999. *Mother of Bliss: Ānandamayī Mā (1896–1982)*. New York: Oxford University Press.

Kripal, Jeffrey J. 1999. "Inside-Out, Outside-In: Existential Place and Academic Practice in the Study of North American Guru Traditions." *Religious Studies Review* 25: 233–238.

Narayan, Kirin. 1989. *Storytellers, Saints and Scoundrels: Folk Narrative in Hindu Religious*

Teaching. Philadelphia, PA: University of Pennsylvania Press.
Padoux, André. 2000. "The Tantric Guru." In *Tantra in Practice*, edited by David Gordon White, 41–51. Princeton, NJ: Princeton University Press.
Pechilis, Karen, ed. 2004. *The Graceful Guru: Hindu Female Gurus in India and the United States*. New York: Oxford University Press.
Shaw, Miranda. 1994. *Passionate Enlightenment: Women in Tantric Buddhism*. Princeton, NJ: Princeton University Press.
Singh, Pashaura, and Gerald N. Barrier. 2004. *Sikhism and History*. New Delhi: Oxford University Press.
"Sri Guru Gita." 1983. In *The Nectar of Chanting*. South Fallsburg, NY: SYDA Foundation.

H

Happiness

Ancient Greek philosophy posited *eudaimonia*, commonly translated as *happiness*, as the ultimate end of human life. *Eudaimonia* means "possessing a good spirit," and the word manifests the understanding that the quality of the human soul determines the well-being of the human life as a whole.

For Plato, the soul was understood to be a *daimon* (fallen spirit) that was entombed in the body for a series of reincarnations in various life forms. The release of the soul from the cycle of rebirths could be achieved only through a life of ritual and dietary purity, ascetic practices, ethical conduct, and mathematical study, all of which restore the soul to its original divine state. According to Plato, the happy life was one spent in pursuit of wisdom, the acquisition of logically necessary and universal truths.

Aristotle, Plato's student, analyzed the meaning of *eudaimonia* in the *Nicomachean Ethics*, explaining that happiness is the ultimate good all humans desire because it alone is complete and self-sufficient, desired for its own sake and not for the sake of anything else. Aristotle believed that happiness is rooted in the very nature of humans as rational animals, whose characteristic function (*ergon*) is to reason. Defining happiness as the "activity of the soul in accordance with virtue," Aristotle posited it as the objective standard that organizes all human activities into a meaningful pattern for the duration of life. Thus for Aristotle, happiness connotes objective well-being, flourishing, or "doing well," and it pertains to human beings as members of the human species.

Aristotle's analysis of human rationality, however, was ambiguous and his account of human happiness pulled in two directions. On the one hand, the happy life consists of the acquisition of moral virtues by acting in the mean, and the happy person is the one who expresses balanced character in action toward other persons. Thus, happiness belongs to the moral–social sphere and involves the operation of practical reasoning (*phronesis*). On the other hand, Aristotle endorses the perfection of theoretical wisdom (*theoria*) as the final end of human life. He defines happiness as contemplation of necessary, unchanging, eternal truths about things that cannot be otherwise—the first principles of reality. By virtue of this capacity, humans transcend the natural order and participate in the divine order. The morally good life is thus the second-best kind of life available for humans. Aristotle's ambiguous

www.abc-clio.com ABC-CLIO 1-800-368-6868

legacy shaped the Western discourse on happiness until the modern period, and Jews made a distinctive contribution to this discourse.

The Bible too holds that happiness is an objective state of affairs associated with reasoning about the world. In Proverbs, the wise person observes nature and human conduct and is concerned with ordering life to maximize success and prosperity. By hearkening to the counsel of the wise, the adherent of wisdom obtains the concrete components of the good life and avoids dangerous pitfalls. The wise person knows the secrets of the universe and lives in accordance with them, thus benefiting from the well-ordered, happy life. The one who lives in harmony with the order of the universe is blessed with health, fame, wealth, longevity, and remembrance. Like the Greek philosophical tradition, the sapiential tradition of ancient Israel was concerned with character formation in preparation for life.

By the second century BCE, the ancient sapiential tradition was fully fused with a covenantal theology articulated first in the Book of Deuteronomy, so that *Wisdom* was taken to mean the revealed teachings of God. The identification of Torah and Wisdom meant that the requisite path to follow to thrive as a human being was inseparable from the relationship with God as revealed in the Torah. Psalms 1, 19, and 119 make it clear that the study of God's Torah itself constitutes the life in which humans can best flourish.

This idea would be interpreted philosophically by the Jewish thinkers in Hellenistic Egypt, who read the Bible in light of Greek philosophy. Philo (d. ca. 50 CE) presented the Creator of the universe, who entered a historical relationship with one nation, Israel, as the perfect Being who is truly self-sufficient. Philo links perfect goodness, self-sufficiency, and happiness: If God is perfect happiness, the happy life must be a life that seeks to imitate God. Such a life is what the Bible calls *qadosh* (holy), a life that Israel must be called to lead by observing divine laws. Philo explains how this is to be done within the precepts of Mosaic Law: Those who live the virtuous life enjoy happiness in this life and participate in God's perfect happiness. The zenith of the happy life is an individual, ecstatic, mystical experience in which the eye of the mind—the soul—comes to see God.

Philo's philosophical interpretation of Judaism did not become the norm. Rather, it was the rabbis—the intellectual elite that replaced the priesthood after the destruction of the Second Temple in 70 CE—who defined the norms of Judaism. The rabbis further developed the notion that for Jews the happy life consists in studying the Torah.

Their reflections on happiness overlapped Stoic moral philosophy, which identified happiness with virtue. The rabbis viewed the wise man as a hero of virtue and absorbed the Stoic catalogues of virtues and vices as well as specific social values such as self-sufficiency, self-knowledge, the simple life, nonconformity, imperturbability, and equanimity.

In their legal and nonlegal discourses, the rabbis articulated a program for self-conditioning based on self-control. In accordance with an eternal pattern, they chose the pursuit of wisdom as expressed in the Torah—their road to personal fulfillment. The rabbis took for granted that the life of wisdom requires the cultivation of good character, that character requires self-control and mastery of passion, and that the life of the virtuous person constitutes human happiness. Yet, rabbinic ethics differed from the virtue-based ethics of the Greco-Roman philosophical school because rabbinic ethics was in the service of a personal relationship with God. That is to say, the upright path that leads to the happy life culminates not in contemplation of eternal truths but in a personal love of God.

After the rise of Islam in the seventh century, the virtue-based ethics of classical Greek philosophy disseminated to Islam and inspired Muslim thinkers to articulate the *ilm* of *ahlaq* (science of character) as part of a comprehen-

sive scientific program that culminates in the knowledge of God. Muslim thinkers not only analyzed the various virtues necessary for the attainment of happiness—for example, temperance, contentedness, dignity, composure, modesty, friendliness, compassion, loyalty to friends, trustworthiness, confidence, humility, cheerfulness, truthfulness, generosity, courage, magnanimity, and justice—but also argued that happiness can be attained only if people live in a just society.

Combining the *Ethics* with the political teaching of Plato and the metaphysics of Plotinus, Abu Nasr Alfarabi (d. 950) argued that the virtuous regime is the one that safeguards the moral traits conducive to true happiness, whereas the nonvirtuous regime stresses traits of character conducive to imaginary happiness. True happiness is attained only by those living in the virtuous city founded by the philosopher-prophet-imam who legislates the perfect law. Later Muslim philosophers like ibn Bajja (d. 1139) argued that those who pursue the philosophical life could attain happiness although living in imperfect political regimes.

Under the sway of Islamic Neoplatonism, Jewish philosophers in Muslim Spain took for granted that happiness pertains exclusively to the quality of the human soul and that the ultimate end of life is the everlasting life of the rational soul in the intelligible realm. Their perspective was that the ideal person is one who reaches a well-balanced condition of body and soul and makes the rational soul govern the passions. The ultimate end consists of the release of the soul from its bondage in the body, and this elevated state is due to various ascetic practices rather than to moderation, according to the doctrine of the mean. The goal of life is to allow the essential light of the human soul to shine by avoiding sin through rational living. The perfect person is the one who separates himself from the aspects of this world for the sake of the world-to-come, namely by living an ascetic life, which results in the emancipation of the soul from the material body and its return to the Upper World of Pure Form. Through this ascetic regime the soul becomes what it truly is: a separate, luminous entity that can participate in the pure divine light. This outlook was articulated by Bahya ibn Pakuda (d. 1058), who held that the soul that acquired the appropriate religious virtues was able to survive the death of the body and enjoy the bliss of a mystical integration into the divine reality from which it came. Bahya calls the man who returns to God "the happiest" and the conduct that facilitates it "the path of happiness."

As Jewish philosophers in Spain became more familiar with Muslim Aristotelianism, they increasingly associated happiness with the perfection of the intellect; or the rational soul, which they went on to equate with the human love of God. The individual who possesses a correct knowledge of God and the world loves God. Put differently, love is commensurate with knowledge of God to the extent that God can be known by humans. The major proponent of the intellectualist view of happiness and of love was Moses Maimonides (d. 1204), who argued that the ultimate end of human life is to be like Adam before the sin, namely a perfect intellect engaged in contemplation of eternal truth. Although happiness is most difficult, Maimonides believed it is not impossible for those who live by the Torah of Moses, which secures the well-being of the body and the well being of the soul. They are able to reach the cognitive state that the Jewish tradition designates as "world-to-come," which for Maimonides meant the perfection of the intellect.

Maimonides' intellectualist vision of happiness generated a spirited Jewish debate that contributed to the rise of kabbalah as an alternative to Maimonidean rationalism. Kabbalists denied that philosophy alone can bring about ultimate felicity, because they defined it not in terms of intellectual perfection but in terms of union with God. Kabbalah insisted that true human well-being is reserved for Jews only; they alone are the recipients of the one

and only divine revelation and they alone have access to the hidden mysteries of the Torah, the mysteries of God, and the mysteries of the universe.

The kabbalists held that the soul of a Jew is a holy substance that returns to its divine origin and reunites with its divine maker—provided the Jew lives the life of Torah as interpreted symbolically by kabbalah. For the kabbalists, personal immortality depended not on acquisition of abstract knowledge, but upon performance of the Law with the proper intention (*kavanah*). The kabbalistic *via perfectionis* intended not only the perfection of the individual soul but also the perfection of God, namely, the restoration of the pristine harmony in the deity, disrupted by the primordial sin of Adam.

As Jews debated the meaning of happiness, the age-old rivalry between Judaism and Christianity intensified, because each religion presented itself as the exclusive path to happiness, defined as salvation of the individual soul. In Christian Spain, Hasdai Crescas (d. ca. 1410) challenged Maimonides' conception of intellectual perfection by exposing the internal inconsistencies of Maimonides' theory of knowledge and the inherent problems of Aristotelian physics that it presupposed. Crescas posited the love of God as the ultimate end of human life, but he interpreted it not in cognitive terms but as perfection of the human will, the emotional energy that enables believers to deepen their love of God. Other Jewish scholars who remained loyal to Maimonides viewed happiness in terms of intellectual cognition, but followed St. Thomas Aquinas's distinction between two orders of happiness: natural, imperfect happiness on earth and supernatural happiness in the afterlife. Ironically, their familiarity with Christian scholasticism enabled Jewish intellectuals to articulate a more particularistic view of happiness.

In Renaissance Italy, Jewish reflections on happiness manifested familiarity not only with scholasticism but also with humanism, to which several outstanding Jews like Yohanan Alemanno (d. 1504) contributed during the 1490s. The humanists were preoccupied with the meaning of human life and examined the psychological life of humans. Humanist psychology became more attuned to the dynamics of inner life and was more honest about human passions such as avarice, fear, lust, envy, pride, and ambition. Alemanno presented one ancient personality, King Solomon, as the perfect man who actually achieved happiness: He not only acquired all the moral and intellectual virtues and mastered all forms of knowledge, but also reached a mystical union with God. This is an ecstatic state wherein the human soul sheds all corporeal taint that results from its association with the body and fuses with God. Solomon expressed this erotic spirituality in his poetic *Song of Songs.*

During the early modern period, reflections on happiness continued to engage Jewish intellectuals, especially in the Sephardic Diaspora of the Ottoman Empire, during which time Jewish theologians fused Aristotelian philosophy and kabbalah. Focusing on human psychology, they presented the ultimate end of human life as "contemplation of God combined with love," viewing love as a perfection of the will rather than the intellect.

In the homiletical literature of the seventeenth century, traditional rabbinic views and kabbalistic nuances shifted the focus away from intellectual perfection to preoccupation with repentance and performance of the commandments "with the animation of the heart and with joy."

This emphasis on joy as the center of Jewish religious life would become one of the main tenets of Hasidism, a Jewish revival movement of the eighteenth century. Focusing on the inner life of the individual practitioner, Hasidism preached that all Jews, not just the religious elite, could communicate with God through worship in the corporeal world and experience expansion of the self, or even bliss in this world. Happiness was now understood psychologi-

cally as a manifestation of intimacy with God, and exuberance in worship could be stimulated by use of alcoholic beverages or other techniques.

By the late eighteenth century, as Hasidism spread in eastern Europe, Judaism faced the onslaught of modernity. Jews who demanded civil rights in the modern nation-state were critical of their own tradition for its lack of "human knowledge." The proponents of the Jewish Enlightenment (Haskalah) returned to Aristotle's *Ethics* as the source of a new program for Jewish character cultivation that reflected the German ideal of *Bildung* (self-transformation). Although this program intended to achieve respectability (*Sittlichkeit*) and prove that Jews deserved civic rights and social integration, it had little to do with the love of God or with attainment of eternal life. Happiness was now to be accomplished in this world by changing human character and civic conditions.

Although the Jewish Enlightenment recovered Aristotle's teachings on happiness, European philosophers moved away from Aristotle's virtue-based ethics. Instead, two main philosophical strands—Kantianism and Utilitarianism—shaped how Europeans thought about happiness in the nineteenth century. Immanuel Kant (d. 1804) argued that the moral act is the one that can be willed to be universalized. He shifted the focus of the moral act to the goodness of human will, as opposed to the perfection of the intellect, and he made *duty* the center of his legislative model of morality.

By contrast, Utilitarians such as Jeremy Bentham (d. 1832) advocated the principle of the "greatest happiness to the greatest number of people," which shifted the meaning of happiness from one of objective state-of-being to one of subjective feeling and experience of pleasure. For Bentham, pleasure is the only good and pain is the only evil. Bentham was a psychological hedonist. While not incompatible with altruistic motivation, Bentham's psychological theory held that pleasure and pain determine what we do. It was this understanding of happiness in particular that Samson Raphael Hirsch (d. 1888), the founder of Neo-Orthodoxy, found so objectionable and antithetical to Judaism.

In the late twentieth century, the secular understanding of happiness became ever stronger because of the social sciences and the new brain sciences. Social psychologists (for example Martin Seligman, Ed Diener, Ruut Veenhoven, and Michael Eisenck) turned happiness into a topic of empirical and quantitative analysis. Combining objective (that is, eudaimonian) and subjective (that is, emotional) definitions of happiness, they have identified the ingredients of the happy life and explore the way to increase happiness. These studies have analyzed how gender, class, age, personality, employment, health, and religion affect the subjective sense of well-being, and how knowing what can and cannot be changed may lead to a higher degree of self-satisfaction.

At the same time, neuroscientists have gained new knowledge about the functioning of the brain and its chemical processes, and their knowledge is now translated into producing mood-altering drugs. Whereas the premodern thinkers associated happiness with the well-being of the human soul, in the beginning of the twenty-first century, the term *soul* has been declared irrelevant or even nonsensical. The suffering, sadness, and helplessness of the past were judged to be unavoidable aspects of the human condition and were addressed through ethical training, character building, and belief in God. Contemporary science now treats these conditions almost exclusively with pills. Drugs are now accepted as the means by which all humans may in fact be happy.

Not surprisingly, those who strenuously advocate the biotechnological revolution—for example, Ray Kurzweil, Marvin Minsky, Lee Silver, and Nick Bostrom—envision a posthuman or transhuman phase in the evolution of the human species. The biotechnological revolution leads many to believe that happiness

is finally within human reach. The pursuit of happiness, as Aristotle has shown, is indeed universal, shared by all human beings, even though the way people worldwide understand happiness has changed over time.

Hava Tirosh-Samuelson

See also Emotions; Hebrew Bible; Kabbalah; Medieval Jewish Philosophy; Pleasure; Soul in Judaism

References and Further Reading

Annas, Julia. 1993. *The Morality of Happiness*. New York: Oxford University Press.

Argyle, Michael. 1987 [2001]. *The Psychology of Happiness*. New York: Taylor and Francis.

Cooper, John M. 1975. *Reason and Human Good in Aristotle*. Cambridge, MA: Harvard University Press.

Eysenck, Michael W. 1990. *Happiness: Facts and Myths.* London: Lawrence Erlbaum.

Fishbane, Michael. 1995. "The Inwardness of Joy in Jewish Spirituality." In *Pursuit of Happiness,* edited by Leroy S. Rouner, 71–88. South Bend, IN: University of Notre Dame Press.

Haybron, Daniel M. 2000. "Two Philosophical Problems in the Study of Happiness." *Journal of Happiness Studies* 1 (2): 207–225.

Tirosh-Samuelson, Hava. 2003. *Happiness in Premodern Judaism: Virtue, Knowledge and Well Being*. Cincinnati, OH: Hebrew Union College Press.

Trinkaus, Charles. 1965. *Adversity's Nobleman: The Italian Humanists on Happiness*. New York: Octagon Books.

Harmony

Harmony reflects the natural cosmic order of everything. Besides orderliness, harmony implies notions of rightness, truth, stability, security, and safety.

Although harmony assumes many different names and definitions, it is a widespread notion in various ancient and modern religious traditions. Despite their differences, each notion of harmony bears a strong family resemblance to all the others. The cosmic force known as *Ma'at* played a central role in ancient Egyptian religion by implying what was straight, right, true, truth, and righteousness. *Ma'at* connoted the notions of harmony, order, stability, and security. The concept suggested an unchanging, eternal, cosmic force established at the beginning of creation. It served as a model for the just and proper relationship not only of cosmic phenomena, but also of rulers and subjects, gods, and rulers.

Ma'at was created and maintained by the gods. The Egyptian pharaoh—a ruler and god—lived under obligation to maintain *Ma'at* throughout his kingdom, making gods and mortals subject to it. *Ma'at* was personified as a woman in inscriptions and in rituals by being identified in some texts as the daughter of the sun god Ra, wherein she was the principle behind the creative work of the deity. In other instances, she was connected to *Ptah,* who was called the Great Artificer and known as a god of law and order, and who created all things by means of *Ma'at.*

Persia was the home of Zoroastrianism with its notion of *Asha*, which could be translated as truth, order of things, true order, right, or cosmic force. It also represented the norm for human behavior, a guide for actions, symmetry, and harmony. It was abstractly the spiritual and creative law by which the universe was fashioned. Like *Ma'at* of ancient Egypt, *Asha* was personified as one of six or seven Holy Immortals of the Best Order (*Asha Vahishta*). It was also personified as a member of the entourage of *Ahura Mazdah*, the godhead or an attribute of him, or it served as the creative agency of *Vohu Manah* (the Good Mind). *Asha* was the preexisting principle of creation, although it could be realized through creation, and it was necessary for humans to maintain and follow it.

In the ancient Vedic civilization of India, the notion of *ṛta* played a central role as the law of the universe that embodied order, rightness, and truth. With the Vedic cosmos divided

into being (*sat*) and non-being (*asat*), Ṛta prevailed in the realm of being wherein humans and divine beings resided. This dynamic unifying principle connected and sustained the divine, physical, and moral realms within a smooth and harmonious relationship. Reality and truth were based on it.

Among ancient Greek thinkers of the pre-Socratic era, Heraclitus developed the notion of *logos*, which for him was the ordering principle that subordinated and bound all that existed into a coherent and enduring principle. *logos* also possessed *alethia* (truth), suggesting that which was unconcealed and revealed, and which represented the truth of things. Its opposites were *pseudos* (deception) and *doxa* (opinion). During the Hellenistic period, *logos* referred to cosmic order and the teleological orientation of the world. It was *logos* that unified time and thinkers, divine and mortal, sacred and profane, reason and emotion. Harmony was intrinsic to *logos*, even though harmony might be hidden beneath oppositions, conflicts, and discord. This Greek notion was to exert a strong influence upon the early Christian movement, especially in the Fourth Gospel where Christ is identified as the *logos* (word) and in early church history.

Among the early Church Fathers, Gregory of Nyssa (ca. 330–ca. 395 CE) assumed that God created the world by a graduated and ordered process that revealed a cosmic harmony by creating matter in accord with the form of each creature. He believed that the uncreated God was the grand being of everything—He who produced time and space. From its moment of creation to its final moment, the universe represented a harmony of the whole. Harmony was accompanied by reason and order, which were built into the very structure of the cosmos, but this was a harmony known only by its originator—God.

Within this harmony, God created nothing unnecessary and omitted nothing necessary. God filled the universe with His being and presence, although at the same time He could not be identified with it. The Creation was conceived as Christocentric in the person who held all things together (Colossians 1:17). According to Gregory of Nyssa, just as the first Adam was shaped from dust and animated by the breath of God—which instilled grace throughout creation—Jesus, the crucified second Adam, was the one binding everything to Himself by unifying them and linking the different nature of things in a single accord and harmony. The power of the Cross, which symbolized Christ's love, held the Universe together (Ephesians 3:18).

Wakantanka, who was called the Great Spirit or Great Mystery, embodied harmony among the Sioux of the North American plains. Wakantanka possessed a collective meaning that included the greater *wakan* (sacred things)—the sun, sky, earth, and rock. Their associates, such as moon, wind, and falling star—the lesser *wakan*—were represented by the buffalo, two-legged animals, the four winds, and whirlwind. Finally, there was the group of those similar to *wakan*—such as ghost, breath, ghostlike, and potency. Wakantanka was not generally personified, although aspects of it were, being called Grandfather or Father. Overall, Wakantanka stood for the embodiment of all supernatural beings and powers, which were hierarchically ranked according to groups of four. The cosmic order was symbolically represented by the circle—modeled on a bird's nest and the shape for encampments, teepees, bowls of the sacred pipe, and dancing.

Harmony was expressed among the Navajo of the southwestern part of North America by the notion of *Hozho*, which also meant good, favorable, beauty, perfection, normality, well-being, and order. The prefix *ho-* means a complete environment, but also something abstract, indefinite, infinite. This general and pervasive ordering principle could be disrupted, and order could become disorder—the Navajo attempted to maintain or restore it through ritual. Unlike some of the other notions, *Hozho* was not equated with truth or deified.

The notion of harmony was also essential to ancient Chinese religion. The ancient Chinese cosmos functioned properly according to the rhythms of *Yin* (female principle) and *Yang* (male principle), which were mutually complementary despite their opposite natures. *Yin* was described as negative, receptive, passive, and low, like the earth to which it was equated, whereas *Yang* was active, positive, aggressive, and high—analogous to heaven. The cosmos represented a cyclical totality constituted by the conjunction of these two alternating and complementary principles. Life, which was in a constant state of flux, was derived from a blending and harmony of these two forces that alternated in cycles—while one was dominant, the other was recessive. At the summer and winter solstices, for instance, *Yin* and *Yang* gave way to each other, and involved times that were especially dangerous to humans. Humans had to take special precautions to protect themselves, rendering a close correspondence of human affairs with the processes of nature.

Besides the cycle of *Yin* and *Yang*, the basic constituents of the universe were wood, fire, earth, metal, and water, which were called the Five Agents. The Chinese conceived of these five elements more as abstract powers than as concrete embodiments of these substances. They were always replacing one another in never-ending succession, with each element succeeding another by exercising a dominating influence over both human and natural events—and they formed a network of relationships knitting the human and nonhuman parts of the cosmos into a single fabric. Human conduct could exert a powerful influence for harmony or disharmony.

These concepts so influenced the mind of Confucius about the notion of *Li* (close in meaning to holy ritual) that he encouraged harmonious human interaction—if *Li* could shape a person by harnessing human impulses and getting a person to act according to a pattern, it was possible for a person's gestures to become harmoniously accorded with another's gestures in a spontaneous, natural, smooth, and effortless way of behaving. *Li* was connected to *Jen* (human-heartedness), the primary Confucian virtue, because they were two aspects of the same thing.

Li directed people to the traditional social pattern of conduct and relationships, while *Jen* directed them to the person as the one who acted within a pattern of conduct and maintained relationships. Moreover, *Li* referred to a particular act as the norm, whereas *Jen* signified an act expressing an orientation of the person. If *Li* was an overt act, *Jen* referred to an act as the indivisible gesture of an actor. There was also a relationship between *Li*, which was singular, and *Dao* (way, path, principle) in the sense that the former was in harmony with the latter. For Confucius, *Dao* was the way of Heaven, which implied the way that a person ought to travel because Heaven ordained it. The goal of the way was not to arrive at a place—it was to come to a condition of following the way without effort, properly, and harmoniously. The way was a tranquil condition reached by simply treading the path.

Within this design, human beings formed a triad with heaven and earth, and humans were called to imitate the behavior of heaven and earth. The human order was properly modeled on the cosmic order, which taught humans that heaven and earth were life-giving, everything in life was relational, and the cosmos operated orderly and with harmony. Just as the sun dominated the day and yielded its place to the moon at night, each part of the cosmos operated for the good of the whole.

In comparison to Confucian thought, the Dao became more of a metaphysical principle in Daoism, which taught that a person must live a harmonious life that was made possible by living in accord with the Dao—which was all-embracing, impartial, simple, and unspoiled. The Dao owed its existence to itself, and was thus called the mother and ancestor of all. It was mysterious because it was invisible, inaudible, subtle, and nameless. The Dao was

being, which was its function, and nonbeing, which was its essence, although both were phases in its movement and gave birth to each other. Since the Dao represented the harmonious flux of the eternal principle, human beings were instructed to conform to it if they wanted to endure and live in harmony.

The many religious traditions in which harmony plays an essential role manifest numerous differences, but also demonstrate some common features about its nature. Harmony is often personified or left abstract. It is often viewed as a cosmic and a social force that binds everything together. It is incumbent upon humans to maintain it, restore it, or conform to it, depending on their religious tradition.

Carl Olson

See also Church Fathers; Confucianism; Daoism; Mother Earth: Native American Religions; Yin and Yang

References and Further Reading

Brown, W. Norman. 1970. *Man in the Universe: Some Continuities in Indian Thought*. Berkeley: University of California Press.
Fingarette, Herbert. 1972. *Confucius—The Secular as Sacred*. New York: Harper and Row.
Frankfort, Henri. 1948. *Kingship and the Gods*. Chicago: University of Chicago Press.
Masani, Rustom. 1968. *Zoroastrianism: The Religion of the Good Life*. New York: Macmillan.
Powers, William K. 1977. *Oglala Religion*. Lincoln, NE: University of Nebraska Press.
Schipper, Kristofer. 1993. *The Taoist Body*. Translated by Karen C. Duval. Berkeley: University of California Press.

Hasidism

Love in *Hasidism* is the inclination of a being's self toward another. Because the ultimate reality in Hasidic thought is monotheistic monism, in which all being is united and subsumed within the oneness of God, the subject–object dualism inherent in love places it at a step's removal from the ultimate truth. Nevertheless, in the realm of separateness—in which entities experience themselves as separate from each other and from God—love is the essential ingredient that forges the bond joining these separate entities, leading toward the ultimate state of union.

Outward manifestations of love include joy and acts of loving-kindness. By means of their love, people become attached to the object of that love, be it God, their fellow humans, or anything else; and God, by means of His love, conveys Himself to the realm of separateness and to all who are within it. To function productively, the closeness engendered through love must be balanced by the respect engendered through its counterpart—awe.

Hasidism and the Cardinal Place of Love Within It

The movement known as Hasidism arose as a spiritual revivalist trend within Rabbinic Judaism of eighteenth-century eastern Europe. It continues even today, relocated from premodern eastern Europe to the contemporary West and Israel. Hasidism began as a slightly innovative spiritual orientation within brotherhoods of kabbalistically and pietistically inclined rabbis, the members of such brotherhoods being known as *Hasidim* (singular *Hasid*), pietists. The innovation was promulgated by the rabbi and healer known as Israel Baal Shem Tov (ca. 1698–1760). His innovation can be summarized as the rejection of the morose, specifically of asceticism, self-mortification, and antimaterialism—which had been common in the pietistic brotherhoods—and its replacement by the exalted, namely the joyous, redemptive transformation of all things because of the divinity that underlies them. Indeed, the entire universe is simply a manifestation of divine loving-kindness and compassion.

This positive acknowledgment of divinity within everything and all people forged a link between members of the elite brotherhoods and the masses, and soon Baal Shem Tov's

Hasidic Jews celebrating the Purim holiday in Jerusalem. (Gil Cohen Magen/Corbis)

innovation engendered a revivalist movement, subsuming both scholars and common folk. A basic tenet of this movement is the importance of serving God with joy, allowing the self to be affected by the awareness that divinity is within each person's reach, immanent in everyone and everything, and capable of becoming manifest. The awareness of the divine immanence leads inevitably to love of all humankind. In this way, the doctrine of divine monism-immanence accentuates the primacy of the biblical commandments integral to Judaism: to love God (Deuteronomy 6:5), the neighbor (Leviticus 19:18), and the stranger (Leviticus 19:34).

An important feature of Hasidism is the role of the *tzaddiq* (mystic saint), and *rebbe* (leader and spiritual master) in revealing the divinity that inheres in all things. Indeed, according to Rabbi Nahman of Breslov (1772–1810), individuals can feel love and awe for God only through the mediation of such saints. Furthermore, the love between rebbe and Hasid—rather than between man and woman—is the paradigm for all loves.

Definitions of Love

Rabbi Shneur Zalman of Lyadi (or Lyady) (1745–1812) founded the HaBaD (alternatively Chabad) school, in which God's absoluteness and unity are cognized, contemplated, and internalized. As systematized by Rabbi Zalman, love is the inclination of the entire self and being toward the other. [The word] "'*ahabha* (love) . . . comes from the word *'abha* (longing), that is, will . . . the person's will, desire, and objective, with the entire heart and soul" (Shneur Zalman 1973). In the relationship of love, the lover "is not essentially and absolutely nullified, so as to become nullified and subsumed" within the beloved in such a manner "that they become one and united in an absolute union. Rather, [the lover] remains an entity unto himself . . . who loves . . . " (Shneur Zalman 1973). Nevertheless, love does result in "the fundament of love, which is 'the cleav-

ing of spirit unto spirit' as is written (*Song of Songs* 1:2) 'let him kiss me with the kisses of his mouth.'" This is manifest "in all the parts of the soul: the intellect and emotions, as well as their modes of expression: thought, speech, and action. All of these are cloven unto the beloved" (Shneur Zalman 1973).

Rabbi Nahman of Breslov qualifies true love as being "so strong that the parties constantly see one another. Indeed, on account of the greatness of the love they cannot at all bear not constantly seeing one another" (Nachman of Breslov 1999, Vol. 10, 383).

Levels of Love for God

The many levels and types of love for God are subsumed within the following three general categories.

Every Israelite is endowed by nature with a love-instinct for God; and on account of it, he would rather suffer martyrdom than deny God by worshiping idols and the like. Because this instinct is always present, yet appears only when aroused either externally or internally, it is called *hidden love* (Proverbs 27:5).

By means of intellectual activity and contemplation, any intelligent person is able to generate a conception of God's greatness and to experience intellectual love and fear. In this, man acts freely and independently, rising beyond the realm of instinct. However, because intellectual love is a human product, it is bound by human, worldly finitude; as such, it is called *worldly love*.

Beyond the realms of natural instinct and intellect, God sometimes graces individuals with an ecstatic, otherworldly love for Him—a foretaste of paradise—called *love of exquisite delight* (*Song of Songs* 7:7), and *abundant love*.

Love of God in Hasidic Contemplative Prayer

The kabbalistic fusion of mystical contemplation with the daily prayer rites prescribed by Jewish law is uniquely developed in Hasidism, in which it becomes a sacred marriage between the person praying and God. In receiving God's transcendence, the person is female to God's maleness; yet in thereby gratifying God's desire or redeeming God's immanence in creation, one is male to God's femaleness.

In the Morning Prayer, the Hasid seeks to transcend his natural premise of self-preoccupation—stemming from his animate soul—replacing it with God-centeredness, which is natural to his divine soul. In stages, he ascends in his conception of the relation between created existence and God, experiencing love, awe, and other emotions of God differently at each stage.

The recitation of Deuteronomy 6:4–9 with the insertion cited in Babylonian Talmud, *Yoma*, 35b, as part of the *shema'* prayer constitutes the highest level at which to experience love, and leads beyond love into consummate union in the subsequent *amida* prayer. In verse four the Hasid declares that "the Lord is one"—taken in this monistic system to mean that the Hasid surrenders to God, the only reality. Then the prayer traverses three sorts of love in verse five, understood as three reactions to divine monism: "You shall love the Lord your God with all your heart, with all your soul, and with all your abundance [or *might, extremeness, excessiveness*]."

When believers love God with all their heart, they have come to the point at which they desire nothing other than God. The instinct for God has been unleashed, and the instinct of self-preoccupation has been so transformed that it, too, wants nothing other than God. Next, the believer moves beyond the heart—that is, emotion—engaging all of the intellect and being in the yearning for God. Finally, the devout person becomes extreme, transcending both physical faculties and selfhood. In fact, in prayer "There are times when the love of God burns so powerfully within your heart that . . . it is not yourself who speak[s]; rather it is *through* you that the words are spoken" (Green and Holtz 1993, 62).

Love of Humankind and Love of God Are Tantamount

Hasidism, being monistic, sees all reality as a function or *expression* of—and not separate from—God. Although this divine quality is distinctively manifest in all humans, who are created in the image of God (Genesis 9:6; *Ethics of the Fathers* 3:14), it is particularly pronounced in the people of Israel, who are called children of God (Deuteronomy 14:1; *Ethics of the Fathers* 3:14), interpreted in Hasidism to mean that they have an instinctive attachment and dedication to God by their essential nature.

Hasidism holds that if one truly loves God, one will love His expression. Conversely, if one loves a particular creation, and then traces it back to its essence, one will find that it is actually God that one loves.

In other words, love of God leads to love of Israel and, more generally, of all humanity and creation—and deep down love of God actually *is* love of Israel and all humanity and creation; and conversely, love of Israel leads to love of God and, more generally, of all humanity and creation—and deep down love of Israel actually *is* love of God and all humanity and creation.

Thus Rabbi Levi Isaac of Bardichev (1740–1809) taught, "this is a fundamental truth: It is impossible for all of Israel to be in a state of absolute unity unless all of Israel return to the blessed Creator . . . all of them being cloven unto him." This is so because the souls of Israel are "all of a kind and all have one Father—therefore, all Israelites are called real brothers by virtue of the source of their souls in the one God; only the bodies are separated" (Shneur Zalman 1973).

Conversely, in response to the query regarding where God dwells, a rebbe of the dynasty of the Holy Jew (Rabbi Jacob Isaac of Pshiskhe, 1776–1813) cited the verse (Leviticus 19:18) "Love thy neighbor as thyself; I am the Lord," explaining the verse's juxtaposition of "thy neighbor" with the Lord to mean that in the love for your neighbor, one will find the Lord (Buber 1958, 237–238). This is so because—as described by a disciple of the Seer of Lublin (Rabbi Jacob Isaac, 1745–1815)—just as a child first learns the vowels and consonants, then unites them into a word, "so is everyone in Israel in truth a letter of the teaching and his soul a particle of God from above, and who loves one out of Israel attains a particle of God, and if he becomes worthy to love still another and still another, he attains more, and if he becomes worthy to love the whole of Israel, he attains the Almighty, the God of the World, the Lord."

To Buber, this route to the love of God is not simply a roundabout route suitable for people who are unable to love God directly. On the contrary, it elevates the knowledge of God beyond the believer's own solitary God, to know the God of all (Buber 1958, 238–239).

Ambiguity toward Worldly Loves: A Question of Motive

Morally, the human capacity to love—to long and yearn for something or someone—is not specifically good when directed toward God and His will or evil when in conflict with God and His will. In its raw, undirected form, it is simply a faculty that is part of the makeup of the human psyche, and neutral. The human being is free to direct it toward any object. The moral implication of the monistic doctrine—that nothing exists outside of God—is that one should love nothing outside of God. However, depending on the meaning one assigns to "outside of God," which itself depends on the individual's inner subjective state, this may be actualized in two opposing ways. For the monotheistic monist—a person who has so transformed himself that he sees his self as being subsumed within God—nothing is outside of God. As such, all worldly loves—whether the ambrosial love for the sweetness of the apple, the erotic love for human beauty, the familial love for one's kin, and so on—are simply manifestations of divine love. They enhance the awareness of God's omnipresence, and even induce a contemplative ascension to the divine source of the beloved object. The ideal of self-

sanctification during sexual union is taken by Rabbi Baruch of Kosov (late eighteenth century) to mean not a suppression of physical pleasure, but on the contrary "the sanctification derives precisely from feeling physical pleasure" (Biale 1992, 125).

On the other hand, for persons who have not undergone self-transformation to the degree that they have internalized monism—even if they acknowledge it as true—all these worldly loves compete with the love for God, and as such they are "outside of God," as is such a person himself. Ambrosial and erotic love—as well as their concomitants, namely materiality, wasteful emission of semen, and women—thus become alienated. The advice given to man in this state is, "In the act of coition you must regard yourself as naught . . . love your wife just like your *tefillin* (phylacteries—small leather containers worn on the forehead and arm that contain scriptural passages) which you care for only for the sake of observing the command of God. Do not muse on her" (Tzava'at Harivash 1998, 92–93).

Nevertheless, God implanted the souls of humans into the corporeal world and bequeathed a Torah that requires involvement in the physical. Thus, complete asceticism and abstinence are shunned. Indeed, it is God's intention to be "worshipped through corporeality" so that physicality's objective sense of indifference to God be transformed into a sense of God-centered monism.

Neo-Hasidim, who combine Hasidic notions such as monism with Western modern or postmodern notions such as personal autonomy, strive to directly meld the natural self and world into monism. This is accomplished particularly through the medium of love, "both sexual and otherwise," which leads to "an opening and making vulnerable of the self" in which "borders between self and other have broken down and a seamless flow exists between those two, who in such a moment are in fact one" (Green 1992, 26). Neo-Hasidim struggle with the traditional Hasidic insistence that selfhood and worldliness must be negated and transformed before they can be embraced as part of divine monism: "I have come to recognize the need for *submission* to God as part of religious devotion. I fought long and hard against this aspect of religious life" (Green 1992, 132).

Elevating Illicit Thoughts

For the monist, everything—even what is prohibited by God (that is, in the Torah)—has its source in God. Thus the issue of illicit erotic thoughts takes on prominence in Hasidism. Although illicit sexual love must not be actually engaged in, in thought, that love should be rectified by being "elevated," its constituent elements being reunited with their respective sources in the divine realm.

The Hasidic masters disagree regarding who is capable of elevating illicit thoughts. Although there are those who insist that everyone can and must, most hold that only the accomplished monist can do so, for in the case of others "how can he raise it up when he himself is bound below?" (Shneur Zalman 1973, 121). The nonadept monist must suffice with the general realization that if God puts that much pleasure into what transgresses His will, there must be all the more pleasure in what is in keeping with His will. Recognizing that eros is essential to the human psyche, Shalom DovBer of Lubavitch (1860–1920) emphasizes that only the person who experiences eros is capable of experiencing Hasidism, gazing upon the preciousness of the King (that is, God). However, that person must first shift the heart's quest from sexual eros to the quest to know God.

Israel Moshe Sandman

See also Asceticism; Awe; Commandments to Love; Divine Love in Judaism; Eros; Intellectual Love of God; Kabbalah; Rabbinic Judaism; Saints in Judaism

References and Further Reading

Biale, David. 1992. *Eros and the Jews*. New York: Basic Books.

Buber, Martin. 1958. *Hasidism and Modern Man*. Translated by Maurice Friedman. New York: Harper and Row.

Green, Arthur, tr. 1982. *Upright Practices: The Light of the Eyes* [Menahem Nahum of Chernobyl]. New York: Paulist Press.
Green, Arthur. 1992. *Seek My Face, Speak My Name: A Contemporary Jewish Theology.* Northvale, NJ: Jason Aronson.
Green, Arthur, and Barry W. Holtz. 1993. *Your Word Is Fire*. Woodstock, VT: Jewish Lights Publishing.
Lamm, Norman. 1999. *The Religious Thought of Hasidism*. New York: Yeshiva University Press.
Nachman of Breslov. 1993. *Likutey Moharan*. Translated by Moshe Mykoff and Symchah Bergman. Jerusalem/New York: Breslov Research Institute.
Schochet, J. Immanuel, tr. 1998. *Tzava'at Harivash: The Testament of Rabbi Israel Baal Shem Tov.* Brooklyn, NY: Kehot Publication Society.
Shneur Zalman of Lyady. 1973. *Liqqute 'Amarim—Tanya* [Bilingual Edition]. London: Kehot.

Hatred

Although the notion of hatred in comparative religion has not yet received adequate attention, certain basic themes may be discerned. The concept of hatred in the Hebrew Bible plays an important role in ethics, as in the verse "Thou shalt not hate thy brother in thine heart" (Leviticus19:17). This becomes the source for the well-known rabbinic maxim articulated by Hillel: "What is hateful to you, do not do unto others. All the rest is commentary" (Shabbat 31a). *Sinat hinam* (causeless hatred) is the rabbinical term for unjustified hatred, and it is emphatically denounced in the Talmud. There hatred is said to be morally equal to murder, idolatry, and fornication, and to have caused the destruction of the Second Temple.

The Bible also develops the idea of ethical hatred, an attitude the Psalmist calls perfect hatred. For instance, one ought to hate those who hate God. The Psalmist says, "Do I not hate them, O Lord, who hate Thee? . . . I hate them with a perfect hatred" (Psalms 139:21–22). The corollary is likewise true: Loving God entails hating evil (Psalms 97:10), covetousness (Exodus 18:21), and wickedness (Psalms 45:8). According to Proverbs, "The fear of the lord is to hate evil" (8:13). Some narrative sections of the Bible pick up the theme. Joab, for example, rebukes David for loving those who hate him, and hating those who love him (2 Samuel 19:7).

The idea of justified hatred colors the rabbinic view as well. The Talmud states that one is obligated to hate a *rasha*, the Hebrew term for the wicked. And on the verse, "Love thy neighbor as thyself" (Leviticus19:18), the medieval sage Maimonides comments, "He is thy neighbor if he is good, but not if he is wicked."

Most intriguing of all, some passages of the Hebrew Bible place hatred in the context of *imitatio Dei*, as a duty that follows from the fact that God himself hates the immoral (for example, Deuteronomy 12:31 and 16:22; Isaiah 1:14; Amos 5:21; Psalms 5:6).

The New Testament links the question of divine attributes to that of human morality, and uses hatred to define the ethically impermissible: "Whosoever hateth his brother is a murderer" (1 John 3:15). Shortly thereafter, the Gospel of John presents God as the embodiment of love (1 John 4:8).

In Matthew, Jesus takes a step further and challenges the notion that hatred is ever justified: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you" (5:43–44).

In a much-commented-upon verse, Luke posits a certain kind of hatred as the very condition of religious life: "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life—he cannot be my disciple" (Luke 14:26).

Later Christian theology embroidered on the notion of theological hatred, sometimes presenting *odium Dei* as a necessary complement

to *amor Dei*. The early Church Father Lactantius, in his treatise *De ire dei*, and John Calvin —in his *Commentaries on the Prophet Malachi* and *Commentary on the Book of Psalms*— insist on the legitimacy of divine hatred, and both attribute hatred to God. Following this tradition, Milton in his epic poem *Paradise Lost* has the Son say to the Father, "whom thou hates, I hate" (Milton 1957, 734).

In the Qur'an, the picture is less complete. The Qur'an features plenty of Allah's wrath for unbelievers (16:106), and it speaks of Allah stirring up "enmity" between men (5:14), but the word *hatred* appears only once: "For he who hateth Thee, he will be cut off." Still, in several passages Allah "loves not" those who sin (5:64; 7:55).

In Buddhist thought, hatred (*dosa*) is one of three morally unwholesome roots—the others being greed and illusion. Its opposite is *adosa* (nonhatred), an ideal that requires love of all sentient beings. Classical Sikh texts often refer to God as "free of hate," or "the One who has no hatred."

The Hindu Vedas call on the faithful to abandon hatred, violence, and the sense of separateness that causes them. According to the Isa Upanishad, "The wise man beholds all beings in the Self, and the Self in all beings; for that reason he does not hate anyone." The avoidance of hatred is sometimes understood as an emulation of the absence of hate in the divine realm: "The brother shall not hate the brother, and the sister not the sister! Harmonious, devoted to the same purpose, speak ye words in kindly spirit! That charm which causes the gods not to disagree, and not to hate one another, that do we prepare in your house" (Atharva Veda 3:30).

Benjamin Balint

See also Hebrew Bible; Love of Neighbor in Judaism; New Testament; Qur'an

References and Further Reading

Babylonian Talmud. 1935. London: Soncino Press.

Bloomfield, Maurice, trans. 2004. *Hymns of the Atharva Veda*. Whitefish, MT: Kessinger Publishing.

Buttrick, George A. 1962. "Hatred." In *The Interpreter's Dictionary of the Bible,* 4 vols. Volume 2, 536–537. Nashville, TN: Abingdon Press.

Friedmann, Yohanan. 2003. *Tolerance and Coercion in Islam*. Cambridge: Cambridge University Press.

The Holy Scriptures. 1992. Jerusalem: Koren Publishers.

Kittell, Gerhard, ed., and Geoffrey Bromiley, tr. 1964–1976. "Hatred." In *Theological Dictionary of the New Testament,* 10 Volumes. Volume 4, 683–694. Nashville, TN: Abingdon Press.

Kittell, Gerhard, ed., and Geoffrey Bromiley, tr. 1964–1976. "Wrath." In *Theological Dictionary of the New Testament,* 10 volumes. Volume 5, 382–445. Grand Rapids, MI: Eerdmans.

Kugel, James L. 1987. "On Hidden Hatred and Open Reproach: Early Exegesis of Leviticus 19:17." *Harvard Theological Review* 80 (1): 43–61.

Milton, John. 1957. *Complete Poems and Major Prose*, ed. Merrit Y. Hughes. New York: Macmillan.

Smith-Christopher, Daniel L., ed. 1998. *Subverting Hatred: The Challenge of Nonviolence in Religious Traditions*. Cambridge, MA: Boston Research Center for the Twenty-first Century.

Healing

All religions have traditions of healing, but a major difficulty in attributing a method of healing to a particular religion—as opposed to a discrete medical tradition, a culture, or a society—is that doing so creates arbitrary distinctions. Setting aside such difficulties in classification, a particular religious tradition's approach to healing is intimately related to its understanding of the human self.

Throughout its history, Judaism has embraced a variety of medical technologies that

heal the human body. These technologies have ranged from Greek medicine and homeopathy to modern Western medicine. Besides these methods, Judaism has practiced various forms of spiritual healing. One of the best known traditions is associated with the sixteenth-century mystic Isaac Luria and his kabbalistic fellowship.

Luria practiced *metoposcopy,* by which he discerned Hebrew letters in the physiognomy of a supplicant's forehead and face, leading to a diagnosis of character and prescriptions to atone for particular transgressions. Having reached a high state of purification or sanctity, one could then focus on "healing the cosmos" (Fine 2003, 17), principally by seeking to liberate divine energy imprisoned in matter. Jewish forms of spiritual healing have also been articulated in a particularly American idiom. The "Jewish Science" movement took its lead from a 1916 publication entitled *Jewish Science: Divine Healing in Judaism* by Rabbi Alfred Geiger Moses (1916). Arguing against Christian Science not only because of its denial of the body but also because of its latent anti-Jewish bias, Moses argued that faith in God nonetheless has healing and curative power that can be equated with the scientifically proven power of autosuggestion. As a movement, Jewish Science remains active to this day in the form of the New York–based Society for Jewish Science.

Underlying both kabbalistic and Jewish Science approaches to healing is a strong affirmation of individual agency to cooperate with the divine will. But in recognizing the importance of individual healing and healers, it is also crucial to understand that healing or salvation has a distinctly collective aspect within the Jewish tradition. To this extent, as Alan Avery-Peck has observed, charismatic practitioners of healing have often had a rather ambivalent place, particularly within rabbinic forms of Judaism.

Christianity has a variety of healing traditions —tales of Jesus' healing ministrations fill the Christian scriptures. Within Catholicism, healing has been institutionalized in the sacrament of extreme unction during which the sick person is anointed with oil. In Eastern Orthodoxy, this anointing is usually performed at a church with oil from lamps. Although Protestantism has denied sacramental status to the anointing of the sick, it too embraces a variety of healing practices—the best known is faith healing associated with Pentecostal denominations. Claiming gifts experienced by followers of Jesus during the Pentecost, Pentecostal healers often lay hands on the afflicted and pray in an inspired speech called *glossolalia* that both transmits and symbolizes divine healing power. The most distinctive healing tradition associated with modern Christianity is Christian Science. Founded by Mary Baker Eddy with the publication of her *Science and Health with Key to the Scriptures* in 1875, Eddy denied the reality of matter, stating that disease was a result of erroneous perception that could be corrected by Christ-consciousness.

Islam still embraces the Greek tradition of medicine known as *unani* or *hikmat*. Unani medicine understands the human being as a composite of four elements: air, earth, water, and fire. These elements are related to four *humors* or vital "*winds*": phlegm, blood, yellow bile, and black bile. *Unani* interprets disease as a function of disturbances in these humors, and diagnoses are made primarily though taking the pulse and examining the urine.

A number of Islamic faith-healing traditions exist besides the practice of *unani* medicine. The psychoanalyst Sudhir Kakar writes of a *pir,* or Muslim healer, who was particularly focused on diagnosing cases of possession by *jinn* or demons. This pir's method of healing involved reciting Qur'anic verses; chanting one of the ninety names of Allah as appropriate; and making talismans according to a complex combination of mystical squares, Arabic letters, and signs of the zodiac.

In recent years, standard Islamic practices such as *salat* or prayer have been touted for

their psychological and physiological benefits. Islamic healing techniques rely on a sense of self, brought into equilibrium by submission to God.

Healing practices in the Hindu tradition are complex. There is *ayurveda*, an ancient Indian medical system that understands the body as constituted by five elements—earth, fire, wind, water, and ether. The three humors—wind, bile, and phlegm—are vital energies that course through the body. Diseases are understood largely to be caused by blockages of these humors, and are diagnosed by observation of symptoms and taking the pulse of the patient. Treatment is divided into three general categories: pacification, purification, and removal of cause.

In rural environments, illness has been often understood as the result of spirit possession: Before its eradication, small pox was understood to be caused by possession by the goddess *Shitala Ma,* who would be propitiated by cooling offerings such as milk and water. Besides propitiating them, possessing entities can be dealt with more simply—by a beating. The cultures of North India employ a well-worn, pithy phrase: "A beating gets rid of the ghost." Underlying such a diversity of techniques is the concept of *self*—what the anthropologist McKim Marriot has described as a "dividual," in contrast to Western understandings of the "individual." In a Hindu framework, persons are constantly changing and changeable in their interactions with others. This understanding of "dividuality" grounds Hindu healing as a series of transactional exchanges or interactions.

Buddhism shares many healing techniques with Hinduism. This overlapping is particularly apparent in Tibetan medicine, a system that much like *ayurveda* takes as its premise the appropriate balancing of three humors or energies: *rLung* (wind), *mKhrispa* (bile), and *Bad-kan* (phlegm). As in *ayurveda*, diagnosis is made by taking the pulse, although urinalysis is also employed. Healing techniques are correlated to the dominance of a particular humor and include combinations of herbs and metals in seven kinds of *Rinchen rilpo* (precious pills), massages, emetics, and applications of heat. Tibetan Buddhism also acknowledges the existence of the Medicine Buddha or Bhaisajya-guru, an emanation of the Buddha who can be invoked or visualized as the process of healing.

As in rural India, the Nepalese still believe that spirit possession causes illness, and Buddhist healers there employ many of the techniques used by Hindu healers, including beatings and the use of particular mantras. The Nepalese also use Buddhist meditative techniques, such as seeking refuge in the Three Jewels—the Buddha, the dhamma, and the sangha—and the Four Immeasurables: compassion, loving-kindness, equanimity, and joy.

There is also what could be called a spirituality of illness in Buddhism that involves imaginatively reflecting upon one's own sickness in order to cultivate compassion and empathy for others who suffer. The experience of disease and suffering then becomes a means to destroy the illusion of selfhood and realize *sunyata* (emptiness).

Mathew N. Schmalz

See also Body in Buddhism; Body in Christianity; Body in Hinduism; Body in Islam; Body in Judaism; Hebrew Bible; Jesus; Kabbalah; New Testament; Qur'an

References and Further Reading

Avery-Peck, Alan. 2006. "The Galilean Charismatic and Rabbinic Piety: The Holy Man in Talmudic Literature." In *The Historical Jesus in Context,* edited by Amy-Jill Levine, Allison C. Dale, Jr., and John Dominic Crossan, 149–165. Princeton, NJ: Princeton University Press.

Azami, Altaf Ahmad. 1995. *Basic Concepts of Unani Medicine: A Critical Study*. New Delhi: Department of History of Medicine, Faculty of Medicine, Jamia Hamdard.

Desai, Prakash N. 1989. *Health and Healing in the Hindu Tradition*. New York: Crossroad.

Dhonden, Yeshi. 2000. *Healing from the Source: The Science and Lore of Tibetan Medicine*. Ithaca, NY: Snow Lion Publications.
Dietrich, Angela. 1998. *Tantric Healing in the Kathmandu Valley*. Delhi: Book Faith India.
Fine, Lawrence. 2003. *Physician of the Soul, Healer of the Cosmos: Isaac Luria and His Kabbalistic Fellowship*. Stanford, CA: Stanford University Press.
Gottschalk, Stephen. 1973. *The Emergence of Christian Science in American Religious Life*. Berkeley: University of California Press.
Kakar, Sudhir. 1991. *Shamans, Mystics, and Doctors*. Chicago: University of Chicago Press.
Malony, H. N., and A. A. Lovekin. 1985. *Glossolalia: Behavioral Science Perspectives on Speaking in Tongues*. New York: Oxford University Press.
Marriot, McKim. 1990. "Constructing an Indian Ethnosociology." In *India through Hindu Categories*. Delhi: Institute for Economic Growth.
Moses, Alfred Geiger. 1916. *Jewish Science: Divine Healing in Judaism, with Special Reference to the Jewish Scriptures and Prayer Book.* Mobile, AL: A. G. Moses.
Syed, Ibrahim. 2002. "Spiritual Dimension in Healing in Islamic Medicine." [Online article or information; retrieved June 14, 2007.] www.irfi.org/articles/articles_51_100/spiritual_dimensions_in_healing.htm.
Umansky, Ellen M. 2005. *From Christian Science to Jewish Science: Spiritual Healing and American Jews*. Oxford: Oxford University Press.
Upadhyay, Krishnadev. 1991. *Bhojpuri Lok Sanskriti* [Bhojpuri Folk Culture]. Illahabad: Hindi Sahitya Samelan.

Heart

See Ahavah; Altruistic Love; Bhakti; Compassion and Mystical Experience; Hasidism; 'Ishq; Jesus; Mettā; Pain; Prema; Spiritual Love in Women Mystics; Yoga

---

Hebrew Bible

The basic character of relationships in the Bible is often expressed in the word *love,* both as a noun and as a verb. Modern definitions tend to focus on the emotional aspects of the term, often viewing love merely as a feeling or sentiment of affection and delight. However, love in the Bible is viewed differently. The Bible, for example, boldly commands people to love both God and other individuals (Deuteronomy 6:5 and Leviticus 19:18). Such biblical commands to love fall outside the boundaries of most modern ideas about love, and indicate that biblical love centers far more on action than on feelings or mere sentiment. To act with loyalty and obedience to God—with faithfulness, dependability, and honesty to other human beings—is to love in the truest biblical sense. Biblical narratives that employ terms for love repeatedly confirm this emphasis on action.

Narratives describing both divine–human and human–human love consistently avoid sentimentality in favor of descriptions of action that seek the good of the person who is loved. Many biblical examples of this perspective may be cited: Abraham's love of Isaac (Genesis 22:2), Isaac's love of Esau and Rebekah's love of Jacob (Genesis 25:28), or Jacob's love of Joseph and Benjamin (Genesis 37:3; 44:20).

In each of these cases, the action of the parent on behalf of the loved child is paramount. The love of Jacob for Joseph is indicated by the special clothing he provided for him, and after reports of Joseph's apparent death, the aged father who loved Benjamin, the full brother of Joseph, refused to allow him to accompany his half-brothers on an arduous journey into Egypt (Genesis 42:38).

Two other cases exemplify parental action that sought advantage for a favored child. Rebekah colluded with her son Jacob in the effort to deceive their husband and father, Isaac. Their purpose was to procure material gain and family status for Jacob, Rebekah's beloved favorite son. In this same general category,

the Judahite Naomi demonstrated her love for Ruth by taking vigorous action to secure the financial security and social status of her Moabite daughter-in-law (Ruth 3:1).

Spousal love is mentioned only in a few biblical narratives. The love of Isaac for Rebekah is underscored both when he brings her into the tent of his recently deceased mother and by the statement that his wife replaced Sarah, by bringing him comfort in the absence of his mother (Genesis 24:67). Similarly, Jacob is said to have loved Rachel more than he loved her sister Leah, exemplified in the narrative when a contrast is drawn between his treatment of Rachel and that of Leah, who was left to feel unloved (Genesis 29:30–31).

Elkanah was said to love the barren Hannah, evidenced by his gifts to her of twice the rations given to her fertile rival, Peninnah (1 Samuel 1:5).

A somewhat analogous situation to that of Elkanah and Hannah may be seen in the greater love of King Rehoboam for one particular woman (Maacah) among his many wives (2 Chronicles 11:21); Rehoboam's love for Maacah was signaled not by an outward display of emotion or affection, but by the act of elevating her son to the highest status among all twenty-eight of his sons and the proclamation to name him his royal successor (2 Chronicles 11:22). An even more obvious example of love expressed as concrete action was the decision of King Ahasuerus to appoint his most beloved Esther as Queen (Esther 2:17).

None of these examples of spousal love includes anything like a description of physical tenderness or feeling. Rather, in each case, the way in which the husband acted toward the wife defined his expression of love for her.

The oft-cited *Song of Songs* contains the only explicitly erotic love poetry known in the Bible. Despite frequent attempts by postbiblical interpreters to allegorize the text and move beyond its plain meaning, it is clear that physical beauty, graphically and explicitly expressed, and sexual attraction form the basis for the love expressed by the two main characters in the book. Thus despite the absence of such imagery in the narratives about husbands and wives elsewhere in the Bible, it is clear that at least the *Song of Songs* celebrates and embraces physical intimacy between two people who love each other. Its acceptance into the sacred canon stands as a testimony from the early rabbis that physical love is neither tawdry nor shameful, but is to be celebrated and enjoyed.

In the Bible, love at times turns into fear: King Saul initially loved the young David and appointed him to the trusted position as his armor-bearer (1 Samuel 16:21). Only after becoming convinced that David had been chosen to succeed him did his love turn to fear (1 Samuel 18:12, 29), and then ultimately to the extreme act of ordering David's death (1 Samuel 19:1).

The love of Saul's son Jonathan for David further underscores the connection between friendship-love and action. When the narrative declares that Jonathan loved David, it further describes the action taken by Jonathan to make a covenant of friendship with the young warrior. Jonathan did so despite the hatred Saul bore for David (1 Samuel 18:1, 3). Jonathan honored his covenant to the point of removing himself from the line of potential kingly succession by giving David his own royal robe, weapons, and armor (1 Samuel 18:4). Ultimately, Jonathan placed the very life of David above his own (1 Samuel 20:17), and was responsible for David's escape from the murderous intentions of Saul, even though his act brought down upon Jonathan the very hatred Saul was experiencing for David (1 Samuel 20:18–42).

In every way, the relationship between Jonathan and David is an exemplar of the generic proverb stating that "a friend loves at all times" (Proverbs 17:17). Another example of love within friendship is the decision of King Hiram of Tyre to back the kingship of David's son Solomon was linked directly to the fact that he "had always loved David" (1 Kings 5:5).

The most noble ideations of love in the Bible can be derived from descriptions of the love of God. Thus the reason for the intervention of God to deliver the Israelites from slavery in Egypt is traced to His love of their ancestors (Deuteronomy 4:37). An intriguing statement concerning the love of God for Israel comes from the Book of Malachi: "I have loved Jacob, but I have hated Esau" (1:2–3). Here the basis for such contrast in divine attitudes is linked to the fact that Jacob and the Israelites had enjoyed a covenantal relationship, under the terms of which God had offered protection and blessing in exchange for the obedience of Jacob; Esau and his descendants, the Edomites, on the other hand, were excluded from this covenant.

The basis for divine forgiveness of the sins of David was not only the heartfelt repentance of David (2 Samuel 12:13; Psalms 51), but also the love of God for the son born to David and Bathsheba (2 Samuel 12:24). Further, divine love (*Hesed*) of the Davidic lineage furnishes the biblical basis not only for divine favor resting upon David himself, but also for the establishment of a permanent Davidic dynasty in Jerusalem (2 Samuel 7:4–16). In addition to divine love for the nation as a whole and for David and his descendants specifically, God is described as loving the city of David, Jerusalem (Psalms 78:68; 87:2). The Bible proffers the assertion that God loves the sanctuary in Jerusalem, the earthly symbol of His presence and holiness in the world (Malachi 2:11).

God is also said to love righteousness and justice (Psalms 11:7; 33:5; 99:4), the twin cornerstones on which the human relationship with God was founded. It is no surprise that the deity who loves righteousness hates wickedness (Psalms 45:8), expressed specifically by a post-Exilic prophet who admonished the community for the iniquitous custom of bringing to God offerings that were inappropriate (Isaiah 61:8; Malachi 1:7–14).

Charles David Isbell

See also Ahavah; Akiva ben Yosef; Commandments to Love; Compassion in Judaism; Divine Love in Judaism; God as Father; Grace in Judaism; Love of Neighbor in Judaism; Rabbinic Judaism; *Song of Songs*

References and Further Reading

Good, E. M. 1962. *The Interpreter's Dictionary of the Bible*. New York: Abingdon.
Sakenfeld, Katherine Doob. 1992. *The Anchor Bible Dictionary*. New York: Doubleday.
Turner, G. A. 1986. *The International Standard Bible Encyclopedia*. Grand Rapids, MI: Eerdmans.
Wallis, Gerhard. 1974. *The Theological Dictionary of the Old Testament*. Grand Rapids, MI: Eerdmans.

Hedonism

The first advocate of *Hedone* (Greek: *pleasure*) was Aristippos of Kyrene (435–355 BCE), a pupil of Socrates. According to him hedonism (or eudaemonism) identifies the good with pleasure, but that also entails self-restraint of pleasure—that is, the wise person revels in pleasure without being governed by it. It does not mean that one cannot desire something else except pleasure or equate what is good with anything else; that would be fallacious judgment. The chief spokespersons of hedonism were Epicurus and Jeremy Bentham, but John Locke's and John Stuart Mill's philosophies also contained some hedonistic implications.

Love is much more than mere pleasure seeking, with which hedonism is usually identified. As elaborated by the philosopher David Baumgardt, among others, the concept of ethical hedonism can therefore contribute to a more sophisticated understanding of the concept of love. Baumgardt did not hesitate to speak about the ethics of love. Although ethical hedonism affirms that only pleasure is intrinsically desirable, it is unhampered by the vulgar vilification of mere pleasure seeking.

Ethical hedonism emphasizes the ethical outcome, the idea of maximal welfare—happiness.

Unlike utilitarianism, which was derived from it, ethical hedonism is not so much concerned with moral rights but with states of affairs that are believed to be intrinsically good or desirable. According to Baumgardt, morally good results outweigh morally good motives. For example, to cover up a friend's crime is an immoral act although it may be motivated by sincere feelings of love that are morally good. On the other hand, if one denounces a criminal to the police, the act is morally good even if it was motivated by hate, jealousy, and so on, which are morally detestable. It follows that if love is liable to cause mischief, it cannot be conceived as an a priori ethical value, and if hate may lead to joy or happiness, it cannot be condemned as a nonvalue. Baumgardt was distressed by those instances where good intentions generate bad consequences; why is love not good in every instance? Why is "blind love" spoken of in a pejorative way? Why does it happen that love may lead to more unhappiness than happiness? Therefore he asserted that love and hate cannot serve as decisive criteria for distinguishing between ethical value and nonvalue; only pleasure or displeasure can. This is an unwarranted conclusion and one of the most controversial issues in modern axiology and ethics.

Before Baumgardt, Spinoza already defined love as "pleasure accompanied by the idea of an external cause," but he also recognized that "love and desire can be excessive." He was motivated by more-or-less utilitarian motives, as his definition shows: "By *good* I understand that which we certainly know to be useful to us." Similarly he asserted, "We do not endeavor, will, seek after, or desire because we judge a thing to be good. On the contrary, we judge a thing to be good because we endeavor, will, seek after, or desire it" (Spinoza 1982, 155).

This explains the role that the concepts of love and hate fulfilled in Spinoza's ethical theory, as elaborated in his treatise *Ethics*. He characterized them as joy or sadness (that is, pleasure and displeasure), accompanied by the idea of some external cause. These are explicitly hedonistic definitions, derived from a synthesis between inner psychological states and outer circumstances. Spinoza reduced love and hate to joy or sadness, which can be integrated into ethical theory and even form its elementary building-blocks. Yet the culmination of ethical life resides in the "intellectual love of God," a concept he probably borrowed from Yehuda Abrabanel's *Dialoghi d'Amore*.

Baumgardt's counterpoint to that was to replace love and hate with the concepts of pleasure and displeasure, but at the same time he dismissed them from ethical theory. It seems that he was rather unmindful of the proximity of his theory to Spinoza's. Baumgardt also criticized the view of Karl Jaspers, who saw metaphysical love as subjective, unbinding, and effusive, whereas he held that true love should be characterized as world-realistic but not metaphysical. That also holds true for Nicolai Hartmann's definition of personal love as one of the highest values, or of Edmund Husserl's concept of love, and especially *Nachstenliebe* (love of fellow humans) as the highest value.

Baumgardt concurred with the neopositivistic critique of absolute values like honor, dignity, and love as illusionary and even disastrous images. But at the same time he approved of the assertion of the idealist Friedrich Schiller, who was inspired by Kant's ethics that all-encompassing nature cannot endure without sensual love and satisfaction of hunger, but can do without theoretical ethics. On the other hand, one should not forget that the biblical concept of love of neighbor, expounded by Franz Rosenzweig and Emmanuel Levinas, among others, was derived from the theological concept of love of God, and the degree to which it can be realized in the world is rather doubtful.

Almost every philosopher from Plato onward has meditated on the unique role that love

www.abc-clio.com ABC-CLIO 1-800-368-6868

plays in human life—whether in its ethical connotation (love thy neighbor as thyself) or its theological implication (love of God)—but few have dealt with love as the intimate relation between two persons. The best-known exceptions are Plato's *Symposium* and Abrabanel's *Dialoghi d'Amore*. However, they all championed love—whether in its sensual or metaphysical sense—as one of the most important values.

One salient exception deserves mention—Arthur Schopenhauer. His condemnation of love in all forms followed from his general pessimistic metaphysics. He reduced love to sexuality, namely procreation. And because sexuality is allegedly for the sake of the species and not the individual, people should marry for convenience, not for love. In his ethical writings he replaced *Tugend der Menschenliebe* (the virtue of human love) with the concept of *Mitleid* (compassion), which is not motivated by love.

The aforementioned concepts of love stressed its significance from the viewpoint of ethical hedonism. With a bow to Baumgardt, consistent hedonism can give a satisfactory answer to the ethics of love and avoid the problematical concept of *unbedingte Menschenliebe* (unconditional human love). It can certainly help to underscore the ethical implications of sincere intimate love as well as of love in its wider ethical connotation.

Ze'ev Levy

See also Dialoghi d'Amore; Happiness; Intellectual Love of God; Joy; Love of Neighbor in Judaism; Pleasure; *Symposium*

References and Further Reading

Baumgardt, David. 1945. "Towards a Copernican Turn in ethics." *Iyyun: Hebrew Philosophical Quarterly* 1:57.

Baumgardt, David. 1948 [1977]. *Jenseits von Machtmoral und Masochismus. Hedonistische Ethik als kritische Alternative*. Meisenheim am Glan, Germany: Verlag Anton Hain.

Jaspers, Karl. 1956. *Philosophie*. Berlin: Springer Verlag.

Spinoza, B. 1982. *The Ethics and Selected Letters*. Translated by Samuel Shirley. Indianapolis, IN: Hackett.

Hesed

See Ahavah; Divine Love in Judaism; Grace in Judaism; Hasidism

Hierodouleia

Hierodouleia is a Greek term meaning "sacred service," and a *hierodule* is a "sacred servant." Hierodouleia has come to refer principally to sexual acts practiced in temples of the ancient Near East and Asia. Cultic sexual activity was an essential aspect of certain religions that venerated a mysterious life-power that embodied itself in the sexual fluids—both feminine and masculine. When joined together and released, these fluids were thought to bestow blessings on all life around the cycle of the seasons, following the rhythms of nature, which was most often conceived of as feminine. This configuration contrasts markedly with religions that revere a single masculine god who reveals himself at specific moments in history.

It is possible that the distinction between cultic sacred sexuality and profane sexuality became blurred or even totally obliterated in the minds of most westerners because in the Hebrew Scriptures, the term used to refer to cultic sexuality is *zna* or prostitute. This term is also used, especially by the prophets, to refer to apostasy (Hosea 2:7, 4:15; Jeremiah 2:20, 3:6, 3:8; Ezekiel 16:15, 23:3, 23;19; Isaiah 57:3). In Deuteronomy 23:17, 18 *qedesh* and *qedesha* are terms that refer to male and female temple prostitutes respectively. Sexual cultic activity became—in the early monotheist

Jewish tradition, but not in its mystical variant —synonymous with abandoning the worship of YHVH and turning to false gods. Apostasy in the Bible is considered to be the worst of sins, hence terms that eventually became widely used to refer to cultic sexual activity—such as prostitution, harlotry, and whoredom—express the disapproval of many of the prophets for this ancient institution.

Some form of cultic sexual activity was practiced by temple servants of both sexes in most of the cultural areas of ancient West Asia. In Mesopotamia, the earliest evidence, mostly textual, comes from Sumer, where the cult of the goddess Inanna (Ishtar) was prominent and was associated with such activity. In a hymn written about 2300 BCE by the high priestess of the moon god at Ur and called the *Exaltation of Inanna,* that goddess is referred to as "the hierodule of An"—the highest god of Sumer.

Other Sumerian texts show that temples to Inanna had at their service many hierodules. The goddess Inanna became identified as the Semitic Ishtar at the time of the Akkadian conquest of Sumer during the third millennium BCE, and the women who carried out the sexual aspect of that goddess's cult were called *Ishtaritu.* Given the characterization of Inanna/Ishtar as a hierodule and the temple hierodule bearing the goddess's name, Ishtaritu, it is likely that the female temple servants were considered to be living embodiments of the goddess.

Such a conjecture is reinforced by ethnographic evidence on the *devadasis*—literally, female servants of the deity—of India. In Jagannath Puri, in the state of Orissa—a major Hindu pilgrimage site—the devadasis of the Temple of Jagannatha are considered to be the living embodiments of Jagannatha's wife, the Great Goddess Lakshmi. Lakshmi represents a major aspect of the Great Goddess. She is a goddess of prosperity, abundance, and well-being.

Laden with precious ornaments, the devadasis dance and sing twice daily in the temple and are considered the visible signs and living embodiments of the goddess and her wealth. Their sexual activity as courtesans links them to well-being, abundance, health, and all good things. Because heterosexual erotic activity between the sovereign—both mortal and divine, namely Jagannath—and his female counterpart brings about the release of sexual fluids that shower blessings on the world, is considered one of the foremost expressions of that state. Besides embodying the female part of sovereignty, the devadasis also represent the auspiciousness of the married state and embody the active sexuality of the nonwidowed wife whose husband is alive. This active sexuality ensures the continued flow of blessings on the lineage in the case of the wife, whereas in the case of the devadasi and the earthly and divine sovereign, their sexual union ensures the flow of blessings onto the whole kingdom. Their sexual activity is not meant to result in progeny, but rather to be channeled toward the whole realm. Progeny is a blessing to that particular lineage only whereas when the living goddess (the devadasi) and the living deity (the king) sexually unite, the blessings of their released sexual fluids flow toward all life in the realm.

The textual evidence from Mesopotamia seems to point toward a similar identification between the hierodule and the married woman. Both wore a veil in imitation of Ishtar, who is always represented wearing a veil. In India also, both devadasis and married women cover their heads with the end of their sari, a gesture often described as wearing a veil. In paragraph 127 of the *Code of Hammurabi*, hierodules are said to be protected from molestation in the same way as married women.

Another parallel between the institution in Mesopotamia and in India is that in both, the consecrated women live in their own houses. Although the *devadasis* are concubines who sexually unite with both the king and the priests, they cannot be said to be part of a male establishment. They invite whom they please to their own houses as befits their status as the

www.abc-clio.com ABC-CLIO 1-800-368-6868

living goddess. Like the ishtaritu, the devadasis are not supposed to procreate—they adopt girls to succeed them. In paragraph 178 and following, the *Code of Hammurabi* speaks only of the adopted children of those temple servants.

Similarly, the prosperity and abundance for which the devadasis stand are the general prosperity of the land and the well-being of the realm—they are specifically not meant to be fertile. Besides the erotic arts, the devadasis are well versed in music, dance, literature, and mathematics, and much textual evidence in India depicts them as often extremely well educated in philosophy. In Indian epic literature (ca. third century BCE–third century CE), the courtesans embody the wealth, refinement, and culture of the prosperous and well-ruled city.

A similar role is played by a harlot courtesan in the *Epic of Gilgamesh,* one of the oldest and most widely diffused works from ancient Mesopotamia—some of its versions date from the beginning of the second millennium BCE. Gilgamesh, the ruler of the city of Uruk, abuses his people until a goddess named Aruru creates a half-man, half-animal creature named Enkidu to subdue him. Enkidu lives in innocence with the animals in the forest. A harlot courtesan is sent to humanize and enculture him. She makes love to him and teaches him how to behave as a proper human being. He is brought into the city of Uruk and eventually tames Gilgamesh, who ceases to mistreat his people. The active sexuality of the prostitute courtesan results in security for the inhabitants of Uruk.

This story has a close parallel in the myth of Rishyashringa in Indian literature. This sage, who had a horn on his forehead, was born of a female doe that drank the seed a sage had spilled in a pond. Rishyashringa grows up in his father's forest hermitage, eating berries and roots and never seeing other human beings. In a neighboring kingdom, a terrible drought plagues the realm because of the misconduct of the king. The king is advised that the only way to save the inhabitants from starvation is to bring Rishyashringa into the city. Only the city courtesans are able to do this. One of them cleverly seduces the horned forest-dweller, introducing him not only to erotic pleasure, but also to cooked food, clothes, and other refinements of city life. When she and Rishyashringa enter the city, rain pours from the sky and ends the drought, to the great joy of the people. The active sexuality of the courtesan is—as in the Mesopotamian example—the instrument that safeguards the well-being of the king and the inhabitants of the realm.

In both stories, the courtesan represents human culture and is able to transform a semi-wild creature into a civilized human being. The similarity between the two stories may be a result of the archaeologically well-established, documented, evidence of extensive contacts between ancient Mesopotamia and the Indus Valley civilization of northwest India (ca. fourth to second millennium BCE). Although more than a millennium separates the end of the Indus Valley civilization from the earlier portions of the epics, scholars have traced many features of later Hindu civilization to the earlier, pre-Aryan and agrarian Indus Valley civilization. The hypothesis that temple prostitution—the institution of hierodouleia—may be one such historical continuity from the earlier period must be entertained, especially in view of the striking similarities between the ancient Mesopotamian practices and the Indian institution.

Besides cultic sexual activity carried out by females, ancient Mesopotamian texts speak of male hierodules who represented the goddess's consort Dumuzi. These men were eunuchs who dressed in women's clothes and engaged in cultic homosexual activity. Dumuzi and his transformations into the Phoenician-Canaanite Baal, the Syrian-Greek Adonis, the Phrygian and Lydian Attis, and the Egyptian Osiris were consort-sons of the goddess. The Mesopotamian Inanna similarly transformed herself into the corresponding figures of Asherah, Astarte-Aphrodite, Cybele, and Isis. Common to the mythology of these deities is the theme

of the self-castration of the male god and his subsequent death and sojourn in the underworld, from which the goddess rescues him and restores him to life. The death of the god often corresponds in the myth to the barrenness of nature—the Earth, whose fertility is restored by the goddess's sexual reunion with her consort.

The interdiction against transvestism and homosexuality in the Hebrew Scriptures (Deuteronomy 22:5) is understood by many scholars as being part of the larger movement against so-called fertility cults. The fact that sterile transvestite eunuchs are symbolically linked to the seasonal renewal of the earth's fertility is attested to in several of the myths concerning Ishtar and Tammuz.

This linkage is also confirmed ethnographically by a similar phenomenon in India, that of the male transvestites generally known as *hijras*. For these transvestites, found all over North and South India, self-castration is a caste duty (dharma): It is carried out in a ritual. The neophyte is seated in front of a picture of the goddess Bahuchara Mata and repeats her name while the operation is being performed. This constitutes the traditional initiation into the hijra community. In the myth about this goddess, she cuts off one of her breasts, offering it in place of her body to bandits who would ravish her. By castrating themselves and dressing as women, her devotees achieve a special identification with her.

Most hijras are homosexual prostitutes. Their most important religio-cultural function is to sing and dance in houses where a male child has been born. The hijras confer fertility, prosperity, and health on the child and its family. The hijras' connection to the fertility of the land—and not only to that of the people—is preserved in one of the stories they tell, a story strikingly similar to that of the seduction of the ascetic Rishyashringa by a courtesan. Drought was plaguing a kingdom, and only the personal appeal by the king to two hijras visiting his city was able to bring about the rains. The parallelism between the institution of the hijras and the sacred eunuchs of the ancient eastern Mediterranean is remarkable. As in the case of the parallelism with female cultic sexual activity, the existence at some period in history of contact between the two areas cannot be excluded.

The institution of the transvestite hijras and that of the female temple courtesans exhibit the seemingly paradoxical link between sterility and general fertility. The devadasis and, according to the available evidence, the ancient West Asian female hierodules are not supposed to procreate—they adopt children but do not give birth to them. The eunuchs have sacrificed to the goddess their reproductive capacity; they are sterile. A study of the rituals and myths of the courtesans of the Temple of Jagannatha in Puri leaves no doubt that it is their sexual activity and not their reproductive activity—which is forbidden to them—that ensures general well-being and prosperity.

The evidence concerning the hijras and the ancient sacred West Asian eunuchs points to a similar conclusion. The sacrifice of the reproductive capacity is symbolically akin to death. The link is particularly clear in the myths of the self-castration of Tammuz, Adonis, and Attis, which is soon followed by death. The paradox of general fertility brought about by the sexual activity of persons who have sacrificed their own fecundity may have to be understood as one symbolic expression of the widespread sacrificial theme of life's renewal through death.

Frederique Apffel Marglin

See also God as Father; God as Mother; Gods and Goddesses in Greek and Roman Religions; Homosexuality in Hinduism; Homosexuality in Judaism; Kabbalah

References and Further Reading

Apffel Marglin, Frederique. 1985. *Wives of the God-King: The Rituals of the Deva-dasis of Puri.* Oxford: Oxford University Press.

Chandra, Moti. 1973. *The World of Courtesans.* Delhi: Vikas.

Detienne, Marcel. 1977. *The Gardens of Adonis: Spices in Greek Mythology.* Translated by Janet Lloyd. Princeton, NH: Princeton University Press.
Kornfeld, Walter. 1972. "Prostitution Sacree." Supplement to the *Dictionnaire de la Bible,* Vol. 8, Paris.
Meyer, Johann Jakob. 1930. *Sexual Life in Ancient India, 2* vols. London: Kegan Paul.
Nanda, Serena. 1998. *Neither Man Nor Woman: The Hijras of India*. Belmont, CA: Wadsworth.
Olson, Carl, ed. 1983. *The Book of the Goddess Past and Present.* New York: Crossroad Publishing.

Hindu Mysticism

Hinduism is often considered to be an equivocal term loosely applied to a vast array of practices and beliefs. Beyond this, some scholars have maintained that Hinduism is a Western creation that mistakenly applies an ethnocentric understanding of religion as doctrinally based. The words *mysticism* and *mystic* also reflect particularly Western understandings of religiosity.

Mysticism, derived from the Greek *mysticos* ("initiate"), was first coined in the eighteenth century to denote secret or occult religious practices that required initiation. As the term *mysticism* began to be employed in scholarly discourse, it lost its specific denotation of secrecy and initiation and instead came to denote religious experience that seeks or achieves union with God or god. The difficulty with such an emphasis upon internal experience is that it often ignores how the claim to mystical experience is related to the claim of external power as manifested in supernatural gifts.

Hindu mysticism, as both an internal experience and an external claim to power, can be classified in relation to three types, or *marga* (paths), of religious practice: *jnana* (knowledge), *bhakti* (devotion), and *karma* (action). In the Bhagavad Gita, the god Krishna explains to the warrior Arjuna that knowledge (*jnana*) of the true nature of reality may bring salvation from the cycle of rebirth. But devotion (*bhakti*) to Krishna himself may also bring liberation, as will action (*karma*) that is performed according to the ethical requirements of *dharma* (duty). Each of these approaches to liberation from the cycle of rebirth has certain mystical experiences and abilities associated with them that reflect Hinduism's diverse understandings of the human condition.

The mysticism of knowledge finds its fullest expression in the Upanishads (conversations or secret discourses) on religious knowledge that began to be written around 800 BCE. The Upanishads posit that action (*karma*), if based upon desire, binds humans to an endless cycle of birth and death. The way to liberation from the cycle of birth and death (*samsara*) is through the knowledge that one's essence or soul (*atman*) as a human being is derived from, or is identical to, the essence (*Brahman*) of the entirety of existence.

The Upanishads use a number of tropes and metaphors to describe the mystical experience of the union between *atman* and *Brahman*. For example, the *Brihadaranyaka Upanishad* (4:3, 7–20) understands dreaming as a twilight state between this world and the Brahman world. The experience of dreaming, in which humans effectively create their own reality, thus presages the experience of union with Brahman in which the human being becomes the "Self of all contingent beings" (4:20). The *Chandogya Upanishad* describes how the imperishable soul is yoked to the body like a bullock chained to a cart (8:12, 5). Once free of the body, the imperishable soul becomes radiant as it rises into the Brahman world. The *Brihadaranyaka Upanishad* (4:17) aptly encapsulates the experience of this oneness with the phrase "I am Brahman, I am the sacrifice, I am the world." This oneness is nothing less than a conscious merger with the very essence of Being.

The practical method for gaining this mystical experience of union is through meditation and austerities that still the mind. With the mind stilled, the nexus between desire and action is broken and the human soul (*atman*) is freed from the constraints of the body and the suffering found in the cyclical movement of birth, life, and death. In the *Yoga sutras*, which accept much of the Upanishadic worldview, the experience of oneness is described as *kaivalya* (isolation). Through breath control and concentration, the practitioner of *yoga* not only stills the mind, but dissolves it. This, in turn, allows either the reabsorption of the individual self or soul (*atman*) into *Brahman* or, according to some commentaries, the self's transformation into a divine *monad* not subject to the restrictions of time and space.

Jnana marga (the path of knowledge) reserves mystical experience to a select few. It was for this reason that theistic trends began to assert themselves in medieval India and guided the later development of the Hindu tradition. In this later era, *bhakti* (devotion) to an *ishta devata* (chosen god or goddess) becomes the primary salvific path for householders who are involved in the world. Loving and being loved by a deity is an experience of oneness akin to the union of sexual intercourse. This is the point made by Jayadeva in his poem about the play (*lila*) of the god Krishna with the daughters (*gopis*) of the cowherdesses of Vrindavan. Krishna dances with thousands of *gopis* simultaneously and makes love to every one of them. Krishna thus allows himself to be possessed by his devotees completely.

Although the mystical experience of devotion is union and bliss, it is also colored by longing. Radha, Krishna's beloved, suffers as she waits for her lord to come to her, just as human beings wait in longing for the touch of the divine. Indeed, the Bengali devotee of Kali, Sri Ramakrishna, remarked that the foundation of all devotion is restlessness, a restlessness that disappears into bliss only after years of hard austerities. The mystical experience thus most fundamentally reflects transformation of the human existential condition from fragmentation to wholeness.

Although the paths of knowledge and devotion focus on an internal experience of oneness, isolation, or union, these internal experiences have external manifestations. For example, many stories occur in Hinduism of the power of renunciants who can alter reality and bend space and time. Sri Ramakrishna was reported to have levitated while intoxicated by devotion to the goddess Kali.

The connection between internal mystical experience and external manifestations of power is perhaps most clear in the path of action (*karma*). In early forms of Hinduism, the fire sacrifice was considered to be the sustaining power behind the universe. The *Rig Veda* speaks of all the constituent elements of existence as being created by the sacrifice of the primeval person *Purusha*. To know the sacrifice was thus to know the very foundation of reality. To offer the sacrifice through appropriate use of hymns, phrases, and sound syllables (*mantras*) brought a transformative power that led to rebirth and immortality. The mystical properties of the sacrifice are perhaps most clear in the *Aranayakas*, texts for renunciants or "forest-dwellers," in which the internal mental performance of the sacrifice is considered to be sufficient to obtain both worldly power and immortality.

Sacrifice is basically an action (*karma*), and action in Hindu tradition has often been considered to be a dangerous path that can lead to imprisonment within desire and the cycle of rebirth. For this reason, paths of knowledge and devotion have been considered the most fruitful avenues for cultivating mystical experience and associated supernatural powers. Within modern and contemporary forms of Hinduism, however, action reemerges in connection to service (*seva*) to the nation and humanity as a whole.

Mohandas Gandhi believed that the assiduous practice of nonviolence (*ahimsa*) would exert a transformative effect on those who nurture hatred and practice violence. In Gandhi's view, a nonviolent response to violence or hatred forces the perpetrator to realize and confront the nature of his or her actions—a confrontation that can become a catalyst for personal transformation and conversion. For Gandhi, the spinning wheel became a particularly potent symbol of a mysticism of service, for the spinner not only cultivates the internal mental discipline necessary for nonviolence, but also produces homespun cotton that contributes to the self-sufficiency of the nation.

This belief in the mystical power of service also grounded the work of Vinoba Bhave, one of Gandhi's successors. Bhave would travel throughout the Indian countryside as part of his *Sarvodaya* (compassion for all) movement that attempted to persuade the wealthy to make land grants to the poor. Bhave also founded the *Shanti Sena* (army of peace), whose volunteers dedicated themselves to full-time service of the village and nation. Like Gandhi, Bhave believed in the mystical power of loving service as Hinduism's most relevant contribution to newly independent India. This commitment to social action thus combines elements from the paths of knowledge and devotion in its emphasis upon internal mental discipline and the transcendent and unifying power of both human and divine love.

Mathew N. Schmalz

See also Bhakti; Birth in Hinduism; Divine Love in Hinduism; Gods in Hinduism; Goddesses in Hinduism; Sacrifice in Hinduism; Yoga

References and Further Reading

Bhave, Vinoba. 1961. "The Path of Love." In *The Nationalist Movement: Indian Political Thought from Ranade to Bhave,* edited by D. Mackenzie Brown, 186–205. Berkeley: University of California Press.

Gandhi, Mohandas. 1983. *The Essential Gandhi*. Edited by Louis Fisher. New York: Vintage Books.

The Hindu Scriptures. New York: Alfred A. Knopf, 1992.

Miller, Barbara Stoller. 1977. *Love Song of the Dark Lord: Jayadeva's Gita Govinda*. New York: Columbia University Press.

Nikhiananda, Swami, tr. 1996. *The Gospel According to Sri Ramakrishna.* New York: Ramakrishna-Vivekananda Center.

O'Flaherty, Wendy Doniger, tr. 1977. *The Rig Veda*. London: Penguin Books.

Varenne, Jean. 1976. *Yoga and the Hindu Tradition*. Chicago: University of Chicago Press.

Zaehner, R. C. 1969. *Hindu and Muslim Mysticism*. New York: Schocken Books.

Homosexuality in Buddhism

Same-sex affection and friendship have had a prominent place in Buddhist cultures from the beginnings of Buddhism in India, through its spread throughout East, Central, and Southeast Asia, and eventually its arrival in Europe and the Americas in modern times. This is confirmed in Buddhist texts and from the accounts of missionaries, explorers, anthropologists, and travelers.

What is immediately striking to the Western observer is the fact that love between persons of the same gender is not in any way problematic in Buddhism. Indeed, Buddhist scriptures recommend living in single-sex communities as a monk or nun as the best way to obtain spiritual advancement, and praises examples of close same-sex friendships based on common religious goals. Buddhism does not have a positive view about sexual desire and behavior; however, same-sex sexuality is not seen as any worse or better than heterosexuality. There are no special rules or prohibitions regarding the sexual behavior of Buddhist lay practitioners, as long as they do not involve breaking basic moral prohibitions—for example against violence or theft. Consensual same-sex sexuality is allowed along with other consensual relationships.

The reason for Buddhism's dismissal of sexual desire in all its forms is found in its ascetic basic tenets, such as the Four Noble Truths, which regard any form of desire or attachment to be ultimately a cause of suffering in this and future lives—sexual desire is seen as an especially powerful and destructive "poison." Therefore, the best way of life in the mainstream Buddhist perspective is that of a monk or nun, who lives according to rules that prohibit any form of sexual outlet, including masturbation.

However, in most Asian Buddhist countries —Tibet and Mongolia being the exceptions— monastics formed a small part of the population, and restrictions on lay sexual morality were few and general. The fourth of the five basic vows that Buddhists take—most only for limited periods, such as on full-moon days and on other religious holidays—requires abstinence from "sexual misconduct," which is generally interpreted to mean adultery, rape, or similar activities that involve violence or deceit. In practice, Buddhist societies have tolerated the full range of marital arrangements —monogamy, polygamy, and polyandry—and there has been no religious sanction or stigma against men having sexual relations with prostitutes of either gender, or having female or male lovers. Unfortunately, little is known about the sexual life of Buddhist women in earlier Asian societies; same-sex attachments among women, when they occurred, appear to have passed unremarked.

In contrast to their negative attitude toward sexual behavior, much more positive and flexible views of male–male relationships that include an emotionally significant attachment are found in the Buddhist canon. These are seen especially in the *jataka* stories, or tales of the Buddha's previous lives as a *bodhisattva* (aspirant to enlightenment). These stories, which contain many folkloric elements, were the most popular vehicle for spreading Buddhist teachings among the common people by itinerant preachers as well as through their depiction in painting and in sculpture. In these tales, the figure of the bodhisattva's devoted friend is almost always identified as having been his cherished disciple and attendant, Ananda, in a previous birth. The friend is always portrayed as faithful and loving in contrast to the often unfaithful and shrewish wives found in many of the stories. In some tales the bodhisattva and his friend are even born as animal companions, such as two deer who " . . . always went about together . . . ruminating and cuddling together, very happy, head to head, muzzle to muzzle, horn to horn" (Jones 1979, 107).

Ananda is a beloved figure in Buddhist cultures, noted for having been handsome, charismatic, and sympathetic to women, as well as for his tender emotionality. Among Thai Buddhists, he has long been regarded as having been a transgendered person in a previous life, and also to have taken a number of births as a woman. One of the *jataka* stories tells of a former birth in which Ananda was a solitary yogi who became passionately attached to a divine serpent king (a *naga*, associated with fertility in Indian folklore), and who appeared to him in the guise of a handsome youth. The yogi later greatly grieved the loss of the relationship which he broke off out of discomfort once he and the *naga* had become involved sexually.

The message of this story and others found in canonical writings is that same-sex relationships can be highly beneficial as long as the paradigmatic virtuous same-sex relationships are nonsexual, conducive to the pursuit of spiritual goals, between peers who are spiritual friends, or between the guru and his disciple. However, such relationships are to be eschewed if they arouse particular, and especially sexual, attachment.

Buddhism virtually disappeared from India after the eleventh century CE, but by then it had spread to China, Japan, Tibet, Nepal, Sri Lanka, Burma, and other areas of South and Southeast Asia. Later, it appeared farther afield—in Mongolia, Manchuria, and parts of the Russian

www.abc-clio.com ABC-CLIO 1-800-368-6868

Empire, and by the early twentieth century, in Western Europe and North and South America as well. Buddhism is a highly adaptable teaching, lacking any central rule-making authorities such as bishops or a pontiff, and it was easily able to accommodate non-Indic cultural traditions that were either neutral or positive toward same-sex sexuality.

European Catholic missionaries such as Matteo Ricci and Francis Xavier noted with horror the prevalence and tolerance of homosexuality in Chinese and Japanese Buddhist monasteries. Japan, especially, has a long literary tradition exalting same-sex love among males, especially between older and younger samurai, kabuki actors and their patrons, and Buddhist monks or priests and their youthful acolytes. There is the popular belief that male love was introduced into Japan from China by Kukai, the founder of the Japanese tantric Buddhist Shingon School, and there is a long tradition of Buddhist poetry and prose writings on this theme. There is even a sexual theology of male eroticism, which is especially associated with the Shingon and Tendai Schools of Japanese Buddhism.

On the other hand, no such literary or religious tradition concerning same-sex orientation exists in Tibet and Mongolia. However, accounts by insiders as well as foreign travelers attest to its fairly widespread incidence between senior monks or monk officials and their younger servants. These young men took the passive sexual role in intercrural (between the thighs) intercourse, which was considered a lesser violation of monastic rules because it does not involve penetration of any orifice. Recent memoirs by Tibetans who were formerly the younger partners in such relationships indicate that their experiences were varied: Some were exploited by the older and more powerful partner, whereas in others the younger partner was nurtured, protected, and educated, with affection on both sides.

Like India, Thailand has a traditional transgendered category. Called *kathoey* in Thai, these persons are characterized as biological males who have assumed the female gender role and would act as the passive sexual partner to a normative male. The kathoey are somewhat stigmatized in Thai society, although there is widespread acceptance of bisexuality among males who meet social expectations of the masculine role, and there has been a generally sympathetic attitude among Thai Buddhists regarding sexual and gender nonconformity.

Some controversy arose among Buddhist groups during the late 1990s over the Dalai Lama's remarks in response to questions about homosexuality. In his remarks, His Holiness reiterated the orthodox belief that people who had taken Buddhist vows should not engage in same-sex sexual behavior although he was otherwise accepting of gay relationships. Otherwise, little overt antigay sentiment is apparent among Buddhist groups in North America and western Europe. Many lesbians and gay men have found a welcoming religious community in Western Buddhist centers and organizations both as lay members and as clergy. The Soka Gakkai movement has been particularly accepting of gays, as well as of racial and ethnic minorities, becoming one of the first religious denominations to perform same-sex marriage ceremonies.

As in the earlier adaptations of Buddhism outside of India, attitudes and practices spring more from the cultural dynamics of the host county—in this case, the liberal attitudes of Western secularism and the antinomian counterculture from which most American and European converts are involved—rather than from any inherently Buddhist position on same-sex sexuality or gender difference.

Michael J. Sweet

See also Hierodouleia; Lesbianism in Buddhism; Marriage in Buddhism; Suffering in Buddhism

References and Further Reading

Cabezón, José. 1998. "Homosexuality and Buddhism." In *Queer Dharma: Voices of Gay*

Buddhists, edited by Winston Leyland, 29–44. San Francisco: Gay Sunshine Press.
Faure, Bernard. 1998. *The Red Thread: Buddhist Approaches to Sexuality.* Princeton, NJ: Princeton University Press.
Jackson, Peter A. 1998. "Male Homosexuality and Transgenderism in the Thai Buddhist Tradition." In *Queer Dharma: Voices of Gay Buddhists,* edited by Winston Leyland, 55–89. San Francisco: Gay Sunshine Press.
Jones, John Garrett. 1979. *Tales and Teachings of the Buddha: The Jataka Stories in Relation to the Pali Canon*. London: George Allen and Unwin.
Leyland, Winston, ed. 1998. *Queer Dharma: Voices of Gay Buddhists* and *Queer Dharma: Voices of Gay Buddhists,* Vol. 2. San Francisco: Gay Sunshine Press.
Leyland, Winston, ed. 2000. *Queer Dharma: Voices of Gay Buddhists,* Vol. 2. San Francisco: Gay Sunshine Press.
Sweet, Michael J. 2000. "Pining Away for the Sight of the Handsome Cobra King: Ananda as Gay Ancestor and Role Model." In *Queer Dharma: Voices of Gay Buddhists,* Vol. 2*,* edited by Winston Leyland, 13–22. San Francisco: Gay Sunshine Press.
Zwilling, Leonard. 1998. "Avoidance and Exclusion: Same-Sex Sexuality in Indian Buddhism." In *Queer Dharma: Voices of Gay Buddhists,* edited by Winston Leyland, 45–54. San Francisco: Gay Sunshine Press.
Zwilling, Leonard, and Michael Sweet. 2000. "The Evolution of Third-Sex Constructs in Ancient India." In *Invented Identities*: *The Interplay of Gender, Religion, and Politics in India,* edited by Julia Leslie and Mary McGee, 99–132. New Delhi: Oxford University Press.

Homosexuality in Christianity

Homosexuality is a controversial subject in Christianity because not all Christians agree upon the nature of homosexuality and the interpretation of relevant Biblical writings. When defined literally, the term "homosexual" means "same sex." It can be used to describe sexual or nonsexual behavior or to describe sexual desire.

Christianity comprises many denominations, which differ in how they interpret the Christian Bible and in how exclusively they use the Bible as a foundation for their beliefs. Generally, conservative Christians base their faith on a strict literal interpretation of Biblical text, which they believe to be free from error. Liberal Christians base their faith on a more figurative interpretation of the Bible and supplement this with other informational sources such as scientific advances. Variation exists in the way people in these groups view homosexuality.

For conservative Christians such as Fundamentalists and Evangelicals, homosexual acts are considered to be inherently sinful. This belief is based on the interpretation of several key passages in the Bible: the story of Sodom and Gomorrah (Genesis 19), the laws of the Torah (Leviticus 18:22 and 20:13), and the writings of the Apostle Paul (Romans 1:26–27 and I Corinthians 6:9–11). To conservative Christians, such passages indicate that homosexual acts are an abomination to God and may prevent people from attaining eternal salvation. Fundamentalists generally do not believe that an unchangeable homosexual orientation exists. They do believe that prayer and reparative counseling may cause homosexual desires to be replaced with heterosexual desires. Some Evangelical churches and the Roman Catholic Church consider it possible for an unchangeable homosexual orientation to exist, but that God will help such individuals remain celibate through prayer.

For liberal Christians, such as those belonging to the United Church of Christ or the Metropolitan Community Church, homosexual acts within a committed and loving relationship are not considered sinful. This belief is based on a different interpretation of the previously described key passages in the Bible. In general, liberal Christians promote the examination of biblical writings in their original language within the appropriate historical context. They suggest that those passages in the Bible that appear to condemn homosexuality in a

general sense are actually referring to specific immoral behaviors. These would include such behaviors as homosexual rape, pedophilia, prostitution, and ritualistic pagan homosexual activities. Most liberal Christians agree with the mainstream psychological view that sexual orientation cannot be changed through prayer, reparative therapy, or counseling.

Biblical passages can be interpreted differently. The text of Leviticus 18:22 (King James Version) is given as "Thou shalt not lie with mankind as with womankind: It is abomination." For conservative Christians, the English translation is God's word and no further explanation is needed. For liberal Christians, the literal translation from the original Hebrew, "And with a male you shall not lay as you lay with a woman: It is abomination" allows room for debate. This translation has been interpreted to ban a variety of behaviors: Specific homosexual acts between men, all homosexual acts between men, specific homosexual acts between men in a pagan temple ritual, and specific homosexual acts between men on a woman's bed.

The term *abomination* could also be in reference to the act of submission, not to the sexual act itself. In ancient Hebrew culture, a woman's status was much lower than that of a man's. A man taking on the role of a woman would result in that man lowering his status, which would have been an abomination. Liberal Christians also question the validity of using the laws of the Torah for today's Christian peoples.

Among mainline Christian churches such as the Episcopalians, Presbyterians, and Methodists, there is a wide range of beliefs concerning homosexuality. The congregations of these churches consist of individuals who have liberal, conservative, and moderate views on this issue, which has led to conflict. One example is the schism that occurred in the worldwide Anglican Community in February 2005. At a meeting between thirty-five of the thirty-eight heads of this community, the Episcopal Church of the United States and the Anglican Church of Canada were asked to leave the Anglican Consultative Council until at least 2008. This was due, in part, to the 2003 election of a homosexual minister as Episcopal bishop of New Hampshire and the public blessings of same-sex unions within the Westminster Diocese of the Anglican Church of Canada. Fueled by the diverse beliefs existing in each of these Anglican communities, public debate continues and may reflect the larger controversy over the future status of homosexuality in Christianity itself.

Dave D. Hochstein

See also Hebrew Bible; Lesbianism in Christianity; New Testament

References and Further Reading

Baird, Vanessa. 2001. *The No-Nonsense Guide to Sexual Diversity.* Oxford: New Internationalist Publications.

Grenz, Stanley. 1998. *Welcoming But Not Affirming: An Evangelical Response to Homosexuality.* London: Westminster John Knox Press.

Holben, Larry R. 1999. *What Christians Think about Homosexuality: Six Representative Viewpoints.* North Richland Hills, TX: Bibal Press.

Jones, Stanton, and Mark Yarhouse. 2000. *Homosexuality: The Use of Scientific Research in the Church's Moral Debate.* Downers Grove, IL: InterVarsity Press.

Jordan, Mark D. 1998. *The Invention of Sodomy in Christian Theology.* Chicago: University of Chicago Press.

Homosexuality in Hinduism

The mapping of a cultural history of homosexuality in the Hindu context is difficult because references to same-sex love are rare, obscure, and fragmentary. Through an examination of Sanskrit textual sources, it is clear that Brahmanic textual tradition, with its em-

phasis on reproductive sexuality and patrilinity, generally condemns homosexual activity.

Texts such as *The Law Code of Manu* (ca. 100 CE) mention fines and expiation rituals for homosexual activity. The sparse references to homosexuality in Brahmanic literature reflect more the purpose of these texts than the social history of homosexual activity in South Asia. One of the few Sanskrit sources that affirms same-sex relations in the context of discussing varieties of sexual experience is the *Kamasutra* of Vatsyayana (ca. 300 CE). Its ninth chapter, called *Auparistaka* (Oral Sexual Activity), mentions *tritiya prakriti* (persons of a third nature), some of whom engage in same-sex activity.

The *Kamasutra* uses words such as *purusarupini* (a woman in the form of a man) and *svairini* (independent woman), and these are often in the context of female homosexual activity. This is described in detail in *Kamasutra* 2:8;11–41, in which one woman penetrates another using a device or *apadravya*. Aside from these textual sources, there is scant evidence of the social histories of Hindu women who have sex with women in South Asia.

In some texts, female homosexual activity is more severely reprimanded than male homosexual activity. In *The Law Code of Manu* (8:369–370) a virgin who manually penetrates another virgin is fined and receives lashes, whereas a nonvirginal woman who penetrates a virgin is punished either by having her head shaved or two fingers cut off, and is also paraded around town on a donkey. A central concern in these types of passages is the protection of the young woman's virginity and her marriageable status, which follows the internal logic of Brahmanic perspectives on both marriage and the essentially procreative functions of female sexuality.

Under British colonial rule, homosexual activity was officially criminalized when antisodomy laws were written into the Indian Penal Code (IPC). In 1860, the Indian Law Commission instituted Section 377 of the IPC, which reads, "intercourse against the order of nature with any man, woman or animal shall be punished with imprisonment for life . . . and shall also be liable to fine." In contrast to the Brahmanic laws that involved temporary forms of punishment for such offenses, the IPC and legal modernity reified the condemnation of homosexual activities in a new way. Today, many Hindu right-wing organizations such as the Rashtriya Swayamsevak Sangh (RSS), which attempt to uphold fixed visions of "Hindu morality," construct homosexuality as foreign to Hinduism and attribute its presence in India to Muslims and the British.

Queer scholars and activists are searching for alternative voices in both Sanskrit and vernacular literary and ritual contexts. The works of Ruth Vanita (2001; 2002) attempt to locate spaces of same-sex intimacy in vernacular traditions such as those of medieval *bhakti* devotionalism to demonstrate instances of Hinduism's diversity and flexibility on the subjects of gender and sexuality. Although some activists such as Giti Thadani (1996) have attempted to read female–female sexual desire into Vedic and Epic Sanskrit materials, others have looked for homosocial spaces in contemporary Indian contexts. In 1996, Deepa Mehta's film *Fire*, which depicted a female–female sexual relationship developing between two sisters-in-law in modern Delhi, caused considerable controversy among some Hindu groups and started a new public debate on homosexuality and Hinduism. Organizations such as the Gay and Lesbian Vaishnava Association Inc. (GALVA) provide networking and religious support for queer persons who identify as Hindus.

Davesh Soneji

See also Kamasutra; Lesbianism in Hinduism; Marriage in Hinduism

References and Further Reading

Aldrich, R. 2003. *Colonialism and Homosexuality*. New York: Routledge Publishers.

Bacchetta, P. 1999. "When the (Hindu) Nation Exiles its Queers." *Social Text* 61: 141–166.

Doniger, W., and S. Kakar, trs. 2002. *Kamasutra*. New York: Oxford University Press.
Olivelle, P., tr. 2004. *The Law Code of Manu*. New York: Oxford University Press.
Penrose, Walter. 2001. "Hidden in History: Female Homoeroticism and Women of a 'Third Nature' in the South Asian Past." *Journal of the History of Sexuality* 10 (1): 3–39.
Sharma, A. 1993. "Homosexuality and Hinduism." In *Homosexuality and World Religions,* edited by A. Swidler, 47–80. Valley Forge, PA: Trinity Press International.
Sweet, M. J., and L. Zwilling. 1993. "The First Medicalization: The Taxonomy and Etiology of Queerness in Classical Indian Medicine." *Journal of Homosexuality* 3 (4): 595–596.
Thadani, G. 1996. *Sakhiyani: Lesbian Desire in Ancient and Modern India*. New York: Cassell.
Vaishnava Association Inc. 2003. "The Gay and Lesbian Vaishnava Association Inc." [Online article or information; retrieved June 19, 2007.] www.galva108.org.
Vanita, R., ed. 2001. "At All Times Near: Love between Women in Two Medieval Indian Devotional Texts." In *Same-Sex Love and Desire among Women in the Middle Ages,* edited by F. C. Sautman and P. Sheingorn, 233–250. New York: Houndmills.
Vanita, R., ed. 2002. *Queering India: Same-Sex Love and Eroticism in Indian Culture and Society*. New York: Routledge.
Vanita, R., ed. 2005a. *Love's Rite: Same-Sex Marriage in India and the West*. London: Palgrave Macmillan.
Vanita, R., ed. 2005b. "Born of Two Vaginas: Love and Reproduction Between Co-Wives in Some Medieval Indian Texts." *Gay and Lesbian Quarterly* 11 (4): 547–577.
Vanita, R., and S. Kidwai. 2000. *Same-Sex Love in India*: *Readings from Literature and History*. New York: St. Martin's Press.

Homosexuality in Islam

The term homosexuality represents a modern category with no direct equivalent in Islamic vocabulary. The Arabic term *liwat* (anal intercourse) comes closest to describing homosexual encounters between men. Homosexuality remains a highly taboo subject for many Muslims and the permissibility of homosexual behavior is an issue of reasonable intellectual and social contestation in the Islamic tradition. Like any concern of ethical importance, both Western and non-Western Muslims have addressed the issue of homosexuality in Islam in myriad ways—some in the form of utter condemnation and disapproval, others with full acceptance and even celebration, and still others with a general sense of indifference toward the whole issue.

Homosexuality is forbidden in the Qur'an, with strict punishments commanded for those who engage in homosexual acts. The following major Qur'anic passages address same-sex encounters between men:

> If two of you commit it, punish them both. If they repent and mend their ways, then leave them alone. Allah is truly All-forgiving, Merciful. (Qur'an 4:16)

> You approach men instead of women lustfully; you are rather a people given to excess. (7:81)

> And (remember) Lot, when he said to his people: "you are committing the foul Act [that is, Sodomy] which no one in the whole world ever committed before you." (29:28)

> "You approach men and waylay the traveler and commit in your gatherings reprehensible acts." To which the only reply of his people was: "Bring upon us Allah's punishment, if you are truthful." (29:29)

Prophet Muhammad also condemned homosexual behavior strongly. In a tradition reported by one of his foremost companions, Ibn 'Abbas, he is said to have declared that "whoever is found conducting himself in the manner of the people of Lot, kill the doer and the receiver" (Al-Tirmidhi, Sunan 1:152). At another instance, he pronounced that "The thing I fear most about my people is that they should con-

duct themselves in the manner of Lot" (Ibn Majah, Sunan 1:856). He further stated, "Whoever comes upon a forbidden being, kill him, and whoever comes upon an animal, kill him and the animal" (Ibn Hanbal, Musnad 1:856).

The issue of homosexual encounters was also addressed by the '*Ulama* (religious scholars) of medieval Islam. Prominent thinkers such as Malik bin Anas and al-Shaf'i contended that a person who commits sodomy "should be stoned, whether he refrains or not." The noted medieval jurist and thinker Abu Hamid al-Ghazzali is also said to have commented that, "It is shameful for a man to look at the face of the beardless boy when it may result in evil" (Ghazzali 1984, 38). The Islamic legal tradition is also clear on the limitations placed by sodomy on marriage: A male sodomite is prohibited from marrying female relatives of the boy or man with whom he committed sodomy —mother, sister, and daughter.

Several gay Muslim activists and thinkers have attempted to revisit the Qur'an and other sources of Islamic law to challenge the widely held notion that homosexuality is forbidden in Islam. Such efforts are most visible on the Internet, where a variety of gay Muslim activist Web sites—for instance, www.al-fatiha.org (the largest online community of gay Muslims)—have sprung up and remain fiercely active in their attempt to shift the tide of this debate in their favor.

The most formidable scholarly contributions in this trend are based on a comprehensive reading of the Qur'an and other scriptural sources of Islamic authority that emphasize the symbolic rather than the literal aspects of textual exegesis. In these progressive readings of the Qur'an, the story of Lot is regarded as signifying a general championing of ethical conduct over immoral behavior and not as a literal condemnation of homosexuals or homosexual behavior. The key variable that underscores this tension between conservative and liberal readings of scripture is the relationship between language and meaning, and the question of whether the latter precedes the former or the other way round. For the conservatives and the dogmatists, language precedes meaning, thus erasing the possibility of reading a text in any way other than in its strictly literal form. But progressives challenge this kind of literalism by adopting a hermeneutical paradigm that opposes the primordial character of language and that allows for greater liberties in interpreting the written word. This creative tension between literalism and liberalism marks most significant issues of contention in the Islamic tradition, and the case of homosexuality is no exception.

The influence of progressive gay-Muslim movements, both scholarly and activist, is now mostly limited to North America. The conditions of normative Islam in Muslim-majority contexts are still heavily unfavorable toward the recognition of homosexuality as a legitimate condition, and there is sizable evidence in the textual traditions of the religion that support such a viewpoint.

SherAli Tareen

See also Lesbianism in Islam; Marriage in Islam; Qur'an

References and Further Reading

Ali, Kecia. 2006. *Sexual Ethics and Islam*. Oxford: Oneworld Publications.
Fakhri, Majid. 2000. *An Interpretation of the Qur'an*. New York: New York University Press.
Ghazzali, Abu Hamid. 1984. *Marriage and Sexuality in Islam*. Translated by Madelain Farah. Salt Lake City: University of Utah Press.
Kugle, Scott Siraj al-Haqq. 2003. "Are We Up to the Challenge." In *Progressive Muslims: On Justice, Gender and Pluralism,* edited by Omid Safi. Oxford: Oneworld Publications.

Homosexuality in Judaism

Judaism is founded primarily on the Torah, which warns against behavior that blurs the distinction between men and women and prohibits most types of sexual behavior that does not lead to procreation. Homosexuality and homosexual acts are mentioned relatively rarely,

but in those instances such as Leviticus 18:22, they are described as one of several abominations including incest and the eating of unclean animals. This label of "abomination" was reserved for acts that were so disgusting to the God of Israel that such an act committed by a person or persons could result in the punishment of the entire Jewish community. Sexual intercourse between two men was considered a capital crime, although there is no record in any Jewish source of the death penalty for this act actually being carried out.

The severity of the consequences for such acts may be reflected in the story of Lot in Sodom (Genesis: 19). In it, a gang of men demand that Lot turn over his two male visitors, so that this gang may "know" the visitors. Lot is so horrified that he offers his own daughters to the gang as a way to prevent this. The traditional interpretation is that Lot makes this decision because the consequences of allowing male homosexual rape and/or such a violation of his culture's strict hospitality laws must have been greater than the consequences of allowing his own daughters to be raped.

Modern Judaism comprises several movements which differ in how they interpret the Torah. Orthodox Jews generally adhere to the laws and practices as set down in the Torah and interpreted by the rabbis; the Conservative movement attempts to preserve the tradition recognizing its historical development, whereas the Reform movement adheres to the "spirit" or ethical content of the Torah. There is considerable variation in how members in each of these branches view homosexuality, with conservative and liberal contingents present in each movement. However, some general statements can be made.

The Orthodox movement forbids homosexual acts and considers homosexual attraction unnatural, although not forbidden. As long as the homosexual remains celibate, no violation of Jewish law occurs. Although some adherents in the Orthodox movement interpret Leviticus 18:22 as specifying that only anal sex is to be considered an abomination, they are a minority. The documentary *Trembling before G-d* (2001) reflects the conflict between the Orthodox movement's view of homosexuality and Orthodox homosexuals.

The Conservative movement considers homosexual acts a violation of Jewish law, but at the same level of seriousness as other violations like eating nonkosher food. In December 2006, the Committee on Jewish Law and Standards (CJLS), the chief lawmaking body of the Conservative movement, approved three rabbinic opinions relating to homosexuality. Two of those official opinions stressed traditional positions, such as the prohibition on anal sex between men and the supremacy of heterosexual marriage. The third opinion allowed for individual rabbis to sanction same-sex unions and for the rabbinical ordination of homosexuals. To protest that third opinion, four members of the twenty-five member CJLS resigned. Those opinions and the resulting protests illustrate the protracted controversy over homosexuality in the Conservative movement.

The Reform movement does not interpret Levitical laws as injunctions against specific acts. Instead, they are interpreted as being a means for the Jewish people of the time to maintain their identity. The Reform movement permits commitment ceremonies for homosexuals and the ordination of openly homosexual rabbis and cantors.

The controversy over homosexuality is strongly felt in Israel, where antidiscrimination laws were passed in 1992 and allowed for common-law marriage of same-sex couples in 2006. A gay-pride parade to be held in August of 2006 had to be rescheduled for November 2006 after many prominent rabbis declared their opposition to the event, warning that it could lead to violence. The November parade was held peacefully after negotiations with the police and the municipality of Jerusalem, with rabbis such as Steven Greenberg participating.

Dave Hochstein

See also Hebrew Bible; Lesbianism in Judaism; Marriage in Judaism

References and Further Reading

Dubowski, Sandi, and Marc Smolowitz. 2001. *Trembling before G-d* [Motion Picture]. New York: New Yorker Films.

Greenberg, Steven. 2004. *Wrestling with God and Men: Homosexuality in the Jewish Tradition.* Madison: University of Wisconsin Press.

Long, Ronald E. 2004. *Men, Homosexuality and the Gods*. Binghamton, NY: Haworth Press.

Rapoport, Chaim. 2004. *Judaism and Homosexuality: An Authentic Orthodox View.* Portland, OR: Vallentine Mitchell.

Solomon, Lewis. 2002. *The Jewish Tradition, Sexuality, and Procreation*. Lanham, MD: University Press of America.

Honor and Love in Christianity

In the first century, honor and love were unrelated concepts that in many ways worked against each other. Rather than crave love, the various ethnic and religious groups that constituted first-century society regarded "honor and dishonor as their primary axis of value" (DeSilva 2000, 25). Although each group differed somewhat in what they considered honorable behavior or character, honor included not only the notion of self-respect, but also a striving for recognition, prestige, acclaim, and avoidance of shame.

In the dominant Greco-Roman culture, attaining such prestige required participation in a highly competitive social environment. Honor might be attained by embarrassing rivals; whether through winning a contest of wills or wits; in outdoing others in demonstrations of courage or generosity; and by demanding retribution for any slight, real or imagined. Although women had honor, seeking it was largely a masculine enterprise. The imperative that each man had to strive to increase the honor of his own family made him suspicious of members of all other families, including his own wife. Although Roman men were expected to demonstrate their virility on all possible occasions and partners, any blemish on a woman's chastity was an occasion of shame. Even among the Jews, whose definition of honor ran less to libertinism and more to rigorous observance of the law, a daughter, sister, or wife was regarded as a potential threat to a man's honor.

Love versus Honor in the Ministry of Jesus

Although there are some positive references to honor in the New Testament, much of Jesus' teachings can be read as a refutation of the oppositional honor/shame code. Instead, Jesus proclaimed love as the compelling motive of human existence, all the while reminding the elite among his Jewish audience that it should be theirs as well:

> And one of them, a lawyer, asked him a question, to test him. "Teacher, which is the great commandment in the law?" And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." (Matthew 22:35–40)

Similarly, Jesus' advice to "not resist one who is evil" (Matthew 5:39–41) can be understood as a refusal to participate in the competition for status. The examples of evil he gives—being slapped on the cheek, sued for your coat, or forced to walk with someone for a mile—do not threaten real harm, but were instead understood to be offenses against personal honor. Jesus' followers were to deny the reality of the insult by offering the offender the other cheek, their cloak, or walking the

extra mile: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, 'Love your enemies and pray for those who persecute you'" (Matthew 5:43–44).

Honor versus Love in Paul

Paul of Tarsus echoes Jesus in refuting the honor/shame system in favor of love. In his famous "love" passage, he tells his readers that eloquence—a highly esteemed attribute in Greco-Roman culture—is worth nothing if the speaker has no love. Further, love, unlike one seeking honor by shaming others, "is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way" (1 Corinthians 13: 4–5).

Perhaps the most remarkable—and most misunderstood—of Paul's substitution of love for honor is found in his discussion of marriage (Ephesians 5: 20–33). This discussion is presented in the context of a Roman practice called patronage, and directly related to the honor/shame system. In patronage, powerful men and sometimes women provided access to land, money, or business connections to those unable to attain them on their own. The beneficiaries of such aid were expected to make known the generosity of their patron, thus contributing to his honor. In the letter to the Ephesians, Paul explicitly incorporated and transformed these notions of benefaction into a Christian context—God, the ultimate patron, provides everything, including life itself, to the human race through the mediation of his Son. Thus Christians were obliged to follow Jesus' example, both because Jesus modeled the correct behavior, and because failing to show gratitude would bring shame upon their Patron.

Paul begins by praying that "Christians be made mindful of the magnificence of God's generosity" (DeSilva 2000, 155). The verses immediately preceding the marriage passage demonstrate how this gratitude should be reflected in the love that Christians showed each other:

> . . . and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us . . . always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father. Be subject to one another out of reverence [respect] for Christ. (Ephesians 4:32–5:2, 20–21)

Directing Christians to "subject themselves to one another," Paul asked them to opt out of the common struggle for honor, prestige, control, and wealth. He wrote that they are to do this "in reverence [also translated *awe* or *respect*] of Christ," because this is what Jesus himself did, taking on the role of a servant and submitting to a shameful death for the sake of his followers.

Paul goes on to instruct Christian husbands to acknowledge God's patronage by loving—the word for love used here is agape or compassionate love, rather than erotic or romantic love—their wives, "as Christ also loved the church and gave himself up on behalf of her" (Ephesians 5:25):

> . . . husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own body, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. (Ephesians 5:28–31)

The honor/shame code expected men to be dominant, "macho," and to command the obedience of their households. Roman law de-

manded that an adult's loyalty *always* lie first with his family of origin. "Submitting" himself, "nourishing," "cherishing," caring for his wife as he did for himself, and giving primary allegiance not to his parents but to his wife demanded that a man experience a radical change of attitude, not only toward love and marriage, but in ideas about masculinity and respectable behavior themselves.

Paul concludes this statement with, "let each one of you love his wife as himself, and let the wife see that she respects her husband." "Respect" here is the same word that was translated "reverence" in verse 21, and used by Paul to refer to the proper response to Jesus' sacrifice. Husbands were to give up the struggle for honor regarding their wives—and in Ephesians 6:1–9, regarding their children and slaves as well—out of respect for and in imitation of Jesus. For a powerful man to turn down the privilege to which he was entitled was shameful, even dangerous. Such shame would immediately reflect on the man's wife. Thus the directive that a wife respect her husband is the counterpart to a man's caring concern for his wife, one that acknowledges and shares in the sacrifice that men made in the substitution of love for honor.

Carrie A. Miles

See also Feminist Thought in Christianity; Jesus; Marriage in Christianity; St. Paul

References and Further Reading

Bartchy, S. Scott. 1997. "Jesus, Women, and Power " [Audiotape]. Salt Lake City, UT: Sunstone Symposium.

Bartchy, S. Scott. 1999. "Undermining Ancient Patriarchy: The Apostle Paul's Vision of a Society of Siblings." *Biblical Theology Bulletin* 29 (2): 68–78.

DeSilva, David. 2000. *Honor, Patronage, Kinship and Purity: Unlocking New Testament Culture*. Downers Grove, IL: InterVarsity Press.

Miles, Carrie A. 2006. *The Redemption of Love: Rescuing Marriage and Sexuality from the Economics of a Fallen World.* Grand Rapids, MI: Brazos Press.

Zondervan Bible Publishers. 1952. *Harper Study Bible*, Revised Standard Version. Grand Rapids, MI: Zondervan Bible Publishers.

Hospitality

A practical demonstration of care for the well-being of others, hospitality is understood as an authentic act of love, usually characterized by acts intended to increase the personal comfort and physical needs of visitors and guests. Cherished as a sacred duty in many of the world's great religious traditions, its origins are found in antiquity.

For the sake of safety, much of ancient human society was organized into clans and tribes. Outsiders were often mistrusted, and in many early cultures the same word was used to signify *stranger* and *enemy*. Tribal and familial connections were necessary for communal defense and self-preservation. Furthermore, it could be a dangerous thing to leave the geographic area where such protection was available.

As human society became increasingly complex, it became more common that people traveled for the purposes of trade or religious pilgrimage. Societies in many places eventually developed a type of pact or covenant regarding hospitality that soon took on the nature of a sacred duty. When persons were outside their native system of security, a certain amount of protection and assistance was guaranteed to them—at least enough food and water to survive, and defense against unprovoked violence.

The superlative value of the law of hospitality was symbolized and supported by legends in which the granting of hospitality was more important than the identity of the guests and where miraculous events occurred in acts of hospitality. Ladislaus Bolchazy notes that hospitality in earlier societies was often moti-

vated by a concern for theoxeny, the belief that strangers had magical powers or were deities themselves. Theoxenic notions pervaded the culture of ancient Greece and are reflected in Homer's *Odyssey* (6:207–208) wherein Zeus offers divine protection to beggars and strangers. The festival of Theoxenia was a time for welcoming gods who made earthly visitations disguised as strangers. In Roman culture, the gods seeking hospitality were known as *diei hospitales*. In both cultures, divinities were said to administer punishment upon those failing to offer suitable assistance to strangers. According to Livy's Roman history, the Sabines objected to the capture of their women primarily because it violated the *jus hospitii*, or law of hospitality.

Among Hindus, social divisions caused by the law of caste have historically hampered the offering of hospitality. Yet it remains a valued principle of Indian society, although its codification in sacred text is usually intended to refer to priestly brahmins. Written around 150 BCE, the *Tirukural* scripture (81) proposes that the very purpose for gaining wealth is to welcome guests. The Taittiriya Upanishad proposes a form of hospitality that welcomes guests as if they were divine. The ancient Vedic literature in many instances advocates for householders a life of charitable giving, understood to bestow merit upon the giver. Today there remain in India thousands of *sadhus* (wandering ascetics) whose subsistence depends on the hospitable acts of others. The first-century *Laws of Manu* (3:72) command that householders feed not only the gods, but also guests and all for whom one has responsibility. Food that has been offered to the gods (*prasāda*) is distributed to pilgrims once the deities have spiritually consumed them, resulting in open meals where the poor are not only nourished, but said to commune with the gods. In private homes, a small portion of prepared food is often given to a deity before being passed to a needy person or animal. As Hindus tend to see the divine as a pervasive, universal reality to be appreciated and revered, the opportunities for hospitality in daily life are innumerable. Because of its adaptive abilities and its appreciation for the unlimited expression of the divine, Hinduism has been a hospitable religious system.

Buddhist ideas about hospitality are greatly influenced by the Indian context in which they developed, with monks becoming the recipients of the subsistence hospitality that Hindus give to wandering ascetics. Hospitality is highly valued in Buddhist scripture. The *Dhammapada* (a Pali compendium of the Buddha's teaching) advocates a life of generous giving to overcome the suffering caused by desire or craving. Extravagant tales abound in Buddhist culture concerning the hospitable gifts given to those in need, even to the point of sacrificing bodily parts. Such generosity is understood as an outgrowth of the principal quality of compassion toward all sentient beings.

Buddhism appears naturally hospitable because it emphasizes respect for the peaceful existence of all. Upon his conversion to Buddhism in the third century BCE, the Indian emperor Aśoka is said to have become the shining example of hospitality by assisting travelers, installing wells, planting shade trees, establishing medicinal gardens, and even by the abolition of animal sacrifice. Above all others is the example of the Buddha himself, whose *dharma* (teaching) is the greatest form of hospitable giving. In Mahayana Buddhism this generosity is said to be imitated by the *bodhisattvas*, enlightened beings who forgo the fullness of *nirvāna* to assist others. Pure Land Buddhism emphasizes the Buddha's hospitality as he grants complete enlightenment to the believer after death in a Western Paradise of unfading beauty.

In Judaism, the law of hospitality appears as a moral imperative derived from Israel's realization of its own status as foreigner slaves in the land of Egypt, rescued by their deity. This

is expressed in many biblical sources. The Torah reminds Israel thus: "You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt" (Exodus 22:21a). The psalmist writes that "the Lord watches over the strangers" as well as other vulnerable persons such as widows and orphans (Psalms 146:9).

In an account that bears obvious theoxenic overtones, Abraham and Sarah offer hospitality to three angelic visitors who reward them with the promise of a son despite Sarah's barrenness (Genesis 18). Sodom and Gomorrah are destroyed because of the refusal of their inhabitants to abide by the sacred law of hospitality when these same divine messengers visit their locality (Genesis 19). Many of the tribe of Benjamin are said to have died at the hands of the other Hebrew tribes for their failure to punish one of their own who violated the rights of a Levite visiting their territory (Judges 19–20).

When hospitality was considered appropriate, its refusal constituted an offense to God, in whose image the human person was said to have been created. According to the Talmud, Rabbi Hillel (born ca. 70 BCE) offered a summation of the entire Jewish Law (*Torah*) with words qualifying as an effective prescription for hospitality: "Do not do to your neighbor that which is hateful to you" (*Shabbos* 31a). To this day, some Jews open the door of their home during the Passover meal to symbolize their willingness to offer hospitality to the poor and vulnerable. Many Jewish aid societies distribute meals to the poor in preparation for the Sabbath. Giving to the poor is recognition of the fact that all things are to be considered a gift of God and a mark of righteousness.

The Jewish paradigm of hospitality finds its way into Christian tradition and presents itself widely and persistently. Understood as the *Logos* (Word) of God who pitches his tent among us (John 1), Jesus is refused hospitality by the powerful of his time. Physically violated, he suffered a cruel and unjust death. He is portrayed as a person of hospitality who welcomes and consents to dine with those considered by the culture of the time to be unworthy. The gospel tradition remembers him as the messianic advocate for a renewed, selfless understanding of hospitality. His followers are commanded to invite those to their banquet who can never repay the debt (Luke 14)—the most sincere form of hospitality. Welcoming the stranger is specified as one of the kindnesses leading to salvation on the Day of Judgment (Matthew 25:35). Because it is constructed around a series of meals in which Jesus welcomes and teaches, Luke's gospel account has been particularly singled out by Christians as the good news of God's hospitality to humanity. Authentic hospitality that is given especially to the poor and powerless can be understood as iconic of all that Christianity teaches.

As with other religions, Islam was greatly influenced by the culture within which it emerged. Hospitality is prized among Arabs as among other Semites, where failure to provide a satisfactory welcome can bring shame upon the tribe and clan. The first year of the Muslim calendar is reckoned as 622 CE, the year of the *Hijrah*, or the flight of the Prophet Muhammad to Yathrib (Medina). The hospitality shown by the inhabitants looms large in the Muslim psyche, and the place is often called "city of the Prophet" or "enlightened city." Coming at a time when the Prophet's life was threatened, this hospitality constitutes the first Muslim community and becomes an effective model for the believer's submission to *Allah* (God).

The Qur'an emphasizes the importance of hospitality and offers its own narration of some biblical stories, including two accounts of Abraham's angelic visitors (11:69 and 51:24). Feeding the needy is described as a righteous work (Qur'an 90:14) and the Arabic word for hospitality (*diyāfah*) implies a meal shared communally. According to the *Hadith* (sayings of the Prophet that carry authoritative power for Muslims), Muhammad commanded that

anyone who believes in Allah and the judgment of the last day should be hospitable to guests.

Although the hospitable ideal occurs in many religions, inherent social and religious prejudices often impose debilitating limitations upon its practical implementation. It is often understood in an exclusive sense, so that its requirements impinge upon the believer only when relating to others of the same faith—or its demands are understood in a limited sense so that they do not apply toward those of particular social status such as women or untouchables. Nonetheless, hospitality toward another, especially a stranger, holds unlimited potential for interpersonal understanding that transcends cultural, religious, and ethical differences. As an interreligious hermeneutic, the ultimate value of hospitality is found not in the fact that it occurs on a nearly universal level, but that it demands openness and welcome for the humanity of others.

John B. Switzer

See also Buddha; Commandments to Love; Food in Buddhism; Food in Christianity; Food in Hinduism; Food in Islam; Food in Judaism; Hebrew Bible; Jesus; Muhammad; New Testament; Qur'an

References and Further Reading

Bolchazy, Ladislaus J. 1995. *Hospitality in Antiquity: Livy's Concept of Its Humanizing Force*. Chicago: Ares Publishers.

Byrne, Brendan. 2000. *The Hospitality of God: A Reading of Luke's Gospel*. Collegeville, MD: Liturgical Press.

Harvey, Peter. 2000. *An Introduction to Buddhist Ethics.* Cambridge: Cambridge University Press.

Hastings, James. 1928. *Encyclopaedia of Religion and Ethics*. New York: Charles Scribner's Sons.

Westermarck, Edward. 1912. *The Origin and Development of the Moral Ideas.* London: MacMillan.

Humility

See Asceticism; Awe; Hebrew Bible; Jesus; New Testament; Qur'an; Spiritual Discipline in Buddhism; Spiritual Discipline in Christianity; Spiritual Discipline in Hinduism; Spiritual Discipline in Islam; Spiritual Discipline in Judaism

I

Idolatry

See Art in Judaism, Christianity, and Islam; Hebrew Bible; Jealousy; Qur'an

---

Incest in Buddhism

The practice of incest is prohibited in all Buddhist traditions. Monks and nuns take vows of celibacy, and are prohibited from engaging in all forms of sexual activity. Both the Theravāda and Mahāyāna traditions encourage laypeople to follow the five lay precepts, the third of which is the precept to avoid sexual misconduct. This is generally understood to mean that sex is properly conducted within marriage. Although some Buddhist societies tolerate premarital and even extramarital sex, incest appears to be universally condemned as a violation of this precept. While incest does occur in Buddhist societies, it is viewed as a violation of Buddhist ethics, and is thus strongly discouraged.

However, beginning in the seventh century, members of the Indian Buddhist community began composing tantras that evoke the subject of incest. Both the seventh-century *Subāhuparipṛcchā Tantra* and the eighth-century *Mañjuśrīmūlakalpa* contain descriptions of a *yakṣiṇī-sādhana,* a ritual for summoning a female spirit using a mantra. This was a ritual conducted for the sake of sexual gratification; the texts claim that the *yakṣiṇī* could assume the form desired by the adept, and serve his lust throughout the night. Both texts specify that the *yakṣiṇī* could particularly assume the form of one's female relatives, such as one's mother.

This is confirmed by the eighth-century commentator Buddhaguhya, who noted in his commentary on the *Subāhuparipṛcchā* that this rite is intended for men who desire to enjoy another woman without incurring the faults of incest. Some Indian Buddhists appear to have seen sex with a summoned spirit as a way around the third precept. The *yakṣiṇī* could assume any form that one desires, but since she is not truly one's mother, this is not actually incest. However, this was not a rite to be engaged in lightly; readers are warned that if they do not restrain their passions, the *yakṣiṇī* could devour them.

The rhetoric of sex with family members also appears in many later tantras such as the

www.abc-clio.com ABC-CLIO 1-800-368-6868

Guhyasamāja and *Cakrasamvara Tantras.* In its fifth chapter, the *Guhyasamāja Tantra* states that the adept who has sex with his mother, sister, or daughter can attain great success. In its thirty-third chapter, the *Cakrasamvara Tantra* describes sexual yogic practices to be undertaken with a consort and promises that if readers undertake these, even with female relatives, they will be liberated.

In evaluating passages such as these, it is important to note that transgressive rhetoric is common in tantric literature, and its interpretation is problematic; one cannot assume that these passages accurately reflect the behavior of actual Buddhists. One of the purposes of this rhetoric might be to shock the reader and simultaneously aggrandize the text and the practices it describes by promising salvation even to the gravest of sinners. Moreover, tantric exegetes typically provide alternate interpretations for transgressive passages. Commentators on the *Cakrasamvara Tantra* understand the "mother" here to be the consort of the "transgressor's" guru, the "sister" to be one of the guru's female disciples, and the "daughter" to be one of his own female disciples. It thus describes an alternate social order using familial kinship terminology. Sex within this context would only be incest in this metaphorical sense, and would not necessarily be a transgression of the third precept.

David B. Gray

See also Filial Love in Buddhism; Tantra

References and Further Reading

Faure, Bernard. 1998. *The Red Thread: Buddhist Approaches to Sexuality.* Princeton, NJ: Princeton University Press.

Gray, David B. 2007. *The Cakrasamvara Tantra: A Study and Annotated Translation.* New York: American Institute of Buddhist Studies.

Harvey, Peter. 2000. *An Introduction to Buddhist Ethics.* Cambridge: Cambridge University Press.

Incest in Christianity

In the Hebrew Bible, the first text to condemn incestuous relations is found in the Book of Leviticus. In chapter 18, the audience is admonished not to keep the loose morals of the Canaanites, who once occupied the Holy Land, but to live by the new Mosaic Code that God had established for them. The verses that followed established the boundaries of the sort of incestuous conduct God had forbidden: addressing a male readership, the text admonished readers not to have sexual relations with their mothers because this would bring great dishonor onto their fathers; similarly, they should refrain from intercourse with their sisters and with other daughters born of their mother—the text refers to half-sisters who share the same mother but not the same father. Sexual intimacy with aunts and uncles was also forbidden and extended to several degrees of affinity, including step-parents and close in-laws.

The Jewish law of incest was established for a nomadic community in the process of settling down to a more fixed way of life. The Roman law of the classical and postclassical period, which was intended to govern the conduct of families that formed a trans-Mediterranean elite in the height of empire, also made valuable contributions to the development of incest regulations. Roman law classed as capital offenses all sexual relations between parents and their offspring and between siblings, aunts, uncles, nephews, or nieces. Roman law, which made large allowances for adoption, also prohibited sexual relations between adopted children and their new parents.

In western Europe, the early Middle Ages witnessed not only the collapse of Roman political authority, identified by many with the year 476 CE, but also the rise of Christianity as a religion capable of influencing the shape of public life—a role not only sought by some Christian leaders but also thrust upon them as

representatives of the largest and strongest institution in a world otherwise characterized by chaos.

One of the earliest manifestations of this new Christian predominance in society was the moral code expressed in the penitential manuals. The earliest penitential manuals are dateable to the seventh century, but these documents grew in number and sophistication in succeeding centuries. The first manuals were the product of Irish monks who needed to develop uniform principles for the imposition of penance following auricular confession. These documents proved popular and could soon be found in many parts of the European Continent. The seventh-century *Canons of Theodore* provided an important source for the development of an ethic against incest. This text proposed that incest involved not only heterosexual relations within the forbidden degree—parents, siblings, ascendants and descendants, aunts and uncles—but also classified homosexual relations between close relatives as a form of incest. The *Bigotian Penitential* subsequently reproduced these rules in a more compressed form, condemning as guilty of illicit fornication not only those who sleep heterosexually with a mother or a sister but also "a brother . . . with his natural brother."

The twelfth and thirteenth centuries saw the emergence of a more settled and politically stable life in Europe that allowed, in turn, for the development of a sophisticated body of law for the governance of the Church. The canonists of the high and later middle ages—roughly the twelfth through fifteenth centuries—were responsible for the radical expansion of incest categories under the rubrics of the marital impediments of consanguinity and affinity. Consanguinity was defined broadly, to prohibit sexual relations extending as remotely as the seventh degree of relationship. Affinity was based on a strong concept of the spiritual relationship that was created through the sacraments of baptism and marriage. Baptismal sponsors, for instance, were considered "coparents" with the natural parents, and their issue and blood relations were concomitantly forbidden from marrying the offspring whom they sponsored in baptism. The fact that the Church claimed for itself the power to dispense from these marital impediments, at least in their remoter degrees, was considered by many critics to reflect a larger pattern of abuse —the creation of unworkable rules that required the regular discretionary intervention of church officials to remedy.

The Protestant reformers of the sixteenth century, who were among the steadiest critics of the Catholic Church's system of consanguinity and affinity, tended to revert the definition of incest to Levitical models. A statute of Henry VIII that defined incest along Levitical lines had perhaps the greatest influence when its general language and definitions were adopted by a series of American courts and legislatures in the years following the American Revolution. Some courts confidently identified this statute as reflective of "the law of God," although other courts were content to see in it a reflection of the common sense of the common law. The main outlines of this statute remain the foundation of the American law of incest, although the public rationale for incest prohibitions has ceased to be a divine commandment and has instead become the desire to eradicate sexual competition from the household or to prevent the birth of genetically defective offspring.

Charles J. Reid, Jr.

See also Hebrew Bible; Marriage in Christianity; Marriage in Judaism

References and Further Reading

Bieler, Ludwig. 1975. "The Irish Penitentials." Dublin: Dublin Institute for Advanced Studies.

Brundage, James A. 1987. *Law, Sex, and Christian Society in Medieval Europe.* Chicago: University of Chicago Press.

Carmichael, Calum M. 1997. *Law, Legend, and Incest in the Bible: Leviticus 18–20.* Ithaca, NY: Cornell University Press.

Payer, Pierre. 1984. *Sex and the Penitentials: The Development of a Sexual Code, 550–1150.* Toronto: University of Toronto Press.

Incest in Hinduism

As with many other ancient religious cultures, a diverse representation can be traced in Hindu cultural texts to account for the existence of incestuous practices in early Indian society. Although the act of incest as the primeval act of Creation itself is acknowledged in at least one mythic narrative in Hinduism, the deleterious effects of incestuous practices are elsewhere abundantly reiterated—especially in strictures of normative marriage arrangements, both endogamous and exogamous.

One well known story from Vedic literature explains that the divinity responsible for creation (Prajapati or Brahma) seduces his own daughter, the Dawn (*Ushas*), to set in motion the process of populating the earth, (Rig Veda 1:164). Another suggestion of a possible incestuous relationship between brother and sister —ultimately aborted—is found in the Vedic narrative of *Yama* and *Yama* (Rig Veda 10:10), wherein the brother *Yama* rejects his sister *Yama*'s argument that they must relate sexually for procreative purposes. It is unclear if this story instantiates for the Vedic peoples the widely established prohibition on incest found in other cultures or if it merely functions as a speculation on a potential cosmogony. According to a *Puranic* creation narrative, Manu, the son of *Brahma,* who was himself produced incestuously, marries his sister, the goddess *Shatarupa* to propagate humanity.

Several other incestuous pairings exist in the classical and folk literature of Hinduism, often involving Shiva or those associated with Shiva, where the necessity for creation and the establishment of prohibition often operate in the same narrative space. Besides incestuous acts being linked with creation scenarios, there are suggestions from the vast literature on morality (*dharmashastra*) that one of the four deadly sins of orthodox Hinduism—namely, relating sexually with a teacher's wife (*gurutalpa*)—can be considered an incestuous act, for obvious reasons. In expiation for such an act, the perpetrator is advised to spend a year wearing bark garments and performing austerities in a remote forest.

Another possible site of reference for the practice of incest in premodern Hindu India lies within the larger phenomenon of *niyoga,* or levirate unions. Here, sexual relations between the wife and the brother of her husband —the younger brother generally—qualifies by some standards as an incestuous union. The practice of *niyoga* was usually invoked and justified to continue the family line in cases where procreation within a normative husband–wife relationship faced an insurmountable obstacle. There are tantric texts within the broader fold of Hinduism that, similarly to Buddhist tantras, speak of incest in the context of ritual practices. The rhetorical invocation of these practices can be viewed as a mode of liberating the spiritual adept from the anxieties associated with incestuous fantasies. Although sociologists and anthropologists have compiled an extensive literature documenting the realities of incest in contemporary Indian society, explicit information from specifically "religious" texts is scant at best.

Deven Patel

See also Marriage in Hinduism; Shiva; Tantra

References and Further Reading

Meyer, J. J. 1989. *Sexual Life in Ancient India.* Delhi: Motilal Banarsidass.

O'Flaherty, Wendy Doniger. 1973. *Shiva: The Erotic Ascetic.* Oxford, England: Oxford University Press.

O'Flaherty, Wendy Doniger. 1975. *Hindu Myths.* New York: Penguin Books.

Incest in Islam

The Qur'an is the primary source of law in Islam. Incest refers to those who are so closely related that they are forbidden to marry and have sexual intercourse as listed in the Qu'ran, Sura Four entitled *The Women.* The relevant verses are addressed to men and detail exactly which women are unlawful as spouses. The Qur'anic discussion opens by outlawing the pre-Islamic custom that allowed an heir to inherit his stepmother as a wife after his father's death: "Do not marry women whom your fathers married, except what has already occurred in the past. It was obscene, abhorrent, and an evil practice" (4:22).

This prohibition is followed by a list of all the other women who are unlawful for a man to marry (Qur'an 4:23). First cousins are notably absent from this list. Although many in the West consider first-cousin marriage to be incestuous, it was an accepted pre-Islamic practice; because anyone not expressly prohibited is lawful as a marriage partner (4:24), it is still very popular among Arabs today.

The prohibited categories given in the Qur'an include close blood relatives—mothers, daughters, sisters, aunts, and nieces. These prohibitions are familiar from Western legal and religious traditions. Besides blood, mother's milk also creates relationships that preclude marriage. Suckling establishes both a mother–child bond between a woman and the children she suckles and a sibling relationship between the children themselves that bars them from marrying each other. In-law and step-relations also may not marry.

The Qur'an forbids a man to marry his wife's mother, or two sisters at the same time. The prohibition or permissibility of marrying a step-daughter depends on whether the marriage to her mother was consummated. Marriage to a step-daughter is prohibited if the marriage to her mother was consummated, but it is allowed if it was not. The Qur'an also distinguishes between the ex-wives of biological sons and those of adopted sons. Marriage to the former is explicitly prohibited in the Qur'an (4:23), whereas marriage to the latter is explicitly permitted (33:37).

The Qur'anic permission to marry the ex-wives of adopted sons is said to have been revealed in response to a scandal that rocked the early Muslim community when Muhammad married the former wife of his adopted son Zayd—such a marriage was considered incestuous according to pre-Islamic custom, which did not distinguish between an adopted and a biological son. The Qur'an breaks with pre-Islamic ideas of what constitutes incest. It permits marriage between a man and the ex-wife of his adopted son (33:37) because there is no biological connection, and prohibits marriage between a man and his father's widow (4:22) because of the close biological connection of father and son. These Qur'anic prohibitions and permissions show that Islam defines incest according to an immediate biological relationship established by blood or mother's milk, or a close in-law or step-relationship.

Aisha Musa

See also Marriage in Islam; Muhammad; Qur'an

References and Further Reading

Fluehr-Lobban, Carolyn. 1994. *Islamic Society in Practice.* Gainesville: University Press of Florida.

Hoyland, Robert G. 2001. *Arabia and the Arabs: From the Bronze Age to the Coming of Islam.* London: Routledge.

Mernissi, Fatima. 1991. *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam.* Translated by Mary Jo Lakeland. New York: Addison-Wesley.

Incest in Judaism

Incest in Judaism is denounced and its interdiction is harsh. The Hebrew Bible describes numerous prohibited sexual relationships, among

which are incestuous relationships. "None of you shall approach to any that is near of kin to him, to uncover her nakedness "(Leviticus 18:6); "it is foulness" (Leviticus 18:17). The biblical reference to "near of kin to him" includes not only immediate blood relations, but extends to family members by marriage and even blood relatives of those with whom one has a sexual relationship. Severe punishments against incest include "burnt with fire," "cut off in the sight of their people," and "die childless" for this "wickedness" (Leviticus 20:11, 12, 14, 17, 19, 20, 21). Rabbinic literature judges the transgression of incest so immoral that it classifies it as one of the three capital sins, along with idolatry and murder, that may be punishable by death.

A variety of explanations for the rationale of this interdiction are found in medieval Jewish literatures. In the philosophical ones, the assumption is—according to Maimonides and his followers—that the restriction of this type of sexual relations was intended to diminish the number of women with whom someone may have such a relationship. According to another philosopher from Provence, Levi Ben Abraham, the assumption is that the interdiction strives to create exogenous marriage and thus social cohesion.

In Jewish esotericism, incest has been conceived of as one of the three secret topics, along with the account of Creation and the account of the Chariot.

Medieval kabbalistic literature reveals several explanations regarding incest. A problem inherent in the literal interpretation of the lineages of Adam is that the initial relationships of the Divine family must have been incestuous. One of the early kabbalists, Isaac the Blind of early thirteenth-century Provence, explained that the relationships of Adam, Eve, and their descendants represented the divine powers of the *sefirot,* or worlds of emanation. These relationships were licit, as they reflected a state of union in the Divine world. After the unfolding of the sefirot, the ontological ramification was such that the nature of existence was defined as the world of separation, in which interdiction is intended to ensure diversity. According to other kabbalistic views, in mid-thirteenth century, the interdiction of incest is related to the mixture of good and evil that is characteristic of the situation in the unredeemed world, and implicitly the interdiction will be abrogated in the messianic time. In the ecstatic Kabbalah of Abraham Abulafia, incest is an allegory for the linkage between form and prime matter.

In the late thirteenth century, the book of the *Zohar* describes Jacob's marriage with two sisters as an act that is perceived in Jewish tradition as incestuous. Jacob's marriage was a unique act of unification between feminine divine manifestations. This pre-Sinaitic event was described as related to Jacob's perfection, and his incestuous marriage viewed as a positive act. In the same period, another kabbalist known as Rabbi Joseph of Hamadan repeatedly discusses Jacob's marriage in a manner that reflects a tension between the prohibition related to the human behavior and the prerogative of the divine powers, which are connected to each other in such a manner.

In the kabbalistic thought of the Safedian kabbalist Rabbi Isaac Luria, the view of the book of the Zohar regarding Jacob is interpreted as the reparation of the incest of Adam. Although orgiastic rituals are known in Sabbatianism, it seems that only in its later metamorphosis—known as Frankism in the second half of the eighteenth century—was an incestuous relationship elevated to the status of a religious ritual, and practiced by Jacob Frank with his daughter Eve (Rachel).

Moshe Idel

See also Hebrew Bible; Kabbalah; Sabbatianism

References and Further Reading

Abulafia, Abraham. 2000. *Hermeneutics, Theosophy, and Theurgy,* 191–195. Los Angeles: Cherub Press.

Elior, Rachel. 2001. "Jacob Frank and His Book 'The Sayings of the Lord': Religious Anarchism as a Restoration of Myth and

Metaphor." In *The Sabbatian Movement and Its Aftermath: Messianism, Sabbatianism, and Frankism* [in Hebrew], edited by Rachel Elior, 523–533. Jerusalem: The Institute of Jewish Studies.
Fisch, Harold. 1992. *The Jerusalem Bible*. Jerusalem: Koren Publishers Jerusalem.
Idel, Moshe. 1986. "Sitre 'Araiyot in Maimonides' Thought." In *Maimonides and Philosophy,* edited by S. Pines and Y. Yovel, 79–91. Dordrecht, Holland: Martinus Nijhoff.
Idel, M. 2004. "The Interpretations of the Secret of Incest in Early Kabbalah" [in Hebrew]. *Kabbalah* 12:89–199.
Mopsik, Charles. 1986. *Lettre sur la sainteté, Le secret de la relation entre l'homme et la femme dans la cabale.* 66–69. Lagrasse, France: Éditions Verdier.
Wolfson, Elliot R. 1998. "Hebraic and Hellenic Conceptions of Wisdom in Sefer ha-Bahir." *Poetics Today* 19:46–76.

Intellectual Love of God

According to the philosophy of Baruch Spinoza (1632–1677), the intellectual love of God (*amor dei intellectualis*) is the highest blessedness to which humans can aspire. This deeply satisfying love arises from an immediate and intuitive knowledge of God—whom Spinoza identifies with Nature—and of oneself as a part and product of God/Nature. Spinoza's conception of the intellectual love of God resonates with the long tradition of philosophical thinkers in the West, going back at least to Plato and the Neoplatonists, who celebrate the emotional satisfaction to be derived from reflective contemplation of what is ontologically ultimate—sometimes called "the God of the philosophers." It also suggests to some the ecstatic love that is said to characterize the mystical union with the divine. Spinoza's concept derives from the specifics of his metaphysical psychology and theory of the emotions. A sublime conception that conjoins affective religiosity with rational understanding, the intellectual love of God has been an inspiration both to such romantic poets as Novalis and to hardheaded scientific rationalists such as Einstein and Bertrand Russell.

Spinoza was born into Amsterdam's Jewish community, but when still young began to develop heterodox theological views that were unacceptable in the synagogue. Banned from the community at age twenty-four, he left Amsterdam. During his lifetime he was best known for his controversial critique of revealed religion and of traditional interpretations of scripture. His systematic philosophical views, including the doctrine of the intellectual love of God, are presented in *The Ethics*—first published after his death in the two-volume *Opera Posthuma* (1678).

The doctrine of the intellectual love of God has affinities with the soaring flights of certain mystical thinkers, and there is reason to think that it was influenced by the ideas of Leone Ebreo, a Jewish Neoplatonist and kabbalist in the tradition of the Florentine Renaissance. Spinoza presents the doctrine as a theorem derived strictly from his elaborate metaphysical and psychological system. The exposition of his belief that the intellectual love of God is the peak of human blessedness marks the culmination of Spinoza's five-part *Ethics.*

In Part One of *The Ethics,* Spinoza asserts that God is the first cause of all things, God is ultimately the only reality, and all things are in God and are part of God.

Equating God with Nature in its dynamic and active aspect, Spinoza sees all things, including humans, as following from the power of Nature—acting with predictable regularity in accordance with what are called the laws of Nature. Each human is a finite embodiment in which the structured power of God/Nature is expressed.

Part Two develops Spinoza's theory of the individual human being as a complex entity whose body is composed of smaller bodies and is in constant interaction with the surrounding physical environment.

Part Three of *The Ethics* begins by noting that each individual has a natural tendency toward self-preservation—Spinoza calls this an "endeavor (*conatus*) to persevere in being." Whenever anything occurs that enhances an individual's activity level or power to persevere in being, the individual will experience that increase—that transition—as joy. If anything decreases an individual's level of activity or power, that decrease—the downward transition—will be experienced as sadness. On the basis of these three basic affects—endeavor, joy, and sadness—Spinoza constructs an elaborate psychology of the emotions.

Part Four of *The Ethics* explains the place of the emotions in the life of a virtuous and free person. Spinoza emphasizes the role of reason in providing guidance for such a life, and in Part Five he investigates ways in which reason can exert direct influence over the emotions. Negative and painful emotions are most effectively addressed by being countered by positive emotions. Spinoza shows that among the most powerful of these positive emotions is love, and he demonstrates, in his logical/geometrical manner, that the most potent and liberating form of love is the love of God. In outline, the argument goes as follows.

When an individual experiences joy upon interacting with something or someone, the individual comes to love that thing or person. Indeed, Spinoza defines love in just these terms: "Love is joy, accompanied by the idea of an external cause [of that joy]" (*Ethics,* Part 3, Prop. 13, scholium). Hatred, then, is "Sadness, accompanied by the idea of an external cause" (ibid).

One additional premise provides Spinoza with all he needs to derive the doctrine of the intellectual love of God. Like many philosophers before him—for example, Aristotle, Gersonides, Crescas—Spinoza holds that knowing and understanding are inherently pleasurable activities—to understand is to be active and this heightening of one's level of activity is, by definition, joyful.

Spinoza distinguishes between a step-by-step deductive rational understanding and a more immediate intuitive kind of knowledge that partakes of the very timelessness associated with logic and mathematics. This most powerful intuitive knowledge, which Spinoza calls "the highest, or third kind of knowledge," proceeds directly from an understanding of the essence of God to an understanding of the essence of things (*Ethics,* Part 2, Prop. 40, scholium 2).

In coming to know God and in knowing things as they follow from the divine nature, individuals engage in the highest possible level of active cognition. To the extent that individuals come to know God in this way, they experience powerfully the heightened level of activity that is joy—and that joy is accompanied by the idea of God as the cause of that joy. Because the joy that constitutes God's love is a result of insight and understanding—rather than sensual gratification—the love can rightly be called an intellectual love.

Spinoza holds that things follow from God/Nature with the kind of necessity and timelessness recognized in mathematics and geometry. He is famous for the claim that insofar as things are understood as they truly are, they will be seen "under a certain form of eternity" (*sub quadam specie aeternitatis*)—to come to know the self as one follows God is to know the self under such a form of eternity. Spinoza concludes, "The intellectual love of God, which arises from the third kind of knowledge, is eternal" (*Ethics,* Part 5, Prop. 33)

Spinoza is aware that there is a problem in the claim that the intellectual love of God is eternal, for there can be no change in what is eternal. Change requires time, and eternity is timelessness. But if there is no change, there can be no transition from a lower level to a higher level of activity. Joy was defined precisely in terms of such a transition. Without transition there can be no joy; without joy there can be no love.

Addressing the problem of whether eternal love exists, Spinoza replies that the pure and

perfect eternal activity that characterizes the mind in its intuitive knowledge of God, and of itself as following from God, is a source of something even finer than joy. Precisely because this intuitive knowledge is eternal, it can have no beginning. Spinoza says (in the scholium to proposition 33 of Part 5) "If joy . . . consists in the passage to a greater perfection, blessedness must surely consist in the fact that the mind is endowed with perfection itself." So the intellectual love of God is a potentiated form of love based not on the joy produced by a transition to a higher level, but by the blessedness characteristic of timeless perfection itself.

Spinoza goes one final step further in his powerful claims in favor of this remarkable love. Because God/Nature possesses infinite power and perfection, and because that power and perfection are accompanied, in the mind of God, with the idea of God, one can say that God loves himself with an infinite intellectual love: "The mind's intellectual love of God is the very love of God by which God loves himself. . . ." (*Ethics,* Part 5, Prop. 36) To the extent that humans achieve and enjoy that love, they participate directly and intimately in the eternal perfection and blessedness of the divine.

Despite the reference to God's love, Spinoza rejects all attribution of human-like emotions to his naturalistic God. Nature is purely and perfectly active, and it has an idea of itself. That is enough to warrant Spinoza's use of the term *love*, given his definition, but not the erroneous and anthropomorphic view that God is a person.

Spinoza's vision is a vision of a nonpersonal God that individuals can come to love through understanding Nature and understanding the way that things follow in accordance with natural laws. The account of rapturous participation in the divine—knowing the self in God and God in the self—led the German Romantic poet Novalis to dub Spinoza a "God-intoxicated man." The pleasurably contented peace of mind (*acquiescentia animi*) that accompanies a naturalistic understanding of oneself and the world has led many natural scientists—among them Bertrand Russell and Albert Einstein—to endorse and identify with Spinoza's vision of the intellectual love of God.

J. Thomas Cook

See also Dialoghi d'Amore; Emotions; Joy; Medieval Christian Philosophy; Medieval Islamic Philosophy; Medieval Jewish Philosophy; Pleasure

References and Further Reading

Bennett, Jonathan. 1984. *A Study of Spinoza's Ethics.* Indianapolis, IN: Hackett Publishing.

Cohen, Morris. 1923. "Amor Dei Intellectualis." *Chronicon Spinozanum* 3:3–19.

Ebreo, Leone. 1937. The Philosophy of Love (*Dialoghi d'Amore*). Translated by F. Friedeberg-Seeley and Jean H. Barnes; introduction by Cecil Roth. London: The Soncino Press.

Gueroult, Martial. 1968. *Spinoza.* 2 vols. Hildesheim, Germany: Georg Olms Verlag.

Nadler, Steven M. 1999. *Spinoza: A Life.* Cambridge: Cambridge University Press.

Spinoza, Benedictus de. 1994. *A Spinoza Reader:* The Ethics *and Other Works.* Edited and translated by E. M. Curley. Princeton, NJ: Princeton University Press.

Wolfson, Harry Austryn. 1934. *The Philosophy of Spinoza: Unfolding the Latent Processes of his Reasoning.* Cambridge, MA: Harvard University Press.

Wyneken, Gustav. 1898. *Amor Dei Intellectualis: Eine Religionsphilosophische Studie.* Greifswald, Germany: J. Abel.

Interfaith Dialogue

The 1960s witnessed many revolutionary events across the world, not the least of which were the transformative changes within and among the world's great religious traditions because of unprecedented breakthroughs in interfaith relations. It was during this decade that many religious people, most prominently Pope John XXIII, began to realize that world

religions must move from the age of monologue to an age of dialogue.

Only a few scattered instances of interfaith dialogue existed before the 1960s. The 1893 World's Parliament of Religions signaled what was to become a widespread interreligious movement. Because it was dominated by its Christian organizers, who hoped for the eventual conversion of all peoples to Christianity, this event was not a model for the kind of interfaith dialogue—in which people try to learn from each other rather than convert each other—that emerged in the 1960s.

In a 1961 address titled "The Christian in a Religiously Plural World," Wilfred Cantwell Smith, one of the foremost scholars of world religions, claimed that accounting for religious diversity was almost as significant a theological issue as accounting for evil, but "Christian theologians have been much more conscious of the fact of evil than that of religious pluralism" (Smith 1962, 121).

The next year marked the beginning of the Second Vatican Council (1962–1965). As part of their "Declaration on the Relationship of the Church to Non-Christian Religions," leaders of the Roman Catholic Church spoke of the Church's "task of fostering unity and love" among all peoples. They stated that "the Catholic Church rejects nothing that is true and holy in [other] religions," and urged Catholics to "prudently and lovingly" engage in "dialogue and collaboration with followers of other religions" and to "acknowledge, preserve, and promote the spiritual and moral goods" found in these religions (Vatican Council II 1966, 660; 662–663).

The Council's approach to Christian-Jewish relations was particularly revolutionary, signaling a major shift in Catholic teaching by acknowledging "the spiritual bond linking Christians and Jews," promoting "mutual understanding and respect" based on "brotherly dialogues" between them, and repudiating the age-old charge of collective Jewish guilt for the crucifixion of Jesus (Vatican Council II 1966, 663; 665–666).

Pope John Paul II made the Vatican Council's teaching on interfaith dialogue a top priority of his pontificate, stating, "No one can fail to see the importance and the need that interreligious dialogue assumes for all religions. . . . Dialogue is basic for the Church, which is called to collaborate in God's plan with its methods of presence, respect, and love toward all persons" (John Paul II 1999, 37).

The pope was convinced that religious intolerance has often provoked conflict and war, and he tirelessly fostered interfaith dialogue as a path to friendship and love between people of different traditions. In this spirit he convened one of the most remarkable interfaith events in history—the World Day of Prayer for Peace, held at Assisi in 1986. Leaders from all the world's major religions participated, and John Paul II spoke of a common goal "to seek the truth, to love and serve all individuals and peoples, and therefore to make peace among individuals and among nations" (John Paul II 1999, 42).

No Catholic theologian has taken the Vatican's mandate for interfaith dialogue more seriously than Leonard Swidler, the editor of the *Journal of Ecumenical Studies,* which he cofounded in 1964. His most famous publication, translated into many languages and considered a foundational statement on interfaith dialogue, is "The Dialogue Decalogue," in which he claims that "the primary purpose of dialogue is to change and grow in perception and understanding of reality, and then to act accordingly." He makes the case that "dialogue can take place only between [people who approach each other as] equals," and that "persons entering into interreligious dialogue must be at least minimally self-critical of both themselves and their own religious traditions" (Swidler 1983, 1; 3).

Swidler has worked closely with Hans Küng, another influential Catholic theologian engaged in interfaith dialogue, helping Küng

Israeli Chief Rabbi Meir Lau, Pope John Paul II, and Islamic cleric Tayseer al-Tamimi during an interfaith meeting. (Reuters/Corbis)

shape the document *A Global Ethic: The Declaration of the Parliament of the World's Religions,* signed by 200 religious leaders from all major world religions at the 1993 Parliament of the World's Religions. That document aimed to lead people of diverse faiths to see that there is a common ethical core in all major religions and to encourage them to participate in interfaith dialogue for the sake of world peace. Küng has repeatedly emphasized that there can be "no peace among the nations without peace among the religions" and "no peace among the religions without dialogue among the religions" (Küng 1991, 138).

Perhaps the leading Protestant proponent of interfaith dialogue today is Diana Eck, much of whose work is intended "to move people from competitive theism and the religious and political strife it has produced to a dialogical theism in which we both learn from and challenge one another in our understandings of God" (Eck 2000, 36). According to Eck, "interreligious

dialogue not only enables us to understand one another and enriches our self-understanding as we seek the truth, but it is also the instrument of our common work: transforming the world in which we live" (Eck 1998, 31–32).

The foremost Jewish pioneer of interfaith dialogue in the twentieth century was Rabbi Abraham Joshua Heschel, who played a prominent role in negotiations between Jewish organizations and the hierarchy of the Catholic Church before and during the Second Vatican Council. In his seminal address "No Religion Is an Island," he claimed that "diversity of religions is the will of God" and that "the purpose of interreligious cooperation" involves searching "for the power of love" (Heschel 1966, 126; 134). During the 1960s Heschel had serious interfaith discussions with many influential Christian thinkers, including Reinhold Niebuhr, Martin Luther King, Jr., and Thomas Merton.

Another leading Jewish proponent of interfaith dialogue is Rabbi Jonathan Sacks, the chief rabbi of Great Britain, whose book *The Dignity of Difference* is an impassioned plea for appreciating religious diversity. Sacks points out that although the Hebrew Bible contains only one verse commanding love of neighbor, "in 36 places [it] commands us to 'love the stranger'" (Sacks 2002, 58), and he promotes interfaith dialogue as a way to make this command a reality.

Seyyed Hossein Nasr, arguably today's leading Muslim scholar of Islam, also sees interfaith dialogue as a divine imperative. "The challenge of penetrating seriously into other religious worlds," says Nasr, "is the most exciting intellectual task of today," enabling us "to see the other 'faces of God' . . . turned to human communities other than our own" (Nasr 2000, 91–92).

The Fourteenth Dalai Lama is yet another world religious leader for whom interreligious dialogue is an imperative. In his address titled "The Importance of Religious Harmony" at the 1993 Parliament of the World's Religions, he noted that the primary aim of religion is "to cultivate positive human qualities such as tolerance, generosity, and love" (Dalai Lama 1996, 20). For several decades this well-loved Tibetan Buddhist leader, who won the Nobel Prize for Peace in 1989, has inspired countless people from various religious traditions to realize the truth of one of the most important texts of Theravada Buddhism: "hate is not conquered by hate; hate is conquered by love" (*Dhammapada* 1973, 35).

Harold Kasimow and John Merkle

See also Love of Neighbor in Buddhism; Love of Neighbor in Christianity; Love of Neighbor in Hinduism; Love of Neighbor in Islam; Love of Neighbor in Judaism

References and Further Reading

The Dalai Lama, H. H. 1996. "The Importance of Religious Harmony." In *The Community of Religions: Voices and Images of the Parliament of the World's Religions,* edited by Wayne Teasdale and George S. Cairns, 17–21 New York: Continuum.

Eck, Diana. 1998. "A New 'We': The Bridges that Bring Us Together." In *Rediscovering Justice: Awakening World Faiths to Address World Issues,* edited by Joseph T. Angilella, S. J., and Alan Ziajka, 29–41. San Francisco: Association of Jesuit University Presses.

Eck, Diana. 2000. "Honest to God: The Universe of Faith." In *God at 2000,* edited by Marcus Borg and Ross Mackenzie, 21–37. Harrisburg, PA: Morehouse Publishing.

Heschel, Abraham Joshua. 1966. "No Religion Is an Island." *Union Seminary Quarterly Review* 21 (1): 117–134.

John Paul II, H. H. 1999. "To the Plenary Session of the Secretariat for Non-Christians," and "To the Representatives of the Various Religions of the World." In *John Paul II and Interreligious Dialogue,* edited by Byron L. Sherwin and Harold Kasimow, 37–39; 42–44. Maryknoll, NY: Orbis Books.

Küng, Hans. 1991. *Global Responsibility: In Search of a New World Ethic.* New York: Crossroad Publishing.

Nasr, Seyyed Hossein. 2000. "God: The Reality to Serve, Love, and Know." In *God at 2000,* edited by Marcus Borg and Ross Mackenzie, 73–95. Harrisburg, PA: Morehouse Publishing.

Sacks, Jonathan. 2002. *The Dignity of Difference: How to Avoid the Clash of Civilizations.* London: Continuum Publishing Co.
Smith, Wilfred Cantwell. 1962. *The Faith of Other Men.* New York: Mentor Books.
Swidler, Leonard. 1983. "The Dialogue Decalogue: Ground Rules for Interreligious Dialogue." *Journal of Ecumenical Studies* 20 (1): 1–4.
Vatican Council II. 1966. "Declaration on the Relationship of the Church to Non-Christian Religions." In *The Documents of Vatican II,* edited by Walter M. Abbott, S. J., 660–668. New York: Guild Press.

Intermarriage in Judaism

Intermarriage, or what anthropologists term *exogamy*, occurs when individuals from two different religious, ethnic, or racial groups marry. The relationships between love, intermarriage, and religion have a long and complicated history, especially in the case of Jews and Judaism.

The classic Biblical prohibition of Jewish–Gentile intermarriage is Deuteronomy 7:3–4, which reads, "You shall not intermarry with them: do not give your daughters to their sons or take their daughters for your sons. For they will turn your children away from me to worship other gods, and the Lord's anger will blaze forth against you and He will promptly wipe you out." After what was actually a partial ban against marriage with members of the seven larger non-Israelite nations, Jews were warned against marriage with people of *all* lands and nations, and urged by Nehemiah to marry only fellow Jews.

Ezra took the decree further in the fifth century BCE, aiming to expel "foreign" wives and their children from the Jewish community. This ancient writer extended the requirement of genealogical purity, formerly required only of Israelite priests, to lay Israelites. According to Ezra and Nehemiah, the distinction between Israelites and Gentiles was genealogical, not moral or ritual; hence intermarriage and conversion became impossible on the basis that the holy seed of the Israelite could not be joined with the profane seed of the Gentile. Jewish marriage was between two Jews, period.

The intense religious objections to intermarriage held by today's traditional *halakhic* Jews reinvigorate the ancient discourse by Ezra and Nehemiah regarding tribal boundaries and by subsequent Talmudic rabbis who devised the principle of matrilineal descent. The issue of genealogical purity was not gender-based; although descent was formerly inherited from the father, and correspondingly the children of an Israelite man and a non-Israelite woman were considered to be Israelites, the idea of Israel as a holy seed excluded Gentile females and males such that only children of two Israelite parents could be Israelites.

In the words of one scholar, the idea for the matrilineal principle first appears in the Mishnah "like a bolt out of the blue," and may date from the end of the middle of the second century CE or the late fourth century. Although there was dissent among some rabbis who considered the child of a Jewish father and a Gentile mother Jewish, and rabbis who considered the child of a Jewish mother and a Gentile father Gentile, the matrilineal descent principle became nearly universally accepted until the late twentieth century when the Reform Movement accepted the principle of patrilineal descent.

Although the issue of intermarriage has intrigued scholars and concerned members of the organized Jewish community since permanent Jewish settlers arrived on America's shores in 1654, sociologists became fascinated by the topic in the twentieth century. Two major debates now engage scholars of Judaic Studies and activists in the organized Jewish communities. One is academic and the other regards policy decisions and programming; both are political and influence each other.

The academic debate is between *assimilationists* and *transformationists*. Assimilationists

believe that intermarriage will eventually eliminate the Jewish people. Transformationists see intermarriage as an aspect of ongoing change, one part of the expression of commitment to Jewish life in modern America. For them, change means transformation, not necessarily crisis, as it does for assimilationists. The two groups differ over several key issues. Those include the definition of Jewish continuity, the import of modernity, and assessments of American life in terms of its allowance for ethnic and religious subcultures. The debate within the organized Jewish communities is how to handle intermarriage as an issue of Jewish survival. One camp promotes outreach to intermarried Jews and their Gentile spouses, conversion if possible, and Jewish learning for Jews who are uneducated about their heritage. The other camp encourages "in-reach," otherwise known as prevention.

Next to the fate of Israel, continuity is the number one concern in the organized American Jewish community, and has been for at least the past two decades. The rising rates of intermarriage over the twentieth century in America seem, on the surface, to illustrate that total assimilation draws nearer with every passing decade: Fewer and fewer Jews are marrying fellow Jews, resulting in fewer Jewish offspring.

Before 1940, the rate of Jews married to non-Jews was estimated to be between 2 and 3.2 percent. That rate doubled—to about 6 percent—between 1941 and 1960. Of those people who were Jewish by birth and remained Jewish, but married non-Jews, the latest national research by sociologists yielded the following percentages: 13 percent or less before 1970; 28 percent between 1970 and 1979; 38 percent between 1980 and 1984; 43 percent between 1985 and 1995; and 47 percent between 1996 and 2001, an all-time high (Kotler-Berkowitz 2003, 16–17). The numbers alone suggest that concern about the future of American Jewry is highly warranted.

The grave alarm over intermarriage is based on the assumption promulgated by religious and academic authorities alike that once the American Jew intermarries, she or he becomes fully assimilated into the majority Christian population, religion, and culture. Throughout the twentieth century, it was commonly believed that Jews who intermarried were "lost" to the Jewish community. The assumption by some Jewish advocates was that those who intermarried had essentially forsaken their Jewishness; their Jewish identity was no longer important to them and would never be so. The assumption that an intermarried person ceases to identify as a Jew is exacerbated by the assumption that a Jew who marries a non-Jew does not raise Jewish children.

Gender must be fully taken into account to accommodate the fluidity of intermarried identities, influenced as they are by the changing relationship between women and men. Like all marriage, intermarriage is a relationship of power, and gender is a primary way of signifying this relationship. Gender politics in intermarried women's and men's lives impacts their experiences, playing a significant role in religious and ethnic survival. The latest research suggests that the inherent tension between the selection of a Gentile husband and the maintenance of a Jewish self evolved over the twentieth century as American women gained more political rights and personal power within their most intimate relationships. While the democratic culture enables Jewish women to blend into the mainstream—and some do when they intermarry—it also increasingly encourages them to assert their Jewishness and, as the primary caregivers and domestic overseers, to raise Jewish children.

Keren R. McGinity

See also Feminist Thought in Judaism; Hebrew Bible; Marriage in Judaism

References and Further Reading

Cohen, Shaye D. 1999. *The Beginnings of Jewishness: Boundaries, Varieties, Uncertainties.* Berkeley: University of California Press.

Drachsler, Julius. 1920. *Democracy and Assimilation: The Blending of Immigrant Heritages in America.* New York: Macmillan.
Fishman, Sylvia Barack. 2004. *Double or Nothing: Jewish Families and Mixed Marriage.* Lebanon, NH: Brandeis University Press.
Hayes, Christine. 2002. *Gentile Impurities and Jewish Identities: Intermarriage and Conversion from the Bible to the Talmud.* New York: Oxford University Press.
Kotler-Berkowitz, Laurence, et al. 2003. *The National Jewish Population Survey 2000–01: Strength, Challenge and Diversity in the American Jewish Population*. New York: United Jewish Communities.
Mayer, Egon. 1985. *Love and Tradition: Marriages between Jews and Christians.* New York: Schocken Books.
McGinity, Keren R. Forthcoming. *Still Jewish: A History of Women and Intermarriage in America.*
Spickard, Paul. 1989. *Mixed Blood: Intermarriage and Ethnic Identity in Twentieth-Century America.* Madison: University of Wisconsin Press.

Isaac

See Fatherhood in Judaism; Hebrew Bible

ʿIshq

A non-Qur'anic term, *ʾishq* denotes excessive or passionate love but also connotes moderate love (*mahabba*), and is sometimes considered a species of that genus. Some Muslim scholars do not make a distinction between *ʾishq* and *mahabba* and regard both terms as designating love. In Arabic literature, *ʾishq* is frequently deemed an illness, and is only a positive trait when directed to praiseworthy acts. There are descriptions of *ʾishq* in connection with eminent personalities such as prophets and saints. In some of its connotations, it is similar to the Greek *eros* because it denotes an irresistible desire of the lover (*ʿāshiq*) to stay with or even possess the beloved (*maʿshūq*). *ʿIshq* is a yearning that has to be satisfied to reach perfection, and is often motivated by desire for beautiful things.

In its connotation of profane love, *ʾishq* appears in the writings of early Muslim poets living in the eighth century. Among them, Qays was known for his unrequited love for Layla, so he was called "Crazy for Layla" (*majnūn layla*). Reminiscent of Plato's *Symposium,* a discussion of *ʾishq* occurred at a council held in the court of Yahyā al-Barmakī, the caliph Hārūn al-Rashīd's influential vizier, with the participation of theologians, philosophers—Muslims and non-Muslims.

In his *Risāla fī'l-ʾishq wa'l-nisā'* (Treatise on Passionate Love and Women), Al-Jāhi (d. 255/869) defines the term as a feeling that women inspire in men. Among other things, he discusses the question of whether profane *ʾishq* is voluntary (*ikhtiyārī*) or involuntary (*iḍṭirārī*), stating that sins committed by a lover under compulsion may be forgiven. In a book dealing with astrology, Ahmad ibn al-Tayyib al-Sarakhsī (d. 286/899) works out a theory that explains how two lovers attain the powerful union that they long for. Muhammad ibn Da'ūd's (d. 297/910) *Kitāb al-zahra* (The Book of the Flower), an anthology of love poems, contains passages on the psychology and pathology of love and theories on its sources.

The most famous work on the theory of profane love is *Tawq al-hamāma* (The Ring of the Dove), written by the Andalusian scholar Ibn Hazm (d. 456/1064). It includes sections on the beginning of love, its signs, progression, and termination, and stories about lovers whom the author had known.

The Basran Sūfī mystic ʿAbd al-Wāhid ibn Zayd (d. 177/793–794) was probably the first person who connected *ʾishq* to divine love, basing his interpretation on the tradition, "He (God) loves me and I love Him" (*ʾashiqanī wa-ʾashiqtuhu*). However, even early Sūfīs

rejected the employment of this term, whether referring to God's love for human beings or human love for God. They claimed that if God were attributed with passionate love, it would prove that He needs something that is inconceivable as regards the Self-sufficient, and a human being should not approach God with such excessive feeling.

Theologians known for their piety and religious zeal, such as Ibn Taymiyya (d. 729/1328), forbade connecting the concept of *ʾishq* with God. This did not prevent the Sūfīs from using the term from the tenth century onward, sometimes identifying it with *mahabba,* as did the famous Persian Sūfī Rūzbihān Baqlī (d. 606/1209). He also interwove *ʾishq* with a philosophical notion by stating that God loves Himself—thus lover (*ʾāshiq*), beloved (*maʾshūq*), and *ʾishq* are one entity.

The mystical poet Jalā1 al-Dīn al-Rūmī (d. 672/1273) regarded *ʾishq* in the meaning of God's attribute or a universal reality as a central factor in the Sūfī's life; it controls the Sūfī's inward states. As a mystical experience it is inexplicable. On the basis of "He loves them and they love Him" (Qur'an 5:54), al-Rūmī concludes that human love for God stems from God's love for humankind. God created the world because he desired or loved to be known. Consequently, love exists everywhere and in every action; love is the power that moves the world. Finally, every love is love for God, for everything is a reflection of God.

The first theory of love in Islamic philosophy appears in the *Epistles of the Brethren of Purity,* a philosophical encyclopedia written most likely by Ismāʿīlī scholars in the second half of the tenth or early eleventh century. In the *Epistle on the Essence of Love* (*risāla fī māhiyyat al-ʾishq*), the preferred definition of love is "strong longing for union." Following the tripartite Platonic division of the soul, the Brethren state that the nutritive-appetitive soul loves to eat, drink, and have sexual relations, and the emotional–animal soul loves victory, domination, and leadership, whereas the rational soul loves knowledge and virtues. The common denominator of the three faculties of the soul is their love for the continuation of their specific activities. All these inclinations are influenced by the power of the stars, which particularly affect human beings—one person loves another because of their birth in the same sign of the zodiac.

The Brethren of Purity enumerate other qualities of love: Love for beautiful things, especially their internal beauty; the affinity between the lover and the beloved; the inborn inclination of effects to their causes; and the inborn compassion of causes for their effects.

The young are inclined to emulate their teachers, whereas the latter desire to educate the former. In such a manner, love, a favor that God bestows on human beings, dominates the whole world. Complying with the motif of *eros* in its Neoplatonic form, the Brethren believe that God is the First Beloved, for He is the source of all things and the reason for their continuation and perfection.

Ibn Sīnā's (d. 428/1037) *An Epistle on Love* (*Risāla fi'l-ʾishq*) follows the underlying idea of the aforementioned epistle, stating that love is the basic principle of beings, whether animate or inanimate. Further, he says that innate love is the cause of the existence of each being—for example, prime matter longs for form in its absence and loves form in its existence. Animate beings love what benefits them and brings them some advantage. For human beings, love is motivated by the consideration of what is good and suitable for them. Since God is the First Cause of all that exists, of all continuation in existence, and of all perfection, and since humans love what is good for them, they love God.

Binyamin Abrahamov

See also Desire; Eros; Longing in Sufism; *Sawanih;* Sufism

References and Further Reading

Abrahamov, B. 2003. *Divine Love in Islamic Mysticism—The Teachings of Al-Ghazā1ī and*

Al-Dabbāgh. London: Routledge, Curzon Sufi Series.
Arkoun, M. 2003. "'Ishq." In *The Encyclopaedia of Islam,* Volume 3, edited by P. Bearman, T. Bianquis, C. E. Bosworth, E. van Donzel, and W. P. Heinrichs, 118. Leiden, Netherlands: Brill Academic Publishers.
Bell, J. N. 1979. *Love Theory in Later Hanbalite Islam.* Albany, NY: State University of New York Press.
Chittick, W. C. 1983. *The Sufi Path of Love—The Spiritual Teachings of Rumi.* Albany, NY: State University of New York Press.
Ernst, C. W. 1994. "Rūzbihān Baqlī on Love as 'Essential Desire.'" In *God Is Beautiful and He Loves Beauty* [Festschrift in Honor of A. Schimmel], edited by A. Giese and C. Bürgel, 181–189. Bern: Peter Lang.
Giffen, L. A. 1971. *Theory of Profane Love among the Arabs: The Development of the Genre.* New York: New York University Press.

Islamic Mysticism

See Beauty in Islam; *'Ishq*; Longing in Sufism; Medieval Islamic Philosophy; Poetry in Islam; Sawanih; Sufi Poetry; Sufism

General Index

Abrabanel, Judah (Leone Ebreo), 151, 152, 155–157, 295, 505
Abraham, 18, 64, 114, 198, 201, 268–269, 315, 527
  and the sacrifice of Isaac, 527–529, 617
Absalom, 199
Absolute Unitary Being (AUB), 126
Abu Naṣr Alfarabi, 277, 457
Abulafia, Abraham, 175, 322
Adam, 97, 234, 240, 322, 493, 586, 592, 594
  expulsion of from the Garden of Eden, 398
al-Adawijja, Rābi'a, 458, 603–604, 607
Adichie, Chimamanda Ngozi, 40
Adler, Alfred, 240
Adler, Rachel, 209
Adultery, 75
  in Buddhism, **29–30,** 168
  in Christianity, **30–31,** 169
  in Hinduism, **31–32**
  in Islam, **32–34**
  in Judaism, **34–35**
  and polygamy, 30
Achebe, Chinua, 40
Aestheticism/Aesthetics, 68, 181
  erotic, 512
  Indian aesthetic theory, 71
African American religion, **35–38**
  attitude of toward women, 37, 38
  sexism and misogyny in, 38
African religions, **38–43,** 39 (photo)
  and African literature, 39
  and alienation, 41
  and Christian evangelism, 40
  Christianization and Islamicization of, 38–39
  and colonialism, 40
  contemporary, 42
  pantheistic traditions of, 38
  and sexuality, 40–41
  and wedding ceremonies, 654
Agape (spiritual love; love of God), 4, 5, 35, 36, 37, 73, 161, 220, 531, 542, 545, 583, 637
  early Christian interpretation of, 189, 452
  criticism of, 543
Ahavah, **43–45**
Akedah, 527–529
Akiva ben Yosef, **45–47, 200,** 381, 384, 385, 463
Albert, Richard (Baba Ram Dass), 447
Albo, Joseph, 503–504
Alcibiades, 627–628, 630
Alcohol, 226, 486, 634
Alkabetz, Shlomo, 175, 570–571
Allah, 58, 69, 107, 132, 339, 417, 467
  compassion of, 131
  wrath of toward apostates, 75
Amitabha, 210
The Analects (Confucius), 136
Ananda, 303
Anatoli, Yaakov, 436–437
Ancestors/ancestor cults, **51–53**
  African, 51
  Chinese, 51, 52
  Hopi Indian, 52–53
  Native American, 53
Androgynous myths, **53–56,** 593, 595
  androgynous figures (human and divine), 55, 507
  androgynous spirituality, 55
  androgynous visions of Christ, 54
  and Catholicism, 54–55
Angela of Foligno, 467

www.abc-clio.com ABC-CLIO 1-800-368-6868

Animals, 183, 438
  sacrifice of, 523
Apostasy, 75, 76
Aquinas, Thomas, 36, 129, 278, 402, 543, 582
  on modesty, 414–415
  on seduction, 541
Archebius, 217
Aristides, 455–456
Aristippos of Kyrene, 294
Aristophanes, 593, 628, 629
Aristotle, 244–245, 459, 647
  on happiness, 275–276, 279
Arjuna, 76–77, 353, 525
Art, **56–61,** 57 (photo), 58 (photo), 59 (photo), 60 (photo)
  in Christianity (Byzantine), 59–61
  in Islam, 58–59
  in Judaism, 56–58
Asceticism, **61–64,** 93
  in Basra, 603–604
  Christian tradition of, 62
  and fasting, 62, 63
  Hindu tradition of, 63
  Islamic tradition of, 62–63
  Jewish tradition of, 61–62
  in Khurasan, 604
  of medieval women, 62
  Sufi tradition of, 603–604
Ashram (place of rest), 122
Aśoka (King Ashoka), 314, 582
Atharva Veda, 32, 81
Atman ("universal self"; "soul"), 177, 468, 543, 560, 587, 589, 590
'Attar of Nishapur, 514, 567, 626
Averroes, 459
Avicenna, 404, 457
Awe, **64–66**
Awliya ("saints"), 533

Baal Shem Tov, 62, 201, 228
Bachya Ben Asher, 152, 436
Bacon, Francis, 442, 507
Bakan, David, 453–454
Baptism, 369–370
Baqli, Ruzbihan, 514
Barlas, Asma, 207
Barth, Karl, 649
Barthes, Roland, 574
Barzovsky, Shalom Noah, 201
al-Basrī, Hasan, 603
Bataille, Georges, 175
Baumgardt, David, 294–295
Beauty
  in Buddhism, **67–68**
  in Christianity, **68–70,** 69 (photo)
  in Hinduism, **70–71**
  in Islam, **71–72**
  in Judaism, **72–73**
Bell, Rudolf, 62
Beloved community, **73–74**
Benedict XVI (pope), 4 (photo), 232
Benedictines, 121
Bentham, Jeremy, 183, 294
Berg, David Brandt, 558
Betrayal, **74–76**
  of God, 74–75
Bhagavad Gita, 32, **76–79,** 154, 162, 186, 225, 262, 353, 440, 526, 541, 562, 616
  date of, 76
  dialogue of Krishna/Arjuna in, 76–77
  Krishna's love in, 77–78
  role of yoga in, 78–79, 663
  on spiritual discipline, 602
Bhagavata Purana, 96, 122, 247, 440–441, 663–664
Bhagwan Shree Rajneesh, 558–559
Bhakti, 12, **79–80,** 110, 111, 162, 192, 225, 300, 307, 447, 533, 589, 590, 602, 663, 664
  and the embodiment of the saints, 80
  female bhakti poets, 80
  folk Shakta bhakti, 256
  as the path of devotion, 616–617
  See also Prema bhakti
Bhave, Vinoba, 302
Biale, David, 387, 476, 651
Bisexuality, **83–85,** 592
  existential, 83–84
  experiencing desire for both sexes, 84–85
  origins of, 84
  See also Androgynous myths
Bittul ha-Yesh ("self-abnegation"), 437
Biyidi, Alexandre, 41
Black, Fiona, 586
Bliss, **85–88**
  association of with space and time, 85–86
  association of with religious love, 86
  in Buddhism, 86–87
  in Christianity, 87
  in the Eastern Orthodox tradition, 87
  in Hinduism, 86
  in Islam, 87
  in Judaism, 87
  states of, 86
  in the Tantric traditions, 86
  in the Vishnava tradition, 86
Bodhicitta, 379, 380
Bodhisattva, **88–91,** 90 (photo), 128, 160–161, 216, 254, 529, 530, 648. *See also Kuan Yin* ("Bodhisattva of Compassion")

Body, the
bhakti traditions of, 95–96
in Buddhism, **91–92**
in Christianity, **92–93**
in Hinduism, **93–96**
in Islam, **96–98**
in Judaism, **98–99**
Tantric traditions of, 95
Bohm, David, 448
Böhme, Jacob, 484
Bolchazy, Ladislaus, 313
Bonhoeffer, Dietrich, 467
Brahman, 177, 300, 467, 560, 565, 566, 589–590, 601
Brahmanas, 225
Brethren of Purity, 332
Brhadāranyaka Upanisads, 82
Buddha, 63, 90 (photo), **99–102,** 100 (photo), 263–264, 388
the *Amida Buddha*, 68
on animal sacrifice, 523
blessings and power of, 263–264
Buddha Śākyamuni, 99, 100–101, 216
and compassion, 101
forms of embodiment of, 100–101
and the Four Great Sights, 194
Gautama Buddha (Siddhartha Gautama), 99, 193–194, 222
and *Jataka* tales ("tales of the Buddha"), 230
Medicine Buddha, 291
as the personification of charity, 108–109
previous births of, 82
relationship of to women, 202–203
statues of, 56
teachings of concerning children, 194
temptations of, 642
See also Bodhisattva; Buddhism; Pali
Buddhaghosa, 468, 469
Buddhaguhya, 317
Buddhism, 55
Chinese, 216
"Engaged Buddhism," 128
Five Precepts of, 91, 223
and the Four Immeasurables, 379–380
Four Noble Truths of, 67, 127, 185–186, 303, 388, 613, 617
magic and love in, **391–393**
meaning of the lotus flower in, 68
Pure Land Buddhism, 87, 154–155, 314
Japanese, 304
Pure Land Buddhism, 87, 154–155, 314
spread of, 303–304, 421
teaching of desire, 67, 303
Theravāda Buddhism, 88, 160, 223, 359–360, 411–412, 529
Tibetan, 264, 291, 509–510, 561
Vajrayana Buddhism, 87, 194, 391, 549, 561, 635
Zen Buddhism, 223, 563, 636
See also Bodhisattva; Mahāyāna Buddhism; *Mettā*; Tantric Buddhism
Burton, Richard Francis, 349–350
Bynum, Catherine Walker, 62

Cakrasamvara Tantra, 318
Calvin, John, 289, 466, 484
on sexual intercourse, 486, 487, 547
on song, 507–508
Camus, Albert, 539
Canons of Theodore, 319
Cassier, Ernst, 431
Catholic mysticism, **103–105,** 483
and secular theories of love, 105
Catholicism, 224, 570, 570
growth of, 121
tradition of ecstasy in, 175–176
See also Catholic mysticism
Caritas (papal bull), 3–7
Celibacy, **105–108**
in Buddhism, 107–108
in Christianity, 106, 394–395
of the clergy, 106
in Hinduism, 107
in Islam, 107
temporary abstinence, 106
Chakras ("energy centers"), 356, 357
Charity, 6
in Buddhism, **108–109**
in Christianity, **109–110**
in Hinduism, **110–111**
in Islam, **111–112**
in Judaism, **112–113**
Children, 194. *See also* Filial love
and marriage, 651
Chogyam Trungpa, 186, 469
Chöphel, Gedun, 549–550
Chosenness, **114–115**
Christian Science, 290
Christianity, 6, 37, 38, 54, 59, 75, 192, 278, 339, 374–375, 427, 480, 507, 521
early Christianity (Johannine), 120–121, 608–609
pain and love in, 455–456
and procreation, **481–483**
repression of sexuality by, 84
See also African American religion
Christianity, honor and love in, **311–313**
honor versus love in Paul's ministry, 312–313
love versus honor in Christ's ministry, 311–312

Church, the, 5
  charitable organizations of, 6
  threefold responsibility of, 5
Church fathers, **115–118**
City of God (St. Augustine), 117
Clement of Alexandria, 551, 647
Clement of Rome, 394
Cloud of Unknowing, The, 105
Code of Hammurabi, 297, 298
Cohen, Hermann, 114
Coleridge, Samuel Taylor, 65, 595
Commandments to love, **118–119**
Community
  in Buddhism (*saṇgha*), **119–120**
  Catholic Worker communities, 121
  in Christianity (*koinōnia*), **120–121**
  formation of by women, 121
  in Hinduism, **122–123**
  in Islam (*umma*), **123–124,** 227
  in Judaism (*kehillah*), **124–125**
Community on Jewish Law and Standards (CJLS), 310
Compassion, 2–3, 13, 613
  art of, 21–22
  in Buddhism, **127–129,** 128 (photo)
  in Christianity, **129–130**
  in Hinduism, **130–131**
  in Islam, **131–132**
  in Judaism, **132–133**
  and love, 11–14, 539
  and mystical experience, **125–127**
  representation of in art, 129
Confucianism, 75, 131, **133–135,** 136, 543
  attitudes of toward love, 134
  and the concept of *ren* (benevolence), 133–134, 135–136
  and romantic love, 134–135
  as the state religion of the Han Dynasty, 136
Confucius, 22, 133, **135–137,** 282
  career of, 135
  on the importance of human relationships, 136
  religious beliefs of, 136
  teaching of concerning love, 135–136
Contraception, 557–558. *See also* Sex, in marriage
Council of Trent (1551), 231
Covenant, **137–139**
Covington, Dennis, 176
Cratylus (Plato), 187
Crescas, Hasdai, 407–408, 459, 504
Cromwell, Oliver, 487–488
Crowley, Aleister, 444

Dalai Lama, 2 (photo), 128, 273, 328, 438, 548
Dāna, 110, 111
Dante, 75, 644. *See also Divine Comedy* (Dante)
Dao/Daoism, 136, **141–143,** 150, 282–283, 606
  historical beginnings of, 141
  liturgy of, 141–142
  teaching of concerning love, 142–143
Darwin, Charles, 183
David (King David), 199, 288
  friendship of with Jonathan, 43, 293, 573
  sins and repentance of, 44, 294
Day, Dorothy, 121, 583
Day of Atonement (Yom Kippur), 235
de Beauvoir, Simone, 504
de Ruiter, John, 448
de Waal, Frans, 183
Dead Sea Scrolls, **143–145**
  on God's love of Israel, 144–145
  on love for God, 144
  on love for humanity, 144
  on sexual and familial love, 144
Death
  in Buddhism, **145–146**
  in Christianity, **146–147**
  in Hinduism, **147–148**
  in Islam, **148–149**
  in Judaism, **149–150**
Descartes, René, 442, 459–460
Desire, **150–153,** 193, 459, 637
  and the concept of *orexis* ("desire associated with memory"), 556
  Greek thought concerning, 151
  in the Jewish tradition, 151–152
  problematic desire of, 150–151
Devotion, **153–155**
  in Buddhism, 154–155
  in Catholicism, 154
  to God, 153
  in Hinduism, 154
  in Islam, 153–154
  in Judaism, 153
  in Protestantism, 154
  to saints, 154
Dhammapada, 230, 314
Dharma, 111, 131, 196, 215, 300, 348, 349, 376, 382, 393, 396, 543, 643
  and the *kshama* element of forgiveness, 233
Dharma-Śāstras, 95
Dharmashastras, 131
Dialoghi d'Amore (Abrabanel), 151, **155–157,** 295, 296, 505
Diamond Sūtra, 89
al-Din Hafez, Mohammas Shams, 461
al-Din Razi, Najm, 11
al-Din Rumi, Jalal. *See* Rūmī
Dionysius the Areopagite, 103–104, 175–176
Diotima, 151, 187–188, 630
Disenchantment, **157–158**

Divine Comedy (Dante), **159–160,** 470
Divine love, 162
in Buddhism, **160–161**
in Christianity (*caritas*), 6, 103, **161–162,** 637
in Hinduism, **162–163**
and *'ishq*, 7–8, 331–332
in Islam, **163–165,** 533
in Judaism, 44, 373, **166–167**
and women in Islam, 164
Divorce
in Buddhism, **167–168**
in Christianity, **169–170**
in Hinduism, **170–171**
in Islam, **171–172**
in Judaism, **172**
Don Quixote (Cervantes), 158
Doniger, Wendy, 53, 572
Duns Scotus, John, 401

Eck, Diana, 327–328
Ecstasy, **175–177,** 176 (photo)
in Buddhism, 177
in Christianity, 175–176
in Hinduism, 176–177
in Islam, 176
in Judaism, 175
Eddy, Mary Baker, 290
El Shaddai ("The Almighty"), 252
Elizur, A., 577
Elliot, Elizabeth, 415
Emotions, **182–183**
as defined by Descartes, 182
and the emotive theory of ethics, 182–183
Spinoza's view of, 183
Enoch, 17–18
Envy, **184–187**
in Buddhism, 185–186
in Christianity, 184–185
in Hinduism, 186–187
in Islam, 185
in Judaism, 184
Kierkegaard's view of, 184–185
Nietzsche's view of, 185
Epic of Gilgamesh, 298, 365–366
Epictetus, 648
Epicurus, 294
Erasmus, 395
Erikson, Erik, 387
Eros, in Greek mythology, 257–258
Eros (ecstatic love; erotic love; physical love), 3–5, 35, 36, 37, 73, 104, 161, **187–190,** 189 (photo), 331, 452, 531, 545
and the ladder of love, 188–189
Platonic view of the early church fathers, 116, 460
in Plato's dialogues, 187–188
See also Symposium (Plato)
Eschatology, 457
The Ethics (Spinoza), 323–325
Eucharist, 224, 421, 607
Eve, 97, 234, 240, 322, 426, 453, 594
expulsion of from the Garden of Eden, 398
Ezekiel, 175

Falk, Marcia, 227
Fantasies, **191–193**
and masturbation, 192
religious, 192–193
and romantic love, 192
al-Farabi, Abu'l Naṣr, 403, 404, 405
Fatherhood
in Buddhism, **193–194**
in Christianity, **194–196,** 195 (photo)
in Hinduism, **196–198**
in Islam, **198–199**
in Judaism, **199–200**
Faure, David, 548
Feminist thought
in Buddhism, **202–204**
in Christianity, **204–205**
ecofeminism, 205
in Hinduism, **205–206**
in Islam, **207–208**
in Judaism, **208–209**
Ferron, Rose, 176
Festivals of love
in Buddhism, **209–210**
in Christianity, **210–211**
in Hinduism, **211–213,** 212 (photo)
in Islam, **213–214**
in Judaism, **214–215**
Filial love, 194
in Buddhism, **215–216**
in Christianity, **217–218**
in Confucianism, **218–219**
in Hinduism, **219–220**
in Islam, **220–221**
in Judaism, **221–222**
Flagellants, 93
Food
in Buddhism, **222–223**
in Christianity, **223–225**
in Hinduism, **225–226**
in Islam, **226–227**
in Judaism, **227–229**
matzah (unleavened bread), 221
Forgiveness, 36
in Buddhism, **229–231,** 233
in Christianity, **231–232**
in Hinduism, **232–233**

Forgiveness (*continued*)
in Islam, **233–235**
in Jainism, 233
in Judaism, **235–236**
Foucault, Michel, 241, 348
Frank, Jacob, 522
Frazer, James George, 430–431
Freud, Sigmund, 270, 432. *See also* Freudo-Marxism
Freudo-Marxism, **239–242**
influence of, 241–242
premise of, 239–240
Friendship, 205, **242–245,** 243 (photo)
and goodwill, 244–245
Greek and Roman views of, 243–244
modern philosophical beliefs concerning, 242–243
Fromm, Erich, 240, 241

Gandhi, Mohandas (the Mahatma), 63, 302, 382, 581, 582, 583
Gardner, Gerald, 444
Gay and Lesbian Vaishnava Association (GALVA), 307
Gay/lesbian/bisexual/transgender (GLBT) movement, 83, 84–85
and queer theology, 85
Geertz, Clifford, 468
Gemilut hasadim ("doing acts of *hesed*"), 268, 269
Genitals, 260, 629
ablutions regarding, 97
and self-castration, 299
Gertrude of Helfta, 607
al-Ghazali, Abu Hamid Muhammad, 165, 404, 405, 535
al-Ghazali, Ahmad, 165, 514, 535–538
Ginsberg, Allen, 469
Girard, René, 432
Gita Govinda ("Song of Govinda" [Jayadeva]), 32, 151, 177, **247–249,** 248 (photo), 355, 472, 552
eroticism of, 247
and love in the religious imagination, 512
plot of, 248
Gnosticism, 379
Gobodo-Madikizela, Pumla, 42
God, 5–6, 64, 162, 464, 466, 616, 617
as archetype of all saints, 533–534
and beauty, 69
bhakti interpretations of, 79–80
character traits of, 497
and compassion, 133
covenant of with Israel, 137–139
devotion to, 153
as father, 195–196, 199–200, **249–252,** 250 (photo)
feminist interpretation of God as Father, 196
forgiveness of, 234
grace of, 264–265, 267–269
intellectual love for, 406–408
love of, 14, 64–65, 451–452, 608–610
love of for Israel, 44, 144–145, 221, 238–239, 250–251, 497–498, 504, 571, 619, 647
as mother, **252–253**
motivations for serving, 499–500
names of, 267
suffering/grieving of, 620
unconditional love of, 648–649
wrath of, 619
See also Covenant; Intellectual love of God
Goddesses
in Buddhism, **253–254**
in Hinduism, **254–256,** 255 (photo)
See also specifically listed individual goddesses
Gods
in Buddhism, **260–262**
in Hinduism, **262–263**
See also specifically listed individual gods
Gods and Goddesses (Greek and Roman), **256–260,** 258 (photo)
fertility, 259–260
Greek, 256–256
Roman, 259
Goldberg, Harvey, 651
Gopal Krishna, 358
Gore, Charles, 121
Govinda Dasa, 545
Grace
in Buddhism, **263–264**
in Christianity, **264–265**
in Hinduism, **265–267,** 266 (photo)
in Islam, **267–268**
in Judaism, **268–269**
in Sikhism, 579
Great Horned God, 84
Greek myths, 84
Greek tragedy, 22
Green, William Scott, 48
Gregory I (pope), 59
Gregory VII (pope), 106
Gregory of Nyssa, 105, 189, 545
on harmony, 281
Grombrich, Richard, 63
Guhyasamāja Tantra, 318
The Guide of the Perplexed (Maimonides), 167
Guilt, **269–271**
Guru Amardās, 579
Guru Arjan, 178
Guru Gītā, 272–273
Guru Gobind Singh, 178, 179–180, 272, 578
Guru Granth, 178, 180, 181, 578–579
Guru Nanak, 178, 179, 181, 272, 578, 579

Gurus, **271–274**
and familial love, 273
purpose of, 271–272
relationship of to disciples, 194, 272–273
sexuality of, 273
Sikh gurus, 179–180

Hajj ("pilgrimage"), 226–227
Ha-Levi, Judah, 407, 408
Happiness, **275–280**
Greek philosophical beliefs concerning, 275–276
Islamic beliefs concerning, 276–277
Jewish beliefs concerning, 276, 277–279
scientific understanding of, 279–280
secular understanding of, 279
Hārītī, 254
Harmony, **280–283**
Chinese beliefs concerning, 282
in Confucian thought, 282
in Daoism, 282–283
early Christian beliefs concerning, 281
Egyptian beliefs concerning, 280
Greek beliefs concerning, 281
Native American beliefs concerning, 281
in the Vedic civilization of India, 280–281
in Zoroastrianism, 280
Harrison, Beverly Wildung, 204
Harrison, Jane, 431
Hartman, David, 138
Hartshorne, Charles, 480–481
Hasidism, **283–288, 278,** 284 (photo), 641
ambiguity of toward worldly love, 286–287
central place of love in, 283–284
definitions of love in, 284–285
and elevating illicit thoughts, 287
levels of love for God, 285
love of God expressed in contemplative prayer, 285
love of humankind and God, 286
Neo-Hasidism, 287
Hassan, Riffat, 207
Hatred, **288–289,** 499
Hay, Louise, 449
Healing, **289–292**
in Buddhism, 291
in Christianity, 290
in Hinduism, 291
in Islam, 290–291
in Judaism, 289–290
and metoposcopy, 290
Hebrew Bible, **292–294**
Hedonism, **294–296**
ethical hedonism, 294–295
Heidegger, Martin, 270, 538
Heinlein, Robert, 445
Heraclitus, 281
Hermaphroditism, 337, 507
Heschel, Abraham Joshua, 21, 251, 328, 583
on love as the Sabbath, 373–374
Hierodouleia ("sacred service"), **296–300**
and cultic sexual activity, 296–298
and the *devadasis* ("female servants"), 297–298
and the *hierodule* ("sacred servant"), 296, 297
in Mesopotamia, 297–209
and self-castration, 299
Hillel the Elder (Rabbi Hillel), 98, 182, 315, 381, 384, 500
Hindu Marriage Act (1955), 170
Hindu Succession Act (1956), 205
Hinduism, 55, 79
birth in, **81–83**
mysticism of, **300–302**
Hirawi, Husaini, 10
Hiri, 413–414
Hirsch, Samson Raphael, 279
Holi Festival (Festival of Color), 211–213, 212 (photo), 477
Holy of Holies, 605, 657
Holy Spirit, 103, 421
Homosexuality, 35, 299, 395, 507, 563
in Buddhism, **302–305**
in Christianity, **305–306**
Greek view of, 628
and *hijras* (homosexual prostitutes), 299
in Hinduism, **306–308**
in Islam, **308–309**
in Jainism, 337
in Judaism, **309–310**
See also Lesbianism
Hooke, S. H., 431
Horowitz, Sarah Rebecca, 252
Hospitality, **313–316**
in Buddhism, 314
in Christianity, 315
in Hinduism, 314
in Islam, 315
in Judaism, 314–315
Humanism. *See* Secular humanism
Humility, 15
Hupka, Ralph B., 338
Husserl, Edmund, 295
Hutton, Ronald, 443, 445

Ibn Arabi, 403, 494, 514, 626
Ibn Da'ūd, Muhammad, 331, 513
Ibn Gabirol, 166
Ibn Hajar Haytami, 363
Ibn Hazam, 331, 513

Ibn Khaldun, 404
Ibn Rushd, 403, 404, 405
Ibn Sīnā', 332, 405
Ibn al-Tayyib al-Sarakhsī, Ahmad, 331
Ibn Taymiyya, 332, 405
Ibn Zayd, Abd al Wāhid, 331
Idolatry, 56, 339
Ignatius of Antioch, 394, 456
Imitatio Dei (imitation of God), 132, 268, 288
Incest
  in Buddhism, **317–318**
  in Christianity, **318–320**
  in Hinduism, **320**
  in Islam, **321**
  in Judaism, **321–323**
Inferno (Dante), 75
Intellectual love of God, **323–325**
Interfaith dialogue, **325–329,** 327 (photo)
Interior Castle (St. Teresa of Avila), 105
Ioffe, Adolf, 240
Isaac, 64, 201, 292–293, 426, 515
'Ishq ("excessive/passionate love"), **331–333**
  and divine love, 331–332
Ishvara Krishna, 601
Islam, 38, 427
  and mysticism, 176
  paradise in, **456–458**
  rights of women in, 553
Israel, 44, 114–115, 443
  God's love for, 44, 144–145, 250–251, 497, 498, 504, 571, 619, 647
  See also Covenant

Jacob, 64, 198, 201, 292, 293, 294, 322, 346, 351, 515
  wives of, 576
Jacobi, Renate, 514
Jacobs, Louis, 202
Jainism, 82, **335–338,** 582
  and *ahimsa*, 335, 336, 337, 382
  beliefs of concerning sexual behavior, 336, 337
  forgiveness in, 233
  love in, 14–16
  and mendicants, 336
  and the three jewels of complete faith, 337
  and the *Tirthankaras*, 336–337
James, William, 343
Janowitz, Naomi, 252
Jayadeva, 247, 249
Jealousy, **338–340**
Jesus of Nazareth (Jesus Christ), 69, 217–218, 224, 311–312, **340–343,** 342 (photo), 369, 374, 467, 521, 643
  actions of showing love, 341–342
  crucifixion of, 59, 524
  death of as proof of God's love, 637
  devotion to the five wounds of, 456
  and God's love, 608
  Incarnation of, 104
  self-sacrificing love of, 524
  suffering of, 614, 636–637
  teachings of concerning fatherhood, 195
  teachings of concerning love, 340–341, 381
  See also Christianity
Jewish Enlightenment, the, 279
Job, 527, 614
John Paul II (pope), 232, 326, 547
John XXIII (pope), 325
John Scottus Eriugena, 54
Joy, 324, **343–344.** *See also* Pleasure
Judaism, 37, 55, 65, 276, 339, 521
  fear and love in, **200–202**
  Hellenistic, 381
  intermarriage in, **329–331**
  kissing in, **350–352**
  See also Hasidism; Rabbinic Judaism
Julian of Norwich, 608
Justice, 5–6, 618

Kabbalah, 167, 182, 322, **345–347,** 592
  and application of the *Tiqqun* ("cosmic repair"), 347
  and the archetypes of transcendent love, 345
  and the divine family, 346–347
  on human well-being, 277–278
  prophetic, 175
  on sexual intercourse, 546
  and Shabbat, 520
  See also Shekhinah ("presence"); *Zohar*
Kabbalat Shabbat, 570
Kakar, Sudhir, 55, 290, 634
Kali, 177, 206, 300, 634–635, 638
Kali Yuga ("final age of darkness"), 633
Kalyan Mandir, 15
Kama (human erotic love), 163, 348, 349, 396, 447, 548
Kamadeva, 213, 247, 248
Kamasutra ("sex/love treatise"), 307, **347–350,** 362, 658
  books similar to, 348
  composition of, 347–348
  English translation of, 349–350
  erotic science (*kama-shastra*) of, 348, 512
Kant, Immanuel, 183, 279
Karma, 82, 229–230, 261, 300, 301, 616
Kierkegaard, Søren, 184–185, 191, 540–541, 643
King, Martin Luther, Jr., 35–36
  criticism of Christians by, 74
  and the idea of a "beloved community," 73–74
  and social justice, 581, 582, 583

King, Noel Q., 42
Kitab al-Zahra (*Book of the Flower*), 513
Kosher food. *See* Food, in Judaism
Kou Qianzhi, 141–142
Krishna (Kṛṣṇa), 76–78, 79, 96, 154, 162, 163, 177, 339, **352–356,** 354 (photo), 545, 663
  central teaching of, 525
  as the divine lover (Gopāla Kṛṣṇa), 353, 358
  as a giver of pleasure, 467
  and the *gopis*, 192, 301, 354–355, 376, 664
  and the Holi festival, 212, 212 (photo), 213
  as the incarnation of Vishnu, 525
  and longing, 375–377
  love for, 80
  and Mirabai, 606–607
  and Rādhā, 86, 355–356, 472, 638
  as upholder of dharma, 353
  See also Gita Govinda ("Song of Govinda"); Hinduism, mysticism of; Longing, in Hinduism
Kuan Yin ("Bodhisattva of Compassion"), 606
Kundalini, **356–358**
Küng, Hans, 326–326
Kurukullā, 391, 392

Lacan, Jacques, 241
Lavan ("circling"), 180
Law, William, 485
The Law Code of Manu, 170, 307, 314, 416, 548
Leade, Jane, 484, 485
Legalism, 136
Leo III (emperor), 59, 60
Lerner, Michael, 584
Lesbianism
  in Buddhism, **359–360**
  in Christianity, **360–361**
  in Hinduism, **361–362**
  in Islam, **363–364**
  in Judaism, **364–365**
Lesser Ury, 65
Levinas, Emmanuel, 199, 295, 649, 658
Lévi-Strauss, Claude, 431–432
Lévy-Bruhl, Lucien, 431
Lewis, Bernard, 553
Lichtenstein, Tehilla, 253
Lilith, **365–368,** 366 (photo), 367 (photo)
Liturgy
  in Buddhism, **368–369**
  in Christianity, **369–370**
  in Hinduism, **370–372**
  in Islam, **372–373**
  in Judaism, **373–374**
Locke, John, 294
Lonergan, Bernard, 614–615
Longing
  in Hinduism, **374–377**
  in Sufism, **378–379**
Lord Lao (Laojun), 141
Lorde, Audre, 209
Love
  and autonomy, 23–25
  courtly, 409, 506, 510
  and the dopamine/serotonin systems of the brain, 127
  history of, 16–19
  messengers of, **408–410**
  and the order of love (*ordo caritatis*), 402
  passionate, 503
  Platonic, **464–465**
  as *proprium*, 503, 504
  reasonless, **503–504**
  and religion, 563
  unconditional, **647–649**
  wisdom of, **657–658**
  See also Agape; Commandments to love; Divine love; *Eros*; *Kama* (human erotic love); Love, altruistic; Love of neighbor; *Philia*; Romantic love; Self-love; *Symposium* (Plato)
Love, altruistic, **47–51**
  and adequacy, 49
  difficulty of defining, 48
  and duration, 49
  and extensivity, 49
  and the Godhead, 50
  and intensity, 49
  and purity, 49
Love of neighbor
  in Buddhism, **379–380**
  in Christianity, **380–381**
  in Hinduism, **381–383**
  in Islam, **383–384**
  in Judaism, **384–385**
Lu Xiujing, 142
Luria, Isaac, 346
Lust, **386–389**
  in Buddhism, 388
  in Catholicism, 387
  in Hinduism, 388
  in Islam, 388
  in Judaism, 387
  in Protestantism, 387–388
Luther, Martin, 211, 387, 507, 547
Luzzatto, David, 133, 435
Lysis (Plato), 464

Ma'at ("cosmic force"), 280
Macy, Joanna, 438
Mahābhārata, 84, 154, 262, 382, 512, 616

Mahāpajāpatī Gotamī, 202–203
Mahāyāna Buddhism, 87, 88–90, 100, 101, 177, 216, 223, 263, 509, 530
  and charity, 109
  and compassion, 613
  and enlightenment, 438
  and the power of the Buddha, 264
  teaching of concerning compassion, 160–161
Maimonides, Moses, 75, 133, 167, 200, 268, 351, 387, 442, 457, 641
  on desire, 152
  on happiness, 277
  on resurrection, 98
Malcolm X, 36
Mantras, 371
Manu, 32, 362
Marcuse, Herbert, 241
Marlowe, Christopher, 507
Marriage, 26, 27, 168, 180, 447, 487
  as *Anand Karaj* (blissful event), 180
  in Buddhism, **393–394**
  in Christianity, **394–395,** 510, 511
  in Hinduism, **395–396**
  intermarriage in Judaism, **329–331**
  in Islam, 198, **396–398**
  in Judaism, 173, **398–399,** 399 (photo)
  See also Procreation; Sex, in marriage; Wedding rituals
Marriot, McKim, 291
Marx, Karl, 431. *See also* Freudo-Marxism
Mary, **399–401,** 422, 476, 421, 422
  appearances of, 400–401
  cult of, 400
  as the supreme model of the Christian life, 401
  virginity of, 399–400, 427, 570
Mary Tudor (Queen Mary), 486
Maslow, Abraham, 558
Mason, Jeffrey, 183
Mata Amritanandamayi Devi, 12 (photo), 532, 638
Materialism, 15
McCarthy, Susan, 183
McDaniel, June, 256
Mechthild of Magdeburg, 607
Meditation, 125–127
  areas of the brain involved in, 126
  effect of on the autonomic nervous system, 126
  and the "Four Immeasurables" practice of, 128
  Metta (loving-kindness), 230
  mindfulness-based, 125
  secular, 125–126
  Vipassana (insight), 230
Medieval philosophy
  Christian, **401–403**
  Islamic, **403–406**
  Jewish, **406–408**
Meher Baba, 448, 449
Menachem of Chernobyl, 467
Mencius, 133, 218
Mernissi, Fatima, 207
Mesillat Yesharim (*The Path of the Just* [Luzzatto]), 435–436
Mettā, 108, **410–413, 421**
  root meanings of, 410
Mettā Sutta, 421
Middle Ages, 62, 166, 211, 224, 319, 371, 463, 482–483, 528, 588, 651
  devotion of to Christ's five wounds during, 456
  rise of Christianity during, 318
  See also Medieval philosophy
Milarepa, 177
Mill, John Stuart, 294
Milton, John, 289
Mirabai, 606–607
Mishnah Berurah, 228
Mitzvah ("good deed"), 72
Mo Tsu (*Mozi*), 582
Modesty
  in Buddhism, **413–414**
  in Christianity, **414–415**
  in Hinduism, **415–416**
  in Islam, **416–417**
  in Judaism, **418**
Mohism, 136
Mommersteeg, Geert, 40
Mongo Beti. *See* Biyidi, Alexandre
Moses, 19, 56, 57, 106, 351, 640
Moses, Alfred Geiger, 290
Mother Earth. *See* Native American religions
Motherhood, 179
  in Buddhism, **420–421**
  in Christianity, **421–422**
  in Hinduism, **422–424**
  in Islam, **424–425**
  in Judaism, **425–427**
Muhammad (the Prophet), 58, 107, 123, 207, 315, 321, 417, 425, **427–428,** 457, 527, 533–534
  celebration of his birthday (*mawlid*), 213
  importance accorded to, 427–428
  love of for individual women, 208, 512–513
  as a manifestation of Allah's grace, 257
  persecution of, 618
  prohibition of against anal sex, 548
  prophetic mission of, 427
  spiritual genealogy of, 428
  as the symbol of divine compassion, 131–132
  teachings of, 404

Muhammad, Elijah, 36
Müller, Max, 349, 430, 431
Murdoch, Iris, 539
Mysticism, **428–429**
  Merkabah tradition of Jewish mysticism, 175
  Protestant mysticism, **483–486**
  See also Catholic mysticism; Hinduism, mysticism of
Myth, **429–432**
  and magic, 430
  as the primary narratives of a culture, 429
  social nature of, 431
  structural theory of, 431–432
  as truth, 430
  See also Shakti/Shaktism, in mythological literature

Nabert, Jean, 270
Nafs ("self/person"), 590–591
  and passion, 591–592
  and *qalb* ("heart"), 591
  as self, 591
Nathan of Gaza, 521
Narcissism, **433**
Naṣr, Seyyed Hossein, 328
Native American religions, **419–420**
  and harmony, 281
  legislation concerning, 419–420
  myths of, 430
  purification rituals of, 489
  and sacred sites, 419
  and the Sun Dance ritual, 454
Nature
  in Buddhism, **437–438**
  in Christianity, **439–440**
  in Hinduism, **440–441**
  in Islam, **441–442**
  in Judaism, **442–443**
Neo-paganism (modern pagan witchcraft), **443–446,** 446 (photo)
  origins of, 444
  relationship of with nature, 444
  and sex magic, 444–445
  and spells, 444
  views on relationships, 445
  witch weddings, 445
Neoplatonism, 379, 507
Neoplatonic emanationism, 166
New religions, **447–451**
  and alienated youth, 449–450
  and the concept of love, 447–448
  Christian-influenced, 447
  failures of, 448–449
  Hindu-influenced, 447, 448
  Raelians, 448
  and self-love, 449
New Testament, **451–452,** 455
Nicomachean Ethics (Aristotle), 275
Nietzsche, Friedrich, 185, 431
  criticism of agape by, 543
Nirvana, 261
Noah, 18, 106, 534
Novak, David, 115
Nozick, Robert, 560
Nurbakhsh, Javad, 8
Nussbaum, Martha, 539
Nygren, Anders, 649
Nying je, 1

Ochs, Carol, 54
Onah ("sex for the sake of pleasure"), 555, 556–557
Opus Dei, 62, 154
Origen, 116, 189
Otto, Rudolf, 202

Pain, **453–455**
  disintegrative, 454
  labor pain, 453, 454
  and love in Christianity, **455–456**
  transformative, 454–455
Pali, 209, 222, 359–60, 420. *See also Mettā*
Palmer, Susan, 449
Paramatma ("universal soul"), 382
Passions, 335–336, **459–460,** 503
Paul VI (pope), 483, 557
Perls, Fritz, 558
Phaedrus (Plato), 188, 464, 627
Philebus (Plato), 466
Philia (brotherly/familial love), 73, 161, 452, 531
Philo of Alexandria, 276, 373, 466
Philosophy. *See* Medieval philosophy; Process philosophy
Pirkei Avot, 184
Pirkei Heikhaloi, 175
Plaskow, Judith, 208–209, 253
Plato, 244, 459
  on happiness, 275
  Platonic love, **464–465,** 627
  on pleasure, 466
Plantonism, 379
Pleasure, **465–468**
  definition of, 465–466
  distinction between spiritual and sensual pleasure, 467
Poetry, 80, 455, 502, 552, 545
  in Buddhism, **468–470**
  in Christianity, **470–471**
  in Hinduism, 262, **471–472**

Poetry (*continued*)
in Islam, **472–474,** 553
in Jainism, 15
in Judaism, **474–475**
kavya (classical Indian), 526
love poetry as an effeminate endeavor, 506–507
Persian, 165, **461–462,** 514
in Sufism, 458, **621–624,** 623 (photo)
Polygamy, 397
Pordage, John, 484
Porete, Marguerite, 607–608
Porneia (adultery; incest), 169
Pornography, **476–478**
in Buddhism, 478
in Catholicism, 476–477
in Hinduism, 477–478
in Islam, 477
in Protestantism, 477
Poussin, Nicolas, 57
Prasada, 266, 267
Prayer, 124, 605–606, 643
contemplative, 285
Preeti, 110, 111
Prema bhakti, 13, 110, 111, 163, **478–479**
Process philosophy, **479–480**
Procreation, **481–483**
Protestant mysticism, **483–486**
Puja ("worship"), 225, 266, 371
Puranas, 54, 111, 262, 266
Puritanism, **486–488**
decline of in England, 487
decline of in North America, 488
moralism of, 487–488
in North America, 488
persecution of, 486, 487
Purity, 97, **488–491,** 618
in Hinduism, 490
in Islam, 490–41
need for because of the disorder pollution, 488–489
purification rites among Native Americans, 489
purification rites among the Zulu, 489–490
Puruṣa ("spirit"), 94, 96, 353, 441
dualism of with *prakṛti* ("matter"), 616
Purusharthas ("three aims of human life"), 348

al-Qādir al-Jīlānī, 'Abd, 618
Qalonimus ha-levi Epstein, 595
Quigley, William P., 583
Qur'an, 148, 234, 321, 427, 428, **493–495,** 494 (photo)
esoteric Sufi readings of, 494–496
and God's love, 493–494
recitation of, 71, 72

Rabbi Nahman of Breslov, 284
Rabbi Yochanan, 594, 595
Rabbinic Judaism, **497–501**
beliefs of concerning hatred, 499
and the love between God and Israel, 497–499
and the love between one person and another, 499, 500
and the motivations for serving God, 499–500
Rachel, 201, 293, 346, 351, 515
Rādhā, 86, 213, 247, 248, 355–356, 376, 472
Rahner, Karl, 439
Rama, 206
Ramakrishna, 177, 256, 272
Ramanuja, 601
Ramayana (*Story of Rama* [Valmiki]), 196, 206, 219, 233, 377, 382, 541
Rasa ("essence/flavor"), **501–503**
erotic, 502
role of in poetry, 502
Rāsa Līlā, 247, 355
Rashtriya Swayamsevak Sangh (RSS), 307
al-Razi, Muhammad, 547
Rebecca, 426, 515
Reich, William, 240
Renaissance literature, **505–509,** 506 (photo)
configurations of love in, 505
and courtly love, 506
genres of, 508
and love poetry as an effeminate endeavor, 506–507
Renan, Ernst, 217–218
Ricci, Matteo, 304
Ricouer, Paul, 270
Rig Veda, 301, 395, 571
Roach, Richard, 485
Romantic love, 26–27, 39–40, 192, 338
in Buddhism, **509–510**
in Christianity, **510–511**
in Hinduism, **511–512**
in Islam, **512–515**
in Judaism, **515–516**
Rosenzweig, Franz, 114–115, 251, 295, 374, 519
Royce, Josiah, 73
Rudra ("the howler"), 571
Rūmī, 8, 9, 332, 386, 462, 514, 515, 567, 617, 618, 623–624, 626
Ruzbihan Baqli, 9, 163, 625–626

Sabbah, Fatna, 270
Sabbatai, 521–522
Sabbath (Shabbat), 228, **517–520**
emotions of at Sabbath's end, 518–519
healing powers of, 520
kabbalistic influence on, 520

nuptial associations of, 518
as the occasion for love, 519
as the occasion for sexual love, 519–520
Sabbath-love, 517–518
Sabbatianism, **520–522**
and erotic love, 521–522
gender equality in, 522
and love of one's fellow humans, 521
Sacks, Jonathan, 328
Sacrifice
in Buddhism, **522–524**
in Christianity, **524–525**
in Hinduism, **525–526**
in Islam, **526–527**
in Judaism, **527–529**
Said, Edward, 176
Saints, 80
in Buddhism, **529–530**
in Christianity, **530–531**
in Hinduism, **532–533**
in Islam, **533–534**
in Judaism (*tsaddik*), **534–535**
Saiving, Valerie, 204
Samsara, 197, 225, 300, 335, 412, 613
Samskāras (life-cycle rites), 82, 613
Śankara, 440, 565
Advaita Vedānta school of, 590
Santo, Audrey, 176
Sarah, 315, 426
al-Sarrāj, Abū Naṣr, 378
Sartre, Jean-Paul, 504, 538
Satan, 75
Saundaryalahari (Shankaracharya), 70–71
Sawanih al-'ushshaq (al-Ghazali), **535–538**
Scaramelli, Giovanni Battista, 643–644
Schiller, Friedrich, 295
Schneerson, Menachem Mendel (the Lubavitcher Rebbe), 17 (photo)
Scholem, Gershom, 570
Schopenhauer, Arthur, 183, 296
Second Vatican Council (1962–1965), 326
Secular humanism, **538–539**
Sedgwick, Catharine, 598
Seduction, **539–542,** 540 (photo)
in Buddhism, 541
as the counterfeit of love, 541
in Hinduism, 541
Self-love, **542–544**
in Buddhism, 543
in Christianity, 542–543
in Islam, 543
in Judaism, 542
Sembene, Ousmane, 41
Seneca, 647–648
Separation, **544–546**
Seton, Elizabeth Ann, 121
Sex, in marriage, **546–549**
in Buddhism, 548
in Catholicism, 547
in Islam, 547–548
in Judaism, 546–547, 562, 605
in Protestantism, 547
Sexual pleasure
in Buddhism, **549–550**
in Christianity, **550–551**
in Hinduism, **551–553**
in Islam, **553–554**
in Judaism, **554–557**
Sexual revolution, **557–559**
Sexual symbolism, **559–564**
of the bride and bridegroom, 562
in Buddhism, 561
Chinese traditions of, 561
and divine love, 561–562, 562–563
in Hinduism, 560–561
religious use of, 559–560
and self-transformation, 560
Sexuality, 36, 117, 169, 482, 483, 509. *See also* Androgynous myths; Bisexuality; *Hierodouleia*; Homosexuality; Incest; *Kamasutra*; Lesbianism; Pornography; Sex, in marriage; Sexual pleasure
Shabistari, 514
Shakespeare, William, 507, 595
Shakti/Shaktism, 206, 256, **564–567,** 633, 634
in mythological literature, 566
in philosophical literature, 565
in Vedic literature, 564–565
in the yoga tradition, 565–566
Shakyamuni, 99, 100–101, 215
Shankara, 601
Shaykh ("authority"), **567–569**
Shekhinah ("presence"), 252, **569–571,** 606
Shelley, Percy B., 595
Shiva, 54, 55, 196–197, 262, 263, 388, **571–573,** 607, 634
Sibling rivalry, **573–578,** 575 (photo), 576 (photo)
artistic interpretations of, 575
Cain and Abel, 573–574
Jacob and Esau, 351, 574–575
Joseph and his brothers, 576–577
as the struggle for domination, 574
Siddhartha Gautama, 99, 160, 222, 193–194, 222
Sigālovāda Sutta ("Discourse to Sigālovāda"), 30, 215
Sikhism, 79, 272, 273, **578–581,** 580 (photo)
and the divine as beloved, 178–181
emotion in, **178–182**
love in, 579, 580–581

Sikhism (*continued*)
marriage in, 180, 579
Sikh gurus, 179–180
theology of, 579
Sima Qian, 136
Simchat Torah ("Rejoicing in the Torah"), 214
Sin, 69, 76
internalization of, 270
Sir Gawain and the Green Knight, 644
Sita, 206
Sivaraksa, Sulak, 584
Smith, William Robertson, 431
Snyder, Gary, 438, 469
Social justice, **581–584**
in Buddhism, 380, 583–584
in Jainism, 582
in the twentieth century, 581–582, 583
Socrates, 187–188, 630
Solomon (King Solomon), 278
Song of Songs, 5, 44–45, 72, 104–105, 138, 151–154, 166, 189, 209, 510, 559, 569, **584–586,** 585 (photo), 620
as an allegory of God's love for Israel, 238–239
commentaries on, 463
as a female/male duet, 585–586
food imagery in, 227
immortality as the climax of, 586
kissing in, 351
medieval interpretations of, 166
Origen's commentary on, 116
philosophical allegory in, **463–464,** 657
sensuality of, 516
traditional commentary on, 588–589
See also Akiva ben Yosef; *Song of Songs*, fragrance in
Song of Songs, fragrance in, **237–239**
and the garden of delight, 238–239
gendering of scent in, 237–238
as a metaphor of the relationship of God and Israel, 498–499
and time, 237
Sorokin, Pitirim A., 47, 48–49, 50–51
Soul
in Buddhism, **587–588**
in Christianity, **588–589**
in Hinduism, **589–590**
in Islam, **590–592**
in Judaism, **592–593**
Soul mates, **593–596**
as described in the *Zohar*, 594–595
in English literature, 595
in Greek mythology, 593
in Judaism, 594–595
and modern biopsychology, 595–596
Soyinka, Wole, 41
Spangler, David, 448
Spiegel, Shalom, 527
Spinoza, Baruch, 156, 182, 268, 459
distinction of between types of knowledge, 343
and the intellectual love of God, 323–325, 344
on love, 295
Spinsterhood, **599–599**
Spiritual discipline
in Buddhism, **599–600**
in Christianity, **600–601**
in Hinduism, **601–603**
in Islam, **603–605**
in Judaism, **605–606**
Spiritual love, in women mystics, **606–608**
in Buddhism, 606
in Christianity, 607
in Hinduism, 606–607
in Islam, 607
in Judaism, 606
The Spring and Autumn Annals (Confucius), 136
Sri Aurobindo, 186, 532
Sri Ramanujacharya, 266, 300
Sri Vaishnavism, 266
St. Anthony, 62
St. Augustine, 36, 105, 115, 374, 439, 466, 531, 588
on love, 116–117, 460, 600, 637
on marriage, 394
St. Bernard of Clairvaux, 104, 531, 589
on discipline of the heart, 600–601
St. Catherine of Sienna, 104, 531, 649
St. Clare, 531
St. Dorothy of Caesarea, 211
St. Dwynn of Wales, 211
St. Francis of Assisi, 49, 104, 211, 531, 601, 615 (photo)
St. Francis de Sales, 176, 648
St. Ignatius of Loyola, 531
St. John, 451, **608–610**
St. John of the Cross, 62, 176, 531
St. Louis De Monfort, 401
St. Maximus Confessor, 531
St. Paul (Paul the Apostle), 195, 264, 312–313, 341, 361, 381, 482, **610–612**
on the Incarnation, 104
on love, 451, 452, 510, 610–611, 637
on Mosaic Law, 611–612
on self-love, 612
spirit/flesh dualism of, 550
St. Teresa of Avila, 176, 192, 541, 608, 648
St. Thérèse of Lisieux, 176, 531
St. Thomas à Kempis, 648
St. Valentine, 211
Stayton, William R., 193

Steinberg, Leo, 476
Stevenson, Charles, 182
Stokstad, Marilyn, 59–60
Strauss, David, 217
Suffering
  in Buddhism, **612–614**
  in Christianity, **614–615,** 615 (photo)
  in Hinduism, **615–617**
  in Islam, **617–619**
  in Judaism, **619–621**
Sufism, **624–627**
  five kinds of love in, 625–626
  saints in, 533–534
  two paths of, 624–625
  wine in, **656–657**
  See also Sufism, love in
Sufism, love in, 7, 9–10
  ascetic practices in, 603–604
  divine love, 8
  instinctive love, 8
  and the Islamic view of love, 7
  knowledge and love, 7–8
  love and the heart, 10
  love and the intellect, 10–11
  lover and beloved in, **385–386**
  real love, 8–9
  spiritual love, 8
  temporal love, 8–9
  See also Shaykh ("authority")
Sumnun the Lover, 164–165
Sunyata ("emptiness"), 291
Swidler, Leonard, 326–327
Symposium (Plato), 187–188, 296, 459, 464, 507, 544, 593, **627–631**
  dating of, 627
  difference of from other symposia, 628
  influence of on Shelley, 594

Tagore, Rabindranath, 70
Talmud, 215, 387, 547, 594
Tantra/Tantrism, 55, 249, 273, 392, 549, **633–635**
  central figure of Kali in, 634–635
  and the "left-hand path," 633
  purity/pollution dualism in, 633–634
  and the "right-hand path," 634
  and Vajrayana Buddhism, 635
Tantric Buddhism, 272, 523
  traditions/practices of, 83, 86, 95
Teachers
  in Buddhism, **635–636**
  in Christianity, **636–638**
  in Hinduism, **638–639**
  in Islam, **639–640**
  in Judaism, **640–642**
Templeton, John M., 47, 48
Temptation, **642–645**
Thecla, 551
Theoxenia, 313–314
Theoxeny, 313
Thich Nhat Hanh, 438, 469
Thiong'o, Ngugi wa, 40
Tirthankaras ("ford-makers"), 336–337
Tirukural scripture, 314
Torah, the, 57, 114, 201, 239, 351, 497
  Simchat Torah ("Rejoicing in the Torah"), 214
Transvestites/transvestism, 299
Trible, Phyllis, 586
Trinity, the, 370, 588, 609
Trotsky, Leon, 240
Tsaddik ("Jewish saint"), 534–535
Tu B'Av, 214–215
Turner, Henry McNeal, 36
Turner, Victor, 468
Tutu, Desmond, 581, 583
Tylor, Edward B., 430

umma ("community"), **123–124,** 227
Unitary Continuum, 126
Upanishads, 225, 266, 589, 638
  Brihadaranyaka Upanishad, 300, 440
  Chandogya Upanishad, 197, 300, 440
  Katha Upanishad, 197, 440
  Śvetāśvatara Upanishad, 565
  Taittirīya Upanishad, 440, 467

Vamsha (continuation of the biological line), 197
Vanita, Ruth, 307
Vatican II. *See* Second Vatican Council
Vatsyayana, 348, 349
Vedanta Society, 122
Vedic civilization, 280–281
  mythology of, 81
  sacrificial traditions of, 94, 525
  and the use of Sanskrit, 370–371
  See also Shakti/Shaktism, in Vedic literature
Vedas, 219, 225
  Atharva Veda, 392
Viraha, 375
Vishnu, 84, 86, 225, 262–263, 447, 525, 571, 663
Vishnu Purana, 31
Voluntarism, 27
von Baader, Franz, 484

Wadud, Amina, 207
Wallis, Jim, 583
Wang Xiang, 218
Weber, Max, 157, 242

Wedding rituals, **651–656**
in Buddhism, 655
in Christianity, 653–654
in Hinduism, 654–655
importance of the *ketubah* ("marriage contract"), 209, 398, 652
in Islam, 652–653
in Judaism, 651–652
Weissler, Chava, 252
Wenig, Maggie, 252
Wesley, John, 601
Whitehead, Alfred North, 480, 481
Wicca, 83, 84, 447. *See also* Neo-paganism
Williams, Delores, 205
Wittgenstein, Ludwig, 183
Wolf, Naomi, 367
Women, 519–520
and asceticism, 62
and desire, 554–555
female gurus, 272
formation of community by, 121
in Islam, 164, 553
See also Buddha, relationship of to women; Divorce; Feminist thought; Lesbianism; Marriage; Motherhood; Muhammad (the Prophet), love of for individual women; Sex, in marriage; Sexual pleasure; Sexual revolution; Spinsterhood; Spiritual love, in women mystics
Wyschogrod, Michael, 115, 250

Xavier, Francis, 304
Xenophanes, 340

yakṣiṇī-sādhana, 392–393
Yang Xi, 141
Yashodhara, 348
Yeats, William Butler, 444, 503
Yetzer ("potential action,"), 643
Yin and Yang, 282, **659–662,** 660 (photo)
Yoga, 78–79, 186, 301, 441, 601–602, **662–665**
accomplishment in, 664
ashtanga yoga, stages of, 602
bhakti yoga, 562
definition of, 662
and forgiveness, 233
modes of practicing, 110
origin and spread of to other religions, 662
shakti in yoga tradition, 565
yamas and *niyamas* self-restraint practices, 233
and the "Yogamāyā" ("divine feminine power of yoga"), 664
See also Kundalini; Shakti/Shaktism, in yoga tradition
Yoga Sutra of Patanjali, 663

Zakat, 112
Zell, Oberon, 445
Zeus, 84, 339, 593
Zevi, Sabbatai, 520–522
Zevi, Sarah, 521–522
Zhang Daoling, 141
Zionism, 387, 443
Žižek, Slavoj, 241–242
Zohar, 150, 239, 322, 345, 346, 561, 562, 592, 641
and the doctrine of the divine *Sefiroth*, 167
framing narratives of, 347
and the meaning of a kiss, 351–352
on sex in a state of sadness, 555
on suffering, 620–621
on twin souls, 594–595
See also Shekhinah ("presence")
Zoroastrianism, 280

Selected Topical Index (by Religion)

Buddhism

Adultery, 75
  in Buddhism, **29–30,** 168
Amitabha, 210
Ananda, 303
Animals, 183, 438
  sacrifice of, 523
Aśoka (King Ashoka), 314, 582
Beauty, **67–68**
Bliss, 86–87
Bodhicitta, 379, 380
Bodhisattva, **88–91,** 90 (photo), 128, 160–161, 216, 254, 529, 530, 648. *See also Kuan Yin* ("Bodhisattva of Compassion")
Body, the
  bhakti traditions of, 95–96
  in Buddhism, **91–92**
Buddha, 63, 90 (photo), **99–102,** 100 (photo), 263–264, 388
  the *Amida Buddha*, 68
  on animal sacrifice, 523
  blessings and power of, 263–264
  Buddha Śākyamuni, 99, 100–101, 216
  and compassion, 101
  forms of embodiment of, 100–101
  and the Four Great Sights, 194
  Gautama Buddha (Siddhartha Gautama), 99, 193–194, 222
  and *Jataka* tales ("tales of the Buddha"), 230
  Medicine Buddha, 291
  as the personification of charity, 108–109
  previous births of, 82
  relationship of to women, 202–203
  statues of, 56
  teachings of concerning children, 194
  temptations of, 642
  See also Bodhisattva; Buddhism; Pali
Buddhaguhya, 317
Buddhism, 55
  Chinese, 216
  "Engaged Buddhism," 128
  Five Precepts of, 91, 223
  and the Four Immeasurables, 379–380
  Four Noble Truths of, 67, 127, 185–186, 303, 388, 613, 617
  Japanese, 304
  magic and love in, **391–393**
  meaning of the lotus flower in, 68
  Pure Land Buddhism, 87, 154–155, 314
  spread of, 303–304, 421
  teaching of on desire, 67, 303
  Theravāda Buddhism, 88, 160, 223, 359–360, 411–412, 529
  Tibetan, 264, 291, 509–510, 561
  Vajrayana Buddhism, 87, 194, 391, 549, 561, 635
  Zen Buddhism, 223, 563, 636
  See also Bodhisattva; Mahāyāna Buddhism; *Mettā*; Tantric Buddhism
Cakrasamvara Tantra, 318
Celibacy, 107–108
Charity, 6
  in Buddhism, **108–109**
Chogyam Trungpa, 186, 469
Community (*sangha*), **119–120**
Compassion, 2–3, 13, 613
  art of, 21–22
  in Buddhism, **127–129,** 128 (photo)

www.abc-clio.com ABC-CLIO 1-800-368-6868

Contraception, 557–558. *See also* Sex in marriage
Dalai Lama, 2 (photo), 128, 273, 328, 438, 548
Death, **145–146**
Desire, **150–153**
Devotion, **153–155**
  in Buddhism, 154–155
Diamond Sūtra, 89
Divine love, **160–161**
Divorce, **167–168**
Ecstasy, 177
Envy, 185–186
Fatherhood, **193–194**
Feminist thought, **202–204**
Festivals of love, **209–210**
Filial love, **215–216**
Food, **222–223**
Forgiveness, **229–231,** 233
Friendship, 205, **242–245,** 243
Goddesses, **253–254**
Gods, **260–262**
Grace, **263–264**
Guhyasamāja Tantra, 318
Hatred, **288–289,** 499
Healing, 291
Hiri, 413–414
Homosexuality, 35, 299, 395, 507, 563
  in Buddhism, **302–305**
  See also Lesbianism
Hospitality, 314
Incest, **317–318**
Karma, 82, 229–230, 261, 300, 301, 616
Kuan Yin ("Bodhisattva of Compassion"), 606
Lesbianism, **359–360**
Liturgy, **368–369**
Love of neighbor, **379–380**
Lust, **386–389**
  in Buddhism, 388
Mahāyāna Buddhism, 87, 88–90, 100, 101, 177, 216, 223, 263, 509, 530
  and charity, 109
  and compassion, 613
  and enlightenment, 438
  and the power of the Buddha, 264
  teaching of concerning compassion, 160–161
Marriage, **393–394**
Materialism, 15
Mettā, 108, **410–413, 421**
  root meanings of, 410
Mettā Sutta, 421
Modesty, **413–414**
Motherhood, **420–421**
Nature, **437–438**
Nirvana, 261
Nying je, 1
Pali, 209, 222, 359–60, 420. *See also Mettā*
Pleasure, **465–468**
Poetry, **468–470**
Pornography, 478
Romantic love, **509–510**
Sacrifice, **522–524**
Saints, 80
  in Buddhism, **529–530**
Samsara, 197, 225, 300, 335, 412, 613
Samskāras (life-cycle rites), 82, 613
Seduction, 541
Self-love, 543
Sex in marriage, 548
Sexual pleasure, **549–550**
Sexual symbolism, 561
Siddhartha Gautama, 99, 160, 222, 193–194, 222
Sigālovāda Sutta ("Discourse to Sigālovāda"), 30, 215
Social justice, 380, 583–584
Soul, **587–588**
Spiritual discipline, **599–600**
Spiritual love, 606
Suffering, **612–614**
Sunyata ("emptiness"), 291
Tantra/Tantrism and Vajrayana Buddhism, 635
Tantric Buddhism, 272, 523
Teachers, **635–636**
Temptation, **642–645**
Wedding rituals, 655
yaksinī-sādhana, 392–393

Christianity

Adultery
  in Christianity, **30–31,** 169
  and polygamy, 30
African religions, **38–43,** 39 (photo)
  and Christian evangelism, 40
  Christianization and Islamicization of, 38–39
  and colonialism, 40
Agape (spiritual love love of God), 4, 5, 35, 36, 37, 73, 161, 220, 531, 542, 545, 583, 637
  early Christian interpretation of, 189, 452
  criticism of, 543
Androgynous myths, **53–56**
  androgynous visions of Christ, 54
  and Catholicism, 54–55
Apostasy, 75, 76
Aquinas, Thomas, 36, 129, 278, 402, 543, 582
  on modesty, 414–415
  on seduction, 541
Art (Byzantine), 59–61
Asceticism, Christian tradition of, 62
  of medieval women, 62
Awe, **64–66**

Baptism, 369–370
Beauty, **68–70,** 69 (photo)
Beloved community, **73–74**
Benedict XVI (pope), 4 (photo), 232
Benedictines, 121
Bliss
  in Christianity, 87
  in the Eastern Orthodox tradition, 87
Body, **92–93**
Calvin, John, 289, 466, 484
  on sexual intercourse, 486, 487, 547
  on song, 507–508
Canons of Theodore, 319
Catholic mysticism, **103–105,** 483
  and secular theories of love, 105
Catholicism, 224, 570, 570
  growth of, 121
  tradition of ecstasy in, 175–176
  See also Catholic mysticism
Caritas (papal bull), 3–7
Celibacy
  in Christianity, 106, 394–395
  of the clergy, 106
  temporary abstinence, 106
Charity, 6
  in Christianity, **109–110**
Christian Science, 290
Christianity, 6, 37, 38, 54, 59, 75, 192, 278, 339, 374–375, 427, 480, 507, 521
  early Christianity (Johannine), 120–121, 608–609
  pain and love in, 455–456
  and procreation, **481–483**
  repression of sexuality by, 84
  See also African American religion
Christianity, honor and love in, **311–313**
  honor versus love in Paul's ministry, 312–313
  love versus honor in Christ's ministry, 311–312
Church, the, 5
  charitable organizations of, 6
  threefold responsibility of, 5
Church fathers, **115–118**
City of God (St. Augustine), 117
Clement of Alexandria, 551, 647
Clement of Rome, 394
Cloud of Unknowing, The, 105
Community
  Catholic Worker communities, 121
  in Christianity (*koinōnia*), **120–121**
Compassion, 2–3, 13, 613
  art of, 21–22
  in Christianity, **129–130**
Contraception, 557–558. *See also* Sex in marriage
Council of Trent (1551), 231
Covenant, **137–139**
Dante, 75, 644. *See also Divine Comedy* (Dante)
Death, **146–147**
Desire, **150–153**
Devotion, 154
  to God, 153
  in Protestantism, 154
  to saints, 154
Dialoghi d'Amore (Abrabanel), 151, **155–157,** 295, 296, 505
Divine Comedy (Dante), **159–160,** 470
Divine love, 162
  in Christianity (*caritas*), 6, 103, **161–162,** 637
Divorce, **169–170**
Ecstasy, 175–176
Eddy, Mary Baker, 290
Emotions
  as defined by Descartes, 182
  and the emotive theory of ethics, 182–183
  Spinoza's view of, 183
Envy
  in Christianity, 184–185
  Kierkegaard's view of, 184–185
  Nietzsche's view of, 185
Eros (ecstatic love, erotic love, physical love), **187–190**
  Platonic view of by the early church fathers, 116, 460
The Ethics (Spinoza), 323–325
Eucharist, 224, 421, 607
Fatherhood, **194–196,** 195 (photo)
Feminist thought, **204–205**
Festivals of love, **210–211**
Filial love, 194
  in Christianity, **217–218**
Flagellants, 93
Food, **223–225**
Forgiveness, **231–232**
Friendship, 205, **242–245**
Gnosticism, 379
God, 5–6, 64, 162, 464, 466, 616, 617
  as archetype of all saints, 533–534
  and beauty, 69
  character traits of, 497
  and compassion, 133
  devotion to, 153
  as father, 195–196, 199–200, **249–252,** 250 (photo)
  forgiveness of, 234
  grace of, 264–265, 267–269
  love of, 14, 64–65, 451–452, 608–610
  motivations for serving, 499–500
  names of, 267
  suffering/grieving of, 620

God (*continued*)
unconditional love of, 648–649
wrath of, 619
See also Covenant; Intellectual love of God
Grace, **264–265**
Gregory I (pope), 59
Gregory VII (pope), 106
Guilt, **269–271**
Happiness, **275–280**
Harmony, early Christian beliefs concerning, 281
Hatred, **288–289**
Healing, 290
Holy Spirit, 103, 421
Homosexuality, **305–306.** *See also* Lesbianism
Hospitality, 315
Idolatry, 56, 339
Incest, **318–320**
Inferno (Dante), 75
Interior Castle (St. Teresa of Avila), 105
Jesus of Nazareth (Jesus Christ), 69, 217–218, 224, 311–312, **340–343,** 342 (photo), 369, 374, 467, 521, 643
actions of showing love, 341–342
crucifixion of, 59, 524
death of as proof of God's love, 637
devotion to the five wounds of, 456
and God's love, 608
Incarnation of, 104
self-sacrificing love of, 524
suffering of, 614, 636–637
teachings of concerning fatherhood, 195
teachings of concerning love, 340–341, 381
See also Christianity
John Paul II (pope), 232, 326, 547
John XXIII (pope), 325
King, Martin Luther, Jr., 35–36
criticism of Christians by, 74
and the idea of a "beloved community," 73–74
and social justice, 581, 582, 583
Lesbianism, **360–361**
Liturgy, **369–370**
Love of neighbor, **380–381**
Lust
in Catholicism, 387
in Protestantism, 387–388
Luther, Martin, 211, 387, 507, 547
Marriage, **394–395,** 510, 511
Mary, **399–401,** 422, 476, 421, 422
appearances of, 400–401
cult of, 400
as the supreme model of the Christian life, 401
virginity of, 399–400, 427, 570
Medieval philosophy, Christian, **401–403**
Middle Ages, 62, 166, 211, 224, 319, 371, 463, 482–483, 528, 588, 651
devotion of to Christ's five wounds during, 456
rise of Christianity during, 318
See also Medieval philosophy
Modesty, **414–415**
Motherhood, 179
in Christianity, **421–422**
Mysticism, **428–429**
Protestant mysticism, **483–486**
See also Catholic mysticism
Nature, **439–440**
New religions, Christian-influenced, 447
New Testament, **451–452,** 455
Opus Dei, 62, 154
Pain and love, **455–456**
Paul VI (pope), 483, 557
Philia (brotherly/familial love), 73, 161, 452, 531
Pleasure, **465–468**
Poetry, 80, 455, 502, 552, 545
in Christianity, **470–471**
Polygamy, 397
Pornography
in Catholicism, 476–477
in Protestantism, 477
Prayer, 124, 605–606, 643
contemplative, 285
Procreation, **481–483**
Protestant mysticism, **483–486**
Puritanism, **486–488**
decline of in England, 487
decline of in North America, 488
moralism of, 487–488
in North America, 488
persecution of, 486, 487
Renaissance literature, **505–509,** 506 (photo)
configurations of love in, 505
and courtly love, 506
genres of, 508
and love poetry as an effeminate endeavor, 506–507
Romantic love, 26–27, 39–40, 192, 338
in Christianity, **510–511**
Sacrifice, **524–525**
Saints, 80
in Christianity, **530–531**
Satan, 75
Second Vatican Council (1962–1965), 326
Self-love, 542–543
Separation, **544–546**
Sex in marriage
in Catholicism, 547
in Protestantism, 547
Sexual pleasure, **550–551**

Shakespeare, William, 507, 595
Sin, 69, 76
  internalization of, 270
Sir Gawain and the Green Knight, 644
Soul, **588–589**
Soul mates in English literature, 595
Spinsterhood, **599–599**
Spiritual discipline, **600–601**
Spiritual love, 607
St. Augustine, 36, 105, 115, 374, 439, 466, 531, 588
  on love, 116–117, 460, 600, 637
  on marriage, 394
St. Paul (Paul the Apostle), 195, 264, 312–313, 341, 361, 381, 482, **610–612**
  on the Incarnation, 104
  on love, 451, 452, 510, 610–611, 637
  on Mosaic Law, 611–612
  on self-love, 612
  spirit/flesh dualism of, 550
Suffering, **614–615,** 615 (photo)
Teachers, **636–638**
Temptation, **642–645**
Trinity, the, 370, 588, 609
Voluntarism, 27
Wedding rituals, 653–654
Women, 519–520

Hinduism

Adultery
  and polygamy, 30
  in Hinduism, **31–32**
Aestheticism/Aesthetics, 68, 181
  erotic, 512
  Indian aesthetic theory, 71
Alcohol, 226, 486, 634
Arjuna, 76–77, 353, 525
Asceticism, **61–64**
  and fasting, 62, 63
  Hindu tradition of, 63
Ashram (place of rest), 122
Atharva Veda, 32, 81
Atman ("universal self", "soul"), 177, 468, 543, 560, 587, 589, 590
Beauty, **70–71**
Bhagavad Gita, 32, **76–79,** 154, 162, 186, 225, 262, 353, 440, 526, 541, 562, 616
  date of, 76
  dialogue of Krishna/Arjuna in, 76–77
  Krishna's love in, 77–78
  role of yoga in, 78–79, 663
  on spiritual discipline, 602
Bhagavata Purana, 96, 122, 247, 440–441, 663–664
Bhakti, 12, **79–80,** 110, 111, 162, 192, 225, 300, 307, 447, 533, 589, 590, 602, 663, 664
  and the embodiment of the saints, 80
  female bhakti poets, 80
  folk Shakta bhakti, 256
  as the path of devotion, 616–617
  See also Prema bhakti
Bisexuality, **83–85,** 592
  existential, 83–84
  experiencing desire for both sexes, 84–85
  origins of, 84
  See also Androgynous myths
Bliss, **85–88**
  association of with space and time, 85–86
  association of with religious love, 86
  in Hinduism, 86
  states of, 86
  in the Tantric traditions, 86
  in the Vishnava tradition, 86
Body, the
  bhakti traditions of, 95–96
  in Hinduism, **93–96**
  Tantric traditions of, 95
Brahman, 177, 300, 467, 560, 565, 566, 589–590, 601
Brahmanas, 225
Brhadāranyaka Upanisads, 82
Celibacy, 107
Chakras ("energy centers"), 356, 357
Charity, 6
  in Hinduism, **110–111**
Community, **122–123**
Compassion, 2–3, 13, 613
  art of, 21–22
  in Hinduism, **130–131**
Contraception, 557–558. *See also* Sex in marriage
Dāna, 110, 111
Death, **147–148**
Desire, **150–153,** 193, 459, 637
Devotion, 154
Dhammapada, 230, 314
Dharma, 111, 131, 196, 215, 300, 348, 349, 376, 382, 393, 396, 543, 643
  and the *kshama* element of forgiveness, 233
Dharma-Śāstras, 95
Dharmashastras, 131
Divine love, 162
  in Hinduism, **162–163**
Divorce, **170–171**
Ecstasy, 176–177
Envy, 186–187
Fatherhood, **196–198**
Feminist thought, **205–206**

Festivals of love, **211–213,** 212 (photo)
Filial love, 194
  in Hinduism, **219–220**
Food, **225–226**
Forgiveness, **232–233**
Gandhi, Mohandas (the Mahatma), 63, 302, 382, 581, 582, 583
Gay and Lesbian Vaishnava Association (GALVA), 307
Gita Govinda ("Song of Govinda" [Jayadeva]), 32, 151, 177, **247–249,** 248 (photo), 355, 472, 552
  eroticism of, 247
  and love in the religious imagination, 512
  plot of, 248
Goddesses, **254–256,** 255 (photo)
Gods, **262–263**
Grace, **265–267,** 266 (photo)
Guru Gītā, 272–273
Guru Granth, 178, 180, 181, 578–579
Gurus, **271–274**
  and familial love, 273
  purpose of, 271–272
  relationship of to disciples, 194, 272–273
  sexuality of, 273
Harmony, **280–283**
  in the Vedic civilization of India, 280–281
Hatred, **288–289,** 499
Healing, 291
Hindu Marriage Act (1955), 170
Hindu Succession Act (1956), 205
Hinduism, 55, 79
  birth in, **81–83**
  mysticism of, **300–302**
Holi Festival (Festival of Color), 211–213, 212 (photo), 477
Homosexuality, 35, 299, 395, 507, 563
  in Hinduism, **306–308**
  See also Lesbianism
Hospitality, 314
Humility, 15
Incest, **320**
Jayadeva, 247, 249
Kali, 177, 206, 300, 634–635, 638
Kali Yuga ("final age of darkness"), 633
Kama (human erotic love), 163, 348, 349, 396, 447, 548
Kamadeva, 213, 247, 248
Kamasutra ("sex/love treatise"), 307, **347–350,** 362, 658
  books similar to, 348
  composition of, 347–348
  English translation of, 349–350
  erotic science (*kama-shastra*) of, 348, 512
Krishna (Kṛṣṇa), 76–78, 79, 96, 154, 162, 163, 177, 339, **352–356,** 354 (photo), 545, 663
  central teaching of, 525
  as the divine lover (Gopāla Krsna), 353, 358
  as a giver of pleasure, 467
  and the *gopis*, 192, 301, 354–355, 376, 664
  and the Holi festival, 212, 212 (photo), 213
  as the incarnation of Vishnu, 525
  and longing, 375–377
  love for, 80
  and Mirabai, 606–607
  and Rādhā, 86, 355–356, 472, 638
  as upholder of dharma, 353
  Ses also *Gita Govinda* ("Song of Govinda"); Hinduism, mysticism of; Longing in Hinduism
Kundalini, **356–358**
The Law Code of Manu, 170, 307, 314, 416, 548
Lesbianism, **361–362**
Liturgy, **370–372**
Longing, **374–377**
Love of neighbor, **381–383**
Lust, 388
Mahābhārata, 84, 154, 262, 382, 512, 616
Mantras, 371
Marriage, **395–396**
Meditation, 125–127
  areas of the brain involved in, 126
  effect of on the autonomic nervous system, 126
  and the "Four Immeasurables" practice of, 128
  Metta (loving-kindness), 230
  mindfulness-based, 125
  secular, 125–126
  Vipassana (insight), 230
Modesty, **415–416**
Motherhood, **422–424**
Nature, **440–441**
Pain, **453–455**
Paramatma ("universal soul"), 382
Pleasure, **465–468**
Poetry, 262, **471–472**
  kavya (classical Indian), 526
Pornography, 477–478
Prasada, 266, 267
Preeti, 110, 111
Prema bhakti, 13, 110, 111, 163, **478–479**
Puja ("worship"), 225, 266, 371
Puranas, 54, 111, 262, 266
Purity, 490
Purusa ("spirit"), 94, 96, 353
  dualism of with *prakrti* ("matter"), 616
Purusharthas ("three aims of human life"), 348
Rādhā, 86, 213, 247, 248, 355–356, 376, 472
Rama, 206

Ramayana (*Story of Rama* [Valmiki]), 196, 206, 219, 233, 377, 382, 541
Rasa ("essence/flavor"), **501–503**
  erotic, 502
  role of in poetry, 502
Rāsa Līlā, 247, 355
Rig Veda, 301, 395, 571
Romantic love, 26–27, 39–40, 192, 338
  in Hinduism, **511–512**
Sacrifice, **525–526**
Saints, 80
  in Hinduism, **532–533**
Seduction, **539–542,** 540 (photo)
  in Hinduism, 541
Separation, **544–546**
Sex in marriage, **546–549**
Sexual pleasure, **551–553**
Sexual symbolism, **559–564**
  in Hinduism, 560–561
  religious use of, 559–560
  and self-transformation, 560
Shakti/Shaktism, 206, 256, **564–567,** 633, 634
  in mythological literature, 566
  in philosophical literature, 565
  in Vedic literature, 564–565
  in the yoga tradition, 565–566
Shiva, 54, 55, 196–197, 262, 263, 388, **571–573,** 607, 634
Soul, **589–590**
Spiritual discipline, **601–603**
Spiritual love, 606–607
Suffering, **615–617**
Sumnun the Lover, 164–165
Tantra/Tantrism, 55, 249, 273, 392, 549, **633–635**
  central figure of Kali in, 634–635
  and the "left-hand path," 633
  purity/pollution dualism in, 633–634
  and the "right-hand path," 634
Teachers, **638–639**
Temptation, **642–645**
Tirukural scripture, 314
Upanishads, 225, 266, 589, 638
  Brihadaranyaka Upanishad, 300, 440
  Chandogya Upanishad, 197, 300, 440
  Katha Upanishad, 197, 440
  Śvetāśvatara Upanishad, 565
  Taittirīya Upanishad, 440, 467
Vamsha (continuation of the biological line), 197
Vatsyayana, 348, 349
Vedanta Society, 122
Vedic civilization, 280–281
Vedas, 219, 225
  Atharva Veda, 392
Viraha, 375
Vishnu, 84, 86, 225, 262–263, 447, 525, 571, 663
Vishnu Purana, 31
Wedding rituals, 654–655
Yashodhara, 348
Yoga, 78–79, 186, 301, 441, 601–602, **662–665**
  accomplishment in, 664
  ashtanga yoga, stages of, 602
  bhakti yoga, 562
  definition of, 662
  and forgiveness, 233
  modes of practicing, 110
  origin and spread of to other religions, 662
  shakti in yoga tradition, 565
  yamas and *niyamas* self-restraint practices, 233
  and the "Yogamāyā" ("divine feminine power of yoga"), 664
  See also Kundalini; Shakti/Shaktism in yoga tradition
Yoga Sutra of Patanjali, 663

Islam

Adultery
  in Islam, **32–34**
  and polygamy, 30
Allah, 58, 69, 107, 132, 339, 417, 467
  compassion of, 131
  wrath of toward apostates, 75
Apostasy, 75, 76
Art, 58–59
Asceticism, **61–64**
  Islamic tradition of, 62–63
  Sufi tradition of, 603–604
Averroes, 459
Avicenna, 457
Awliya ("saints"), 533
Beauty, **71–72**
Bisexuality, **83–85**
Bliss, 87
Body, the, **96–98**
Brethren of Purity, 332
Celibacy, 107
Charity, **111–112**
Community (*umma*), **123–124,** 227
Compassion, **131–132**
Contraception, 557–558. *See also* Sex in marriage
Death, **148–149**
Desire, **150–153,** 193, 459, 637
Devotion, 153–154
Divine love
  in Islam, **163–165,** 533
  and women in Islam, 164
Divorce, **171–172**

Ecstasy, 176
Envy, 185
Fatherhood, **198–199**
Feminist thought, **207–208**
Festivals of love, **213–214**
Filial love, **220–221**
Food, **226–227**
Forgiveness, **233–235**
Grace, **267–268**
Hajj ("pilgrimage"), 226–227
Happiness, Islamic beliefs concerning, 276–277
Hatred, **288–289**
Healing, 290–291
Homosexuality, **308–309**
Hospitality, 315
Idolatry, 56, 339
Incest, **321**
Isaac, 64, 201, 292–293, 426, 515
'Ishq ("excessive/passionate love"), **331–333**
  and divine love, 331–332
Islam, 38, 427
  and mysticism, 176
  paradise in, **456–458**
  rights of women in, 553
Kitab al-Zahra (*Book of the Flower*), 513
Lesbianism, **363–364**
Liturgy, **372–373**
Longing in Sufism, **378–379**
Love of neighbor, **383–384**
Lust, 388
Marriage, 26, 27, 168, 180, 447, 487
  in Islam, 198, **396–398**
  See also Procreation; Sex in marriage; Wedding rituals
Medieval philosophy, Islamic, **403–406**
Modesty, **416–417**
Motherhood, **424–425**
Muhammad (the Prophet), 58, 107, 123, 207, 315, 321, 417, 425, **427–428,** 457, 527, 533–534
  celebration of his birthday (*mawlid*), 213
  importance accorded to, 427–428
  love of for individual women, 208, 512–513
  as a manifestation of Allah's grace, 257
  persecution of, 618
  prohibition of against anal sex, 548
  prophetic mission of, 427
  spiritual genealogy of, 428
  as the symbol of divine compassion, 131–132
Nafs ("self/person"), 590–591
  and passion, 591–592
  and *qalb* ("heart"), 591
  as self, 591
Nature, **441–442**
Pain, **453–455**
Poetry, 80, 455, 502, 552, 545
  in Islam, **472–474,** 553
  Persian, 165, **461–462,** 514
  in Sufism, 458, **621–624,** 623 (photo)
Polygamy, 397
Pornography, 477
Prayer, 124, 605–606, 643
Purity, 490–41
Qur'an, 148, 234, 321, 427, 428, **493–495,** 494 (photo)
  esoteric Sufi readings of, 494–496
  and God's love, 493–494
  recitation of, 71, 72
Romantic love, 26–27, 39–40, 192, 338
  in Islam, **512–515**
Sacrifice, **526–527**
Saints, **533–534**
Sawanih al-'ushshaq (al-Ghazali), **535–538**
Self-love, 543
Separation, **544–546**
Sex
  in marriage, **546–549**
  in Islam, 547–548
Sexual pleasure, **553–554**
Shaykh ("authority"), **567–569**
Soul, **590–592**
Spiritual discipline, **603–605**
Spiritual love
  in women mystics, **606–608**
  in Islam, 607
Suffering, **617–619**
Sufism, **624–627**
  five kinds of love in, 625–626
  saints in, 533–534
  two paths of, 624–625
  wine in, **656–657**
  See also Sufism, love in
Sufism
  love in, 7, 9–10
  ascetic practices in, 603–604
  divine love, 8
  instinctive love, 8
  and the Islamic view of love, 7
  knowledge and love, 7–8
  love and the heart, 10
  love and the intellect, 10–11
  lover and beloved in, **385–386**
  real love, 8–9
  spiritual love, 8
  temporal love, 8–9
  See also Shaykh ("authority")
Teachers, **639–640**
Temptation, **642–645**
umma ("community"), **123–124,** 227

Wedding rituals, **651–656**
in Islam, 652–653
Women, 519–520
in Islam, 164, 553
Zakat, 112

Judaism

Abraham, 18, 64, 114, 198, 201, 268–269, 315, 527
and the sacrifice of Isaac, 527–529, 617
Absalom, 199
Adam, 97, 234, 240, 322, 493, 586, 592, 594
expulsion of from the Garden of Eden, 398
Adultery, **34–35**
and polygamy, 30
Agape (spiritual love love of God), 4, 5, 35, 36, 37, 73, 161, 220, 531, 542, 545, 583, 637
criticism of, 543
Ahavah, **43–45**
Akedah, 527–529
Animals, 183, 438
sacrifice of, 523
Art, 56–58
Asceticism, Jewish tradition of, 61–62
Awe, **64–66**
Beauty, **72–73**
Bisexuality, **83–85,** 592
Bittul ha-Yesh ("self-abnegation"), 437
Bliss, 87
Body, **98–99**
Charity, **112–113**
Chosenness, **114–115**
Community (*kehillah*), **124–125**
Community on Jewish Law and Standards (CJLS), 310
Compassion
in Judaism, **132–133**
and love, 11–14, 539
Contraception, 557–558. *See also* Sex in marriage
Covenant, **137–139**
David (King David), 199, 288
friendship of with Jonathan, 43, 293, 573
sins and repentance of, 44, 294
Day of Atonement (Yom Kippur), 235
Dead Sea Scrolls, **143–145**
on God's love of Israel, 144–145
on love for God, 144
on love for humanity, 144
on sexual and familial love, 144
Death, **149–150**
Desire in the Jewish tradition, 151–152
Devotion, 153
Divine love, 162
in Judaism, 44, 373, **166–167**
Divorce, **172**
Ecstasy, 175
El Shaddai ("The Almighty"), 252
Enoch, 17–18
Envy, 184
Eve, 97, 234, 240, 322, 426, 453, 594
expulsion of from the Garden of Eden, 398
Ezekiel, 175
Fatherhood, **199–200**
Feminist thought, **208–209**
Festivals of love, **214–215**
Filial love, **221–222**
Food
in Judaism, **227–229**
matzah (unleavened bread), 221
Forgiveness, 36
in Judaism, **235–236**
Gemilut hasadim ("doing acts of *hesed*"), 268, 269
God, 5–6, 64, 162, 464, 466, 616, 617
covenant of with Israel, 137–139
love of for Israel, 44, 144–145, 221, 238–239, 250–251, 497–498, 504, 571, 619, 647
names of, 267
See also Covenant; Intellectual love of God
Grace, **268–269**
The Guide of the Perplexed (Maimonides), 167
Guilt, **269–271**
Happiness
Jewish beliefs concerning, 276, 277–279
scientific understanding of, 279–280
secular understanding of, 279
Hasidism, **283–288, 278,** 284 (photo), 641
ambiguity of toward worldly love, 286–287
central place of love in, 283–284
definitions of love in, 284–285
and elevating illicit thoughts, 287
levels of love for God, 285
love of God expressed in contemplative prayer, 285
love of humankind and God, 286
Neo-Hasidism, 287
Hatred, **288–289,** 499
Healing, 289–290
Hebrew Bible, **292–294**
Holy of Holies, 605, 657
Homosexuality, 35, 299, 395, 507, 563
in Judaism, **309–310**
See also Lesbianism
Hospitality, 314–315
Idolatry, 56, 339
Imitatio Dei (imitation of God), 132, 268, 288
Incest, **321–323**
Interfaith dialogue, **325–329,** 327 (photo)
Isaac, 64, 201, 292–293, 426, 515

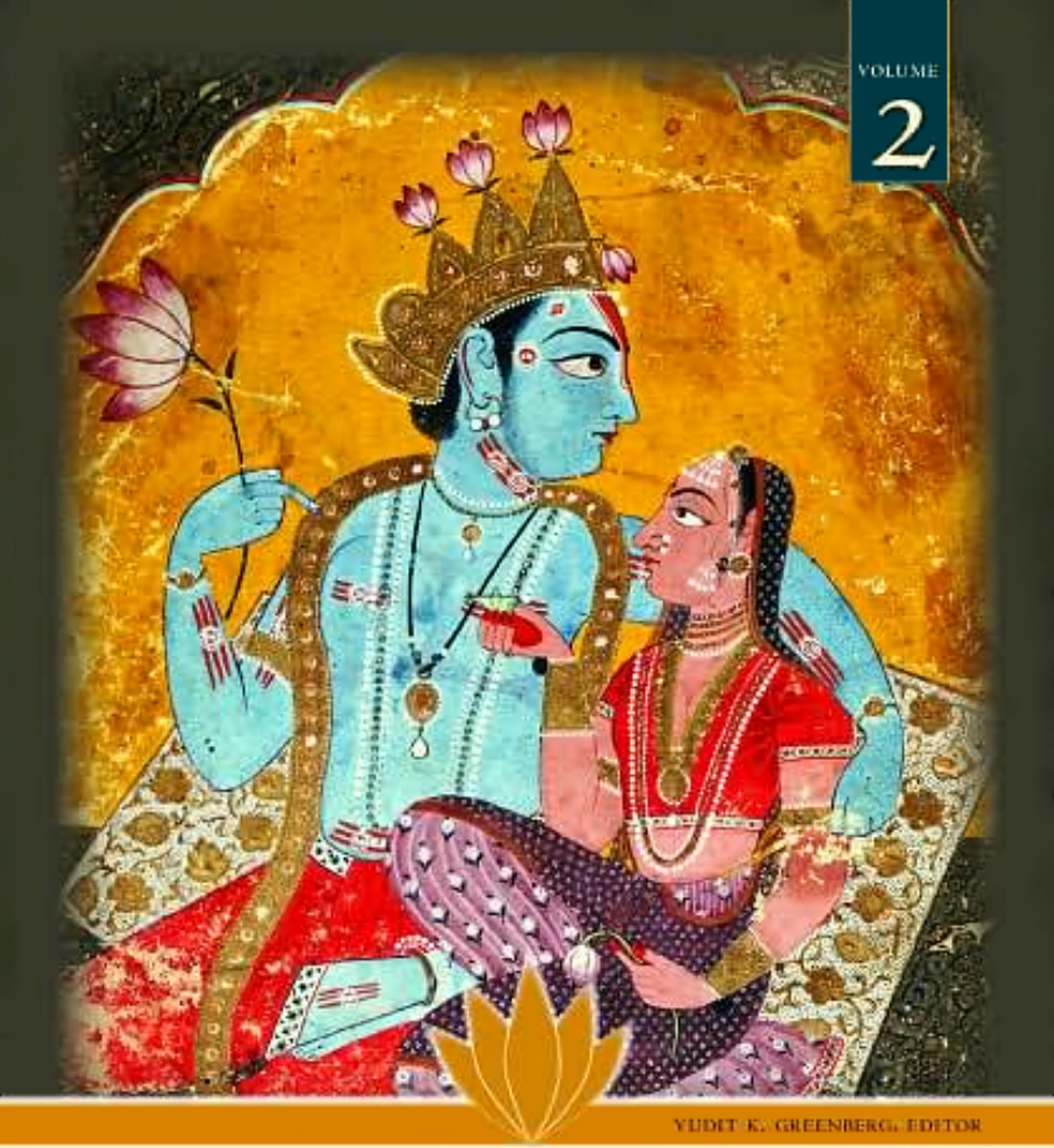
Israel, 44, 114–115, 443
God's love for, 44, 144–145, 250–251, 497, 498, 504, 571, 619, 647
See also Covenant
Jacob, 64, 198, 201, 292, 293, 294, 322, 346, 351, 515
wives of, 576
Jewish Enlightenment, the, 279
Job, 527, 614
Judaism, 37, 55, 65, 276, 339, 521
fear and love in, **200–202**
Hellenistic, 381
intermarriage in, **329–331**
kissing in, **350–352**
See also Hasidism; Rabbinic Judaism
Kabbalah, 167, 182, 322, **345–347,** 592
and application of the *Tiqqun* ("cosmic repair"), 347
and the archetypes of transcendent love, 345
and the divine family, 346–347
on human well-being, 277–278
prophetic, 175
on sexual intercourse, 546
and Shabbat, 520
See also Shekhinah ("presence"); *Zohar*
Kabbalat Shabbat, 570
Kosher food. *See* Food
Lesbianism, **364–365**
Lilith, **365–368,** 366 (photo), 367 (photo)
Liturgy, **373–374**
Love of neighbor, **384–385**
Lust, 387
Maimonides, Moses, 75, 133, 167, 200, 268, 351, 387, 442, 457, 641
on desire, 152
on happiness, 277
on resurrection, 98
Marriage, intermarriage, **329–331**
in Judaism, 173, **398–399,** 399 (photo)
See also Procreation; Sex in marriage; Wedding rituals
Medieval philosophy, Jewish, **406–408**
Mesillat Yesharim (*The Path of the Just* [Luzzatto]), 435–436
Mishnah Berurah, 228
Mitzvah ("good deed"), 72
Modesty, **418**
Moses, 19, 56, 57, 106, 351, 640
Motherhood, **425–427**
Mysticism, *Merkabah* tradition of Jewish mysticism, 175
Nature, **442–443**
Noah, 18, 106, 534
Onah ("sex for the sake of pleasure"), 555, 556–557
Pain, **453–455**
Pirkei Avot, 184
Pirkei Heikhaloi, 175
Pleasure
definition of, 465–466
distinction between spiritual and sensual pleasure, 467
Poetry, **474–475**
Prayer, 124, 605–606, 643
contemplative, 285
Procreation, **481–483**
Rabbinic Judaism, **497–501**
beliefs of concerning hatred, 499
and the love between God and Israel, 497–499
and the love between one person and another, 499, 500
and the motivations for serving God, 499–500
Rachel, 201, 293, 346, 351, 515
Rebecca, 426, 515
Romantic love, **515–516**
Sabbatai, 521–522
Sabbath (Shabbat), 228, **517–520**
emotions of at Sabbath's end, 518–519
healing powers of, 520
kabbalistic influence on, 520
nuptial associations of, 518
as the occasion for love, 519
as the occasion for sexual love, 519–520
Sabbath-love, 517–518
Sabbatianism, **520–522**
and erotic love, 521–522
gender equality in, 522
and love of one's fellow humans, 521
Sacrifice, **527–529**
Saints, 80
in Judaism (*tsaddik*), **534–535**
Sarah, 315, 426
Self-love, 542
Sex in marriage, 546–547, 562, 605
Sexual pleasure, **554–557**
Shekhinah ("presence"), 252, **569–571,** 606
Sibling rivalry, **573–578,** 575 (photo), 576 (photo)
artistic interpretations of, 575
Cain and Abel, 573–574
Jacob and Esau, 351, 574–575
Joseph and his brothers, 576–577
as the struggle for domination, 574
Simchat Torah ("Rejoicing in the Torah"), 214
Social justice, **581–584**
Solomon (King Solomon), 278
Song of Songs, 5, 44–45, 72, 104–105, 138, 151–154, 166, 189, 209, 510, 559, 569, **584–586,** 585 (photo), 620
as an allegory of God's love for Israel, 238–239
commentaries on, 463

as a female/male duet, 585–586
food imagery in, 227
immortality as the climax of, 586
kissing in, 351
medieval interpretations of, 166
Origen's commentary on, 116
philosophical allegory in, **463–464,** 657
sensuality of, 516
traditional commentary on, 588–589
See also Akiva ben Yosef; *Song of Songs*, fragrance in
Song of Songs, fragrance in, **237–239**
and the garden of delight, 238–239
gendering of scent in, 237–238
as a metaphor of the relationship of God and Israel, 498–499
and time, 237
Soul, **592–593**
Soul mates, **593–596**
as described in the *Zohar*, 594–595
in Judaism, 594–595
Spiritual discipline, **605–606**
Spiritual love, 606
Suffering, **619–621**
Talmud, 215, 387, 547, 594
Teachers, **640–642**
Temptation, **642–645**
Torah, the, 57, 114, 201, 239, 351, 497
Simchat Torah ("Rejoicing in the Torah"), 214
Tsaddik ("Jewish saint"), 534–535
Wedding rituals, 651–652
Yetzer ("potential action,"), 643
Zionism, 387, 443
Zohar, 150, 239, 322, 345, 346, 561, 562, 592, 641
and the doctrine of the divine *Sefiroth*, 167
framing narratives of, 347
and the meaning of a kiss, 351–352
on sex in a state of sadness, 555
on suffering, 620–621
on twin souls, 594–595
See also Shekhinah ("presence")

About the Editor

Dr. Yudit Kornberg Greenberg is professor of philosophy and religion and director of the Jewish Studies Program at Rollins College, Winter Park, Florida. Her fields of teaching and research include modern and contemporary Jewish thought and literature, women and religion, and cross-cultural views of love and the body. Dr. Greenberg is the author of *Better than Wine: Love, Poetry and Prayer in the Thought of Franz Rosenzweig* (AAR Series, Scholars Press/Oxford University Press), and has published articles and essays in modern and contemporary Jewish thought in books and in journals such as *History of European Ideas* and *The Journal of Jewish Thought and Philosophy*.

Dr. Greenberg is general editor of the Studies in Judaism series for Peter Lang Academic Publishers and a member of the editorial board of the *Journal of the American Academy of Religion.* She is currently serving as co-chair of the Comparative Study of Hinduisms and Judaisms group of the American Academy of Religion. She is the recipient of numerous awards and grants and has been a visiting scholar at the Centre for Jewish Studies at Oxford University and at the Van Leer Institute in Jerusalem. Dr. Greenberg lectures at national and international universities and conferences on topics related to love and religion.



VOLUME 2

YUDIT K. GREENBERG, EDITOR

ENCYCLOPEDIA OF LOVE IN WORLD RELIGIONS

ENCYCLOPEDIA OF LOVE IN WORLD RELIGIONS

www.abc-clio.com ABC-CLIO 1-800-368-6868

ENCYCLOPEDIA OF LOVE IN WORLD RELIGIONS

EDITOR

Yudit Kornberg Greenberg

Volume 2: J–Z

ABC CLIO

Santa Barbara, California
Denver, Colorado
Oxford, England

www.abc-clio.com ABC-CLIO 1-800-368-6868

Copyright 2008 by ABC-CLIO, Inc.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, except for the inclusion of brief quotations in a review, without prior permission in writing from the publisher.

Library of Congress Cataloging-in-Publication Data
Encyclopedia of love in world religions / Yudit K. Greenberg, Editor.
p. cm.
Includes bibliographical references and index.
ISBN 978-1-85109-980-1 (hard : alk. paper) — ISBN 978-1-85109-981-8 (ebook)
1. Love—Religious aspects—Encyclopedias. I. Greenberg, Yudit Kornberg.

BL626.4.E53 2008
205′.677—dc22

2007019000

11 10 09 08 07 10 9 8 7 6 5 4 3 2 1

Production Editor: Kristine Swift
Editorial Assistant: Sara Springer
Production Manager: Don Schmidt
Media Editor: Jed DeOrsay
Media Production Coordinator: Ellen Brenna Dougherty
Media Resources Manager: Caroline Price
File Manager: Paula Gerard

This book is also available on the World Wide Web as an ebook.
Visit www.abc-clio.com for details.

ABC-CLIO, Inc.
130 Cremona Drive, P.O. Box 1911
Santa Barbara, California 93116–1911

This book is printed on acid-free paper ♾

Manufactured in the United States of America

Contents

List of Entries, vii
List of Contributors, xiii
Foreword, xxiii
Preface, xxvii
Acknowledgments, xxxi

Volume 1
Reflections on Love by Contemporary Spiritual Leaders, 1
Love: Perspectives from Sociology, Philosophy, and Religious Studies, 21
Entries A–I, 29

Volume 2
Entries J–Z, 335

General Index, I-1
Selected Topical Index, I-17
About the Editor, I-29

List of Entries

Volume 1

Adultery in Buddhism
Adultery in Christianity
Adultery in Hinduism
Adultery in Islam
Adultery in Judaism
African American Religion
African Religions
Ahavah
Akiva ben Yosef
Altruistic Love
Ancestors
Androgynous Myths
Art in Judaism, Christianity, and Islam
Asceticism
Awe

Beauty in Buddhism
Beauty in Christianity
Beauty in Hinduism
Beauty in Islam
Beauty in Judaism
Beloved Community
Betrayal
Bhagavad Gita
Bhakti
Birth in Hinduism
Bisexuality
Bliss
Bodhisattva
Body in Buddhism
Body in Christianity
Body in Hinduism
Body in Islam
Body in Judaism
Buddha

Catholic Mysticism
Celibacy
Charity in Buddhism
Charity in Christianity
Charity in Hinduism
Charity in Islam
Charity in Judaism
Chosenness
Church Fathers
Commandments to Love
Community in Buddhism
Community in Christianity
Community in Hinduism
Community in Islam
Community in Judaism
Compassion and Mystical Experience
Compassion in Buddhism
Compassion in Christianity
Compassion in Hinduism
Compassion in Islam
Compassion in Judaism

www.abc-clio.com ABC-CLIO 1-800-368-6868

Confucianism
Confucius
Covenant

Daoism
Dead Sea Scrolls
Death in Buddhism
Death in Christianity
Death in Hinduism
Death in Islam
Death in Judaism
Desire
Devotion
Dialoghi d'Amore
Disenchantment
Divine Comedy
Divine Love in Buddhism
Divine Love in Christianity
Divine Love in Hinduism
Divine Love in Islam
Divine Love in Judaism
Divorce in Buddhism
Divorce in Christianity
Divorce in Hinduism
Divorce in Islam
Divorce in Judaism

Ecstasy
Emotion in Sikhism
Emotions
Envy
Eros

Fantasies
Fatherhood in Buddhism
Fatherhood in Christianity
Fatherhood in Hinduism
Fatherhood in Islam
Fatherhood in Judaism
Fear and Love in Judaism
Feminist Thought in Buddhism
Feminist Thought in Christianity
Feminist Thought in Hinduism
Feminist Thought in Islam
Feminist Thought in Judaism
Festivals of Love in Buddhism
Festivals of Love in Christianity
Festivals of Love in Hinduism
Festivals of Love in Islam
Festivals of Love in Judaism
Filial Love in Buddhism
Filial Love in Christianity
Filial Love in Confucianism
Filial Love in Hinduism
Filial Love in Islam
Filial Love in Judaism
Food in Buddhism
Food in Christianity
Food in Hinduism
Food in Islam
Food in Judaism
Forgiveness in Buddhism
Forgiveness in Christianity
Forgiveness in Hinduism
Forgiveness in Islam
Forgiveness in Judaism
Fragrance in the *Song of Songs*
Freudianism and Marxism
Friendship

Gita Govinda
God as Father
God as Mother
Goddesses in Buddhism
Goddesses in Hinduism
Gods and Goddesses in Greek and Roman Religions
Gods in Buddhism
Gods in Hinduism
Grace in Buddhism
Grace in Christianity
Grace in Hinduism
Grace in Islam
Grace in Judaism
Guilt
Guru

Happiness
Harmony
Hasidism

Hatred
Healing
Hebrew Bible
Hedonism
Hierodouleia
Hindu Mysticism
Homosexuality in Buddhism
Homosexuality in Christianity
Homosexuality in Hinduism
Homosexuality in Islam
Homosexuality in Judaism
Honor and Love in Christianity
Hospitality

Incest in Buddhism
Incest in Christianity
Incest in Hinduism
Incest in Islam
Incest in Judaism
Intellectual Love of God
Interfaith Dialogue
Intermarriage in Judaism
'Ishq

Volume 2

Jainism
Jealousy
Jesus
Joy

Kabbalah
Kamasutra
Kissing in Judaism
Krishna
Kundalini

Lesbianism in Buddhism
Lesbianism in Christianity
Lesbianism in Hinduism
Lesbianism in Islam
Lesbianism in Judaism
Lilith
Liturgy in Buddhism
Liturgy in Christianity
Liturgy in Hinduism
Liturgy in Islam
Liturgy in Judaism
Longing in Hinduism
Longing in Sufism
Love of Neighbor in Buddhism
Love of Neighbor in Christianity
Love of Neighbor in Hinduism
Love of Neighbor in Islam
Love of Neighbor in Judaism
Lover and Beloved in Sufism
Lust

Magic and Love in Buddhism
Marriage in Buddhism
Marriage in Christianity
Marriage in Hinduism
Marriage in Islam
Marriage in Judaism
Mary
Medieval Christian Philosophy
Medieval Islamic Philosophy
Medieval Jewish Philosophy
Messengers of Love
Mettā
Modesty in Buddhism
Modesty in Christianity
Modesty in Hinduism
Modesty in Islam
Modesty in Judaism
Mother Earth: Native American Religions
Motherhood in Buddhism
Motherhood in Christianity
Motherhood in Hinduism
Motherhood in Islam
Motherhood in Judaism
Muhammad
Myth

Narcissism
Nature in Buddhism
Nature in Christianity
Nature in Hinduism
Nature in Islam
Nature in Judaism
Neo-Paganism
New Religions
New Testament

Pain
Pain and Love in Christianity
Paradise in Islam
Passions
Persian Love Lyric
Philosophical Allegory in the *Song of Songs*
Platonic Love
Pleasure
Poetry in Buddhism
Poetry in Christianity
Poetry in Hinduism
Poetry in Islam
Poetry in Judaism
Pornography
Prema
Process Philosophy
Procreation
Protestant Mysticism
Puritanism
Purity

Qur'an

Rabbinic Judaism
Rasa
Reasonless Love
Renaissance Literature
Romantic Love in Buddhism
Romantic Love in Christianity
Romantic Love in Hinduism
Romantic Love in Islam
Romantic Love in Judaism

Sabbath
Sabbatianism
Sacrifice in Buddhism
Sacrifice in Christianity
Sacrifice in Hinduism
Sacrifice in Islam
Sacrifice in Judaism
Saints in Buddhism
Saints in Christianity
Saints in Hinduism
Saints in Islam
Saints in Judaism
Sawanih
Secular Humanism
Seduction
Self Love
Separation
Sex in Marriage
Sexual Pleasure in Buddhism
Sexual Pleasure in Christianity
Sexual Pleasure in Hinduism
Sexual Pleasure in Islam
Sexual Pleasure in Judaism
Sexual Revolution
Sexual Symbolism
Shakti
Shaykh
Shekhinah
Shiva
Sibling Rivalry
Sikhism
Social Justice
Song of Songs
Soul in Buddhism
Soul in Christianity
Soul in Hinduism
Soul in Islam
Soul in Judaism
Soul Mates
Spinsterhood
Spiritual Discipline in Buddhism
Spiritual Discipline in Christianity
Spiritual Discipline in Hinduism
Spiritual Discipline in Islam
Spiritual Discipline in Judaism
Spiritual Love in Women Mystics
St. John
St. Paul
Suffering in Buddhism
Suffering in Christianity
Suffering in Hinduism
Suffering in Islam
Suffering in Judaism
Sufi Poetry
Sufism
Symposium

Tantra
Teachers in Buddhism
Teachers in Christianity
Teachers in Hinduism
Teachers in Islam
Teachers in Judaism
Temptation
Unconditional Love
Wedding Rituals
Wine in Sufism
Wisdom of Love
Yin and Yang
Yoga

List of Contributors

Binyamin Abrahamov
Bar Ilan University
Ramat Gan, Israel

Mustafa Abu-Sway
Al-Quds University
Jerusalem, Israel

Kecia Ali
Boston University
Boston, Massachusetts

Peg Aloi
Emerson College
Boston, Massachuetts

Erez Aloni
Hebrew University
Jerusalem, Israel

Rebecca Alpert
Temple University
Philadelphia, Pennsylvania

Brian Anderson
University of Pennsylvania
Philadelphia, Pennsylvania

Carol S. Anderson
Kalamazoo College
Kalamazoo, Michigan

James B. Apple
University of Alberta
Edmonton, Alberta, Canada

Benjamin Balint
Van Leer Institute
Jerusalem, Israel

Linda-Susan Beard
Bryn Mawr College
Bryn Mawr, Pennsylvania

Robert M. Berchman
Dowling College
Oakdale, New York

Zsuzsa Berend
University of California, Los Angeles
Los Angeles, California

Afshan Bokhari
Suffolk University
Boston, Massachusetts

www.abc-clio.com ABC-CLIO 1-800-368-6868

Kathleen P. Borres
Saint Vincent Seminary
Latrobe, Pennsylvania

Cenap Cakmak
Rutgers University
Newark, New Jersey

Abdin Chande
Adelphi University
Garden City, New York

Nilma Chitgopekar
Delhi University
New Delhi, India

Carol P. Christ
Ariadne Institute and California Institute of Integral Studies
San Francisco, California

Pamela D. H. Cochran
University of Virginia
Charlottesville, Virginia

Richard A. Cohen
University of North Carolina
Charlotte, North Carolina

Richard S. Cohen
University of California, San Diego
San Diego, California

Raymond F. Collins
The Catholic University of America
Washington, D.C.

J. Thomas Cook
Rollins College
Winter Park, Florida

James P. Cousins
University of Kentucky
Lexington, Kentucky

Paul G. Crowley
Santa Clara University
Santa Clara, California

Mario D'Amato
Rollins College
Winter Park, Florida

Nythamar de Oliveira
Pontifical Catholic University
Porto Alegre, Brazil

James A. Diamond
University of Waterloo
Ontario, Canada

Andrea Dickens
United Theological Seminary
Dayton, Ohio

Wendy Doniger
University of Chicago
Chicago, Illinois

Jean Downey
Independent Scholar
Winter Park, Florida

Brian Michael Doyle
Marymount University
Arlington, Virginia

Joel Duman
Independent Scholar
Jerusalem, Israel

Aron Dunlap
Temple University
Philadelphia, Pennsylvania

William Edelglass
Colby College
Waterville, Maine

Esty Eisenmann
Hebrew University
Jerusalem, Israel

Yanis Eshots
University of Latvia
Riga, Latvia

Alexander Etkind
Cambridge University
Cambridge, England

Fabrizio M. Ferrari
University of London
London, England

Stephen C. Finley
Rice University
Houston, Texas

Paul Joseph Fitzgerald
Santa Clara University
Santa Clara, California

Nancy Frazier
Independent Scholar
Leverett, Massachuetts

Dana Freibach-Heifetz
Tel Aviv University
Tel Aviv, Israel

Barry Freundel
Baltimore Hebrew University
Baltimore, Maryland

Tee S. Gatewood III
Independent Scholar
Baton Rouge, Louisiana

Rela Mintz Geffen
Baltimore Hebrew University
Baltimore, Maryland

James Giles
The University of Guam
Mangilao, Guam

Pinchas Giller
University of Judaism
Los Angeles, California

Elliot Ginsburg
University of Michigan
Ann Arbor, Michigan

Ilana Gleicher
Tel Aviv University
Tel Aviv, Israel

Ariel Glucklich
Georgetown University
Washington, D.C.

Daniel Gold
Cornell University
Ithaca, New York

Jonathan C. Gold
University of Vermont
Burlington, Vermont

James Allen Grady
Vanderbilt University
Nashville, Tennessee

David B. Gray
Santa Clara University
Santa Clara, California

Arthur Green
Hebrew College
Newton Centre, Massachusetts

Yudit Kornberg Greenberg
Rollins College
Winter Park, Florida

Joshua Grove
State University of New York
Albany, New York

David J. Halperin
University of North Carolina
Chapel Hill, North Carolina

Daniel Joseph Harrington
Weston Jesuit School of Theology
Cambridge, Massachusetts

Warren Zev Harvey
Hebrew University
Jerusalem, Israel

John Stratton Hawley
Columbia University
New York, New York

Patrick J. Hayes
Fordham University, Marymount College
Tarrytown, New York

Joel Hecker
Reconstructionist Rabbinical College
Wyncote, Pennsylvania

Maria Heim
Amherst College
Amherst, Massachusetts

Shai Held
Harvard University
Cambridge, Massachusetts

Melila Hellner-Eshed
Hebrew University
Jerusalem, Israel

Phyllis K. Herman
California State University
Northridge, California

Dave D. Hochstein
Wright State University—Lake Campus
Celina, Ohio

Barbara A. Holdrege
University of California, Santa Barbara
Santa Barbara, California

Margaret Holub
Independent Scholar
Mendocino, California

Thomas Emil Homerin
University of Rochester
Rochester, New York

Steven P. Hopkins
Swarthmore College
Swarthmore, Pennsylvania

Moshe Idel
Hebrew University
Jerusalem, Israel

Eva Illouz
Hebrew University
Jerusalem, Israel

Charles David Isbell
Louisiana State University
Baton Rouge, Louisiana

Roger Jackson
Carleton College
Northfield, Minnesota

Stephen Jenkins
Humboldt State University
Arcata, California

Nathan Jennings
Episcopal Theological Seminary of the Southwest
Austin, Texas

Nevad Kahteran
University of Sarajevo
Bosnia and Herzegovina

Harold Kasimow
Grinnell College
Grinnell, Iowa

Claire Katz
Texas A&M University
College Station, Texas

Stephen A. Kent
University of Alberta
Edmonton, Alberta, Canada

Janet M. Klippenstein
University of Alberta
Edmonton, Alberta, Canada

Keith N. Knapp
The Citadel
Charleston, South Carolina

Richard David Knapp
Independent Scholar
Orlando, Florida

Mirka Knaster
Independent Scholar
Oakland, California

Gail Labovitz
University of Judaism
Los Angeles, California

Francis Landy
University of Alberta
Edmonton, Alberta, Canada

Berel Lang
Wesleyan University
Middletown, Connecticut

Beverly Lanzetta
University of Arizona
Tucson, Arizona

Don Lattin
Independent Scholar
San Francisco, California

Oliver Leaman
University of Kentucky
Lexington, Kentucky

Yuen Ting Lee
Hong Kong Shue Yan College
Hong Kong, China

Laura Levitt
Temple University
Philadelphia, Pennsylvania

Ze'ev Levy
Haifa University
Haifa, Israel

Leonard Lewisohn
University of Exeter
Exeter, England

Steve Mandelker
Independent Scholar
Jerusalem, Israel

Wisam Mansour
Fatih University
Istanbul, Turkey

Frederique Apffel Marglin
Smith College
Northampton, Massachusetts

Nancy M. Martin
Chapman University
Orange, California

Andrew McCarthy
Saint Leo University
Virginia Beach, Virginia

Michael McCarthy
Santa Clara University
Santa Clara, California

Kathryn McClymond
Georgia State University
Atlanta, Georgia

June McDaniel
College of Charleston
Charleston, South Carolina

Keren R. McGinity
Brown University
Providence, Rhode Island

Christopher McMahon
University of Mary
Bismarck, North Dakota

John Merkle
College of St. Benedict
St. Joseph, Minnesota

Carrie A. Miles
George Mason University
Fairfax, Virginia

Jo Milgrom
Independent Scholar
Jerusalem, Israel

Patit Paban Mishra
Sambalpur University
Burla, India

Khaleel Mohammed
San Diego State University
San Diego, California

Aisha Musa
Florida International University
Miami, Florida

Jacob Neusner
Bard College
Annandale-on-Hudson, New York

Andrew Newberg
University of Pennsylvania
Philadelphia, Pennsylvania

Barbara Newman
Northwestern University
Evanston, Illinois

Alex Nice
Willamette University
Salem, Oregon

Elizabeth Oakley-Brown
Lancaster University
Bailrigg, Lancaster, England

Carol Ochs
Hebrew Union College
New York, New York

Patrick S. O'Donnell
Santa Barbara City College
Santa Barbara, California

Carl Olson
Allegheny College
Meadville, Pennsylvania

Thomas Jay Oord
Northwest Nazarene University
Nampa, Idaho

Natan Ophir
Yeshiva University
Jerusalem, Israel

Sudarsan Padmanabhan
Kenyon College
Gambier, Ohio

Kim Paffenroth
Iona College
New Rochelle, New York

Deven M. Patel
University of Pennsylvania
Philadelphia, Pennsylvania

Karen P. Pechilis
Drew University
Madison, New Jersey

Todd LeRoy Perreira
San Jose State University
San Jose, California

Sarah Pessin
University of Denver
Denver, Colorado

Tracy Pintchman
Loyola University
Chicago, Illinois

Annabella Pitkin
Columbia University
New York, New York

Bryan Polk
Penn State Abington
Abington, Pennsylvania

Alisha Pomazon
McMaster University
Hamilton, Ontario, Canada

Stephen G. Post
Case Western Reserve University
Cleveland, Ohio

Kokila Ravi
Atlanta Metropolitan College
Atlanta, Georgia

Heidi M. Ravven
Hamilton College
Clinton, New York

Charles J. Reid, Jr.
University of St. Thomas
Minneapolis, Minnesota

James Thomas Rigney
Cambridge University
Cambridge, England

Naftali Rothenberg
Van Leer Institute
Jerusalem, Israel

Leyla Rouhi
Williams College
Williamstown, Massachusetts

Scott Rubarth
Rollins College
Winter Park, Florida

Julie Hanlon Rubio
St. Louis University
St. Louis, Missouri

Joseph Runzo
Chapman University
Orange, California

Eilish Ryan
University of the Incarnate Word
San Antonio, Texas

Israel Moshe Sandman
University of Chicago
Chicago, Illinois

Leigh Miller Sangster
Emory University
Atlanta, Georgia

Karam Tej Sarao
University of Delhi
Delhi, India

B. V. Venkatakrishna Sastry
Hindu University of America
Orlando, Florida

Lawrence H. Schiffman
New York University
New York, New York

Mathew N. Schmalz
The College of the Holy Cross
Worcester, Massachusetts

Neil Schmid
North Carolina State University
Raleigh, North Carolina

Gilya G. Schmidt
University of Tennessee
Knoxville, Tennessee

Tim Schramm
University of Hamburg
Hamburg, Germany

Graham M. Schweig
Christopher Newport University
Newport News, Virginia

Kenneth Seeskin
Northwestern University
Evanston, Illinois

James D. Sellmann
The University of Guam
Mangilao, Guam

David Shatz
Yeshiva University
New York, New York

Miranda Shaw
University of Richmond
Richmond, Virginia

Rita Sherma
Binghampton University
Binghampton, New York

John N. Sheveland
Gonzaga University
Spokane, Washington

Judith Simmer-Brown
Naropa University
Boulder, Colorado

Caleb Simmons
Florida State University
Tallahassee, Florida

Harpreet Singh
Harvard University
Cambridge, Massachusetts

Nikky-Guninder Kaur Singh
Colby College
Waterville, Maine

Kim Skoog
The University of Guam
Mangilao, Guam

Eric D. Smaw
Rollins College
Winter Park, Florida

Davesh Soneji
McGill University
Montreal, Quebec, Canada

Gregory Spinner
Central Michigan University
Mount Pleasant, Michigan

Ira F. Stone
Reconstructionist Rabbinical College
Philadelphia, Pennsylvania

Christine Su
University of Hawaii at Manoa
Honolulu, Hawaii

Eiji Suhara
Arizona State University
Tempe, Arizona

Sara Sviri
Hebrew University
Jerusalem, Israel

Michael J. Sweet
University of Wisconsin–Madison
Madison, Wisconsin

John B. Switzer
Spring Hill College
Mobile, Alabama

Leena Taneja
Stetson University
DeLand, Florida

SherAli Tareen
Duke University
Durham, North Carolina

M. Thomas Thangaraj
Emory University
Atlanta, Georgia

Ithamar Theodor
Haifa University
Haifa, Israel

James Thull
Montana State University–Bozeman
Bozeman, Montana

Hava Tirosh-Samuelson
Arizona State University
Tempe, Arizona

Julius Tsai
San Diego State University
San Diego, California

Herman Wayne Tull
Independent Scholar
Princeton, New Jersey

Ellen M. Umansky
Fairfield University
Fairfield, Connecticut

Edward Collins Vacek, S.J.
Weston Jesuit School of Theology
Cambridge, Massachusetts

Arthur Versluis
Michigan State University
East Lansing, Michigan

Alan Vincelette
St. John's Seminary
Camarillo, California

Darlene Fozard Weaver
Villanova University
Villanova, Pennsylvania

Michael Welker
University of Heidelberg
Heidelberg, Germany

Brannon Wheeler
United States Naval Academy
Annapolis, Maryland

Abraham Zablocki
Hampshire College
Amherst, Massachusetts

Foreword

Love is said to be universal. There is no word as seemingly simple, direct, and resonant as the word *love*. But the pages of this *Encyclopedia of Love in World Religions* give evidence of just how widely and deeply we must probe to find the scope and meanings of love in the religious traditions of humankind.

To investigate love in the world's religions is to step into a world as complex as human experience. Opening the covers of this encyclopedia and casting an eye over its contents, we find terms and entries many would readily associate with love, such as "desire" and "sexual pleasure," "marriage" and "covenant." The ironies of alphabetization have landed "adultery" as the very first entry and "divorce" has a place down the list as well, and yet we readily recognize these as part of the landscape of love. We also encounter terms like "compassion" and "forgiveness" that stretch and expand the scope and quality of love. As we read on through the list of entries we discover the prominence of terms like "sacrifice," "suffering," and "pain," reminding us that we will not be able to explore the territory of love without looking into the places where it hurts and is sorely tested. And we come face to face with a series of entries on "death," for there is no account of love in the world's religions that can avoid the valleys and shadows of death. The investigation of love leads us from familiar territory into a wide, demanding, and even terrifying landscape.

Love is a simple English word, and yet we know from our first classes in the Classics that the languages and cultures of the world have a nuanced vocabulary of love that expands and enriches the English-speaker's understanding of human experience. The Greeks spoke of the passionate, romantic love called *eros* and distinguished it from abiding friendship, brotherly love, and familial love they called *philia.* Yet another word, *agape,* designated wide, caring, and unconditional love, and it was this term that was adopted by the writers of the Christian New Testament to convey the love we should have for one another and the love God bears toward us. Indeed, the apostle Paul's discourse on *agape* in I Corinthians 13 becomes virtually a definition of love for Christians. This encompassing

www.abc-clio.com ABC-CLIO 1-800-368-6868

love is underlined in the "great commandments" in both the Jewish and Christian traditions: love God with all your heart, soul, mind, and strength and love your neighbor as yourself. This is *agape,* or *ahavah* in Hebrew.

The Hindu vocabulary of what might be translated as "love" in English is also complex and nuanced. The term *kama,* like *eros,* is the one-pointed passion associated with sexual love. Like Cupid, Kama is personified as a divine being who moves about gracefully, unseen, creating the atmosphere of springtime wherever he goes, taking aim at the heart with his bowstring of buzzing bees and his arrows of flowers. *Prema* is different from *kama;* it is the sweetness of love, self-sacrificing and pure, not filled with the passion of possession. *Viraha* is a word for love that contains within it the searing intensity of yearning. It means "love in separation," the longing love that is experienced by lovers separated from each other. Perhaps the word that stretches the largest canopy of religious meanings of love is *bhakti,* sometimes translated as "devotion," human devotion to the Divine. But the term *bhakti* more accurately conveys a mutuality that is lost in the meaning of devotion. *Bhakti* is love shared, for the great lesson of the Bhagavad Gita is not only that we find fulfillment in the love of God, but also that God loves us, for we are dear to God.

The loving relation of God and humankind is intricately articulated in the Krishna tradition, where different tastes of love are expressed. *Vatsalya* is the unconditional love of parent for child, of Krishna's parents for the baby Krishna, taking its name from *vatsa,* the word for calf. *Vatsalya* is literally "mother-cow love," the spontaneous love that flows whenever the calf is near. *Sakhya* is the love of friends admiring, trusting, like the relation of young Krishna with his cowherd friends. *Madhurya* is the honey-flavored love of lovers, risking and ecstatic, like the love of Krishna and the milkmaid *gopis* who met him in the groves to dance. *Shanta* is the peaceful experience of the loving heart in the presence of the Supreme Lord. The vocabulary of loving God, they say, is as varied as the personalities and temperaments of we human beings.

Finally, we are well aware as we begin this venture that love is not only a quality of the human, some would say the one quality that makes us most truly human, but is also ascribed to the one we call God, however we in various religious contexts use that term. God is always spoken of as Rahman and Rahim in the Qur'an, meaning "the Compassionate One, the Merciful One." In the New Testament the First Letter of John (4.7–16) attests that "God is Love," as simple as that: Everyone who loves is a child of God and knows God, for God's very nature is disclosed in *agape,* love.

My own Methodist tradition includes the seemingly obscure doctrine of "prevenient grace," that God's very nature is love, a divine love that surrounds all humanity and precedes all that we do. God loves us first, all of us, and only because of that surrounding love are we human beings able to love. In one of Charles Wesley's great hymns, Jacob wrestles with the Angel through the night, yearning, demanding to know the name of the Holy One. Finally, his repeated refrain resounds, "Thy nature and Thy Name is Love!"

The *Encyclopedia of Love in World Religions* enables us to delve into the many semantic, cultural, and religious worlds in which concepts such as love, compas-

sion, sacrifice, suffering, and death are expressed. While there is much that is overlapping in the range and meaning of these words, there is much more to be learned as we see the ways in which they do not overlap and take us into new terrain that expands our vision.

For those of us in the field of religious studies, the *Encyclopedia of Love in World Religions* is a new contribution that amplifies our understanding in countless ways. This will be useful for our research and will be a valuable resource for students, professors, and, indeed, every inquisitive reader.

Diana L. Eck
Professor of Comparative Religion and
Indian Studies and Director of the
Pluralism Project, Harvard University

Preface

The *Encyclopedia of Love in World Religions* is the first reference work to offer a comprehensive, multidisciplinary investigation of the subject of love in the classic and contemporary literature of Buddhism, Christianity, Hinduism, Islam, Judaism, and in other world religions, cultures, and philosophies. With contributions by more than 190 scholars, the encyclopedia contains over 300 entries that examine the concepts, emotions, and relationships associated with love and world religions. Entries draw on the disciplines of religious studies, theology, philosophy, sociology, anthropology, gender studies, literary criticism, and history. The transreligious scholarship features writings by major spiritual leaders and thinkers, who provide the framework for this cross-cultural study.

The *Encyclopedia of Love in World Religions* addresses a major need in the field of religious studies. Despite the abundance of publications on sexuality in the last two decades, the topic of love as an independent category of analysis has generally been neglected. As the first reference of its kind on the topic of love in world religions, the encyclopedia breaks new ground in an interdisciplinary area of study that discusses the many forms of love and employs multiple methodologies in the analysis of love's embodiment in religion and culture. Its objectives are to serve as an atlas to the global terrain of ideas, beliefs, and practices linked to love and religion, and to provide a balanced view of religion as a distinct thought system that is, nevertheless, integral to culture. I hope this work will help readers to better understand the differences between popular clichés about love that permeate Western culture, and more complex, nuanced notions of love that have been inherited through rich intellectual and spiritual traditions. The expertise offered by scholarship from the humanities and the social sciences expands the notion of love beyond the realm of beliefs and doctrines to include the material culture of rituals, laws, customs, and practices. Another important objective of this encyclopedia is to both question and diffuse the rigid dichotomies between sexuality and spirituality, sacred and profane, immanence and transcendence, and earthly and divine love. Further, I hope that the *Encyclopedia of Love in World Religions* will create an important locus for cross-disciplinary and cross-cultural dialogue.

www.abc-clio.com ABC-CLIO 1-800-368-6868

The encyclopedia juxtaposes a comprehensive survey of different conceptions of love with a thorough exploration of their role in religious thought and practice. The premise of the project is that divine love and human love are interconnected in a variety of complex and intriguing ways. It is impossible to study the story of divine love in the world's religions without referring to its human recipients and their dilemmas regarding love. Despite the fact that divine love is usually depicted as the highest form of love, it is at the same time modeled after human relationships. Divine love is depicted in religious and philosophical texts in metaphors drawn from relationships such as parent–child, husband–wife, and lover–beloved. Both in its metaphoric depictions and in its lived reality, divine and human love intertwine. The examination of human relationships—including their problematic dimensions—is central to the project and serves as important a role as the study of sacred texts in which the deity is the protagonist of the narrative.

This reference work incorporates the paradigm that love represents embodied phenomena, offering new perspectives that begin with the view that love cannot be extricated from its worldly embodiments. Theologians and philosophers often address love as an abstract and universal idea. In these discourses, notions of love as unlimited compassion—ultimately as divine essence—are foundational. An important shift in thinking about love and religion that has shaped this encyclopedia is recognizing that even notions of divine love are embedded in categories such as the body, sexuality, and gender, and are contextualized in rituals and daily practice as much as in divine and saintly reality. In light of this new thinking, the encyclopedia expands beyond the metaphysics of love, discussing topics such as birth, festivals of love, food, and sexual and aesthetic pleasure. As such, love is portrayed in terms of rituals, laws, customs, taboos, and social practices, as well as in terms of theological and philosophical ideas.

Along with the paradigm of love as an embodied phenomenon, the encyclopedia adopts the perspective that love is culturally constructed. Whether negative or positive, religions and cultures have dictated and imposed upon members of their groups many social practices—even proper emotions—associated with love. As such, cultures and religions have adopted notions and values that have shaped their public discourse regarding acceptable social relations. The Western view and practice of romantic love, the Chinese notion of harmony, and the Arab practice of hospitality are examples of the pivotal role that cultures have played in creating and shaping their respective traditions.

Love is treated in ways that contribute to the richness of the subject and perplex us at the same time, challenging us to expand our particular cultural and intellectual perspectives. Questions informing the selection of topics include:

Is love a decision?
Can love be unselfish?
What is the difference between human and divine love?
What is the distinction between love and desire?
Why do some religions insist upon abstinence and celibacy as expressions of divine love?
Must love always be a relationship of mutuality?

Are expressions of love gender-dependent?
What is the role of metaphors and allegories in the construction of meanings of love?

The reader will be challenged to contemplate the wide range of notions of love as emotion, mood, action, decision, relationship, moral teaching, religious ideal; as joy and tribulation; as conditional and unconditional relationship; as abstract idea and lived reality; and as personal and impersonal phenomenon, temporal and eternal.

The extensive nature of this encyclopedia is evident in the variety of love relationships and qualities of love that it encompasses. These can be broadly classified as altruistic love, erotic love, filial love, spiritual love, romantic love, self love, and friendship. Distinct as these types of love are, they are also intertwined. Spiritual love can be conveyed in the language of filial love, erotic love, romantic love, or friendship. When understood broadly as passionate desire, erotic love can be directed toward another person or toward the divine. Altruistic or selfless love is epitomized as a pivotal characteristic of divine love, yet it is also illustrated in filial love and friendship. The encyclopedia examines love in terms of relationships—community, divine love, filial love, friendship, homosexuality, and marriage; and in terms of emotional states—bliss, compassion, happiness, joy, longing, lovesickness, and passions.

Selections from religious and philosophical masterpieces, including *Dialoghi D'Amore*, *Symposium*, Bhagavad Gita, *Kamasutra*, *Sawanih*, and the *Song of Songs* treat the motif of love in depth—its literary metaphors, its epistemology, and its phenomenology. Another group of entries—Hasidism, New Religions, Sufism, and Tantra—introduces the place of love in historical movements and ideologies. Further expositions delve into negative emotions, experiences, and taboos associated with love: adultery, betrayal, fear, guilt, hate, jealousy, narcissism, pain, shame, and suffering.

Contributing to the comparative and interdisciplinary study of religions, the encyclopedia probes concepts, predispositions, and social behaviors common to all cultures, religions, and philosophies. Whether treating love in light of historical influences or as an independent cultural phenomenon or idea, this collection suggests a perennial phenomenology—the existence of certain recurring patterns of human experience and thought.

An example of a common motif found in several religions is the notion of divine erotic love. This motif reveals itself in mystical visions, myths of sacred marriage, and metaphors of deep yearning for—and intimacy with—the divine. Entries such as *'Ishq,* Longing in Sufism, *Song of Songs,* Tantra, and Spiritual Love in Women Mystics transect different cultures, languages, and religions to explore the phenomenology of divine erotic love. As a further example, entries that illuminate cultural distinctions include the topics of monasticism and celibacy as social practices that are idealized in the history of Buddhism and Christianity but deprecated in Judaism and Islam. The study of such cultural parallels and variations of love is essential to the critical analysis of religious phenomena.

The *Encyclopedia of Love in World Religions* is arranged alphabetically and contains three types of entries. There are entries by authors who write about notions associated with love from the perspective of one or several cultures, religions, and schools of thought. Examples include Devotion, Fantasies, and Wedding Rituals. Composite entries are included about notions of love authored by scholars of the five major world religions—Buddhism, Christianity, Hinduism, Islam, and Judaism. The writers survey topics such as Beauty, Community, Marriage, and Teachers. Finally, there are entries about historical figures, major literary works, and language- and culture-specific topics whose main theme is love. Examples include Bhakti, Buddha, *Dialoghi d'Amore*, and *'Ishq.* Each entry offers cross-references as well as a list of references and further reading to assist the reader in quest of a comprehensive understanding of the subject.

My fascination with and commitment to the study of love notwithstanding, I realized from the very beginning of my research the inexhaustible nature of this topic. The broad, deep-rooted nature of love as a category of analysis with applications and implications in practically every aspect of religious life, philosophy, and culture remains a challenge that both overwhelms and inspires.

Any book has to deal with inevitable limits on the number of topics and their length. Owing to this constraint, I had to exclude, for example, entries with titles of thinkers and writers. The search for contributors in some areas such as indigenous religions and cultures yielded meager results, while at the same time, there was an overwhelming response from scholars who work in Western philosophy and the five major religions. These circumstances demanded a tremendous balancing act.

The rewards far outweighed the challenges. The first step of choosing the topics was exciting and full of possibilities, as was the process of soliciting contributors. I received enthusiastic responses from scholars who heard about the project and supported its goals, which was truly exhilarating, as was communicating with experts from all over the globe. Constructing this encyclopedia has enabled me to engage in dialogue with scholars whom I would not otherwise have had the privilege to know. Reviewing and editing the essays as they were submitted was, for the most part, a process of discovery filled with intellectual joy, continually expanding my own intellectual horizons, providing answers to some questions, while provoking many more.

Yudit Kornberg Greenberg

Acknowledgments

This project would not have been possible without the love and support of colleagues, friends, spiritual teachers, and family. As editor, my deepest appreciation is for all the contributors whose scholarship provides the substance of this encyclopedia. They are the choir and their individual voices helped to produce this symphony.

I am thankful to many in the Rollins College community whose support over the years has helped me grow as a scholar and teacher. I appreciate and value my colleagues in the Philosophy and Religion Department, who never hesitate to offer their comradeship and sense of humor. Thanks to Dorothy Mays in the Olin Library, whose insights into publishing an encyclopedia were immensely helpful, to Mario D'Amato for his valuable review, and to my students, especially from Love, Eros, and Religion, whose questions and insights into the complex subject of love enlighten and enliven my teaching and learning.

I thank the members of my advisory board: Daniel Boyarin, Francis Clooney, Elliot Ginsburg, Zeev Harvey, Barbara Holdrege, Moshe Idel, Francis Landy, Margaret Miles, and Naftali Rothenberg, who provided wise counsel. I am very grateful to Stephen Post for his enthusiasm about the project and for the grant he provided from the Institute for Unlimited Love. Heartfelt thanks to Karen Pechilis, a loyal colleague and friend, who graciously shared her expertise, and to Oliver Leaman for his advice on the project. The editors at ABC-CLIO have also been extremely helpful. Special thanks to Wendy Roseth, Steven Danver, Alexander Mikaberidze, and Kristine Swift.

I am grateful to have benefited from both the friendship of special individuals and the wisdom of spiritual teachers. Jean Miyaki Downey is always ready to indulge me in deep conversations and the best Indian meals at Woodlands. My deepest appreciation to Samani Mudit Pragya and other yoga teachers who help keep my body flexible, my mind alert, and my heart open.

My profound respect for the spiritual leadership of Rabbi Menachem Mendel Schneerson (ZTL), whose vision, impact, and presence are still felt around the world.

www.abc-clio.com ABC-CLIO 1-800-368-6868

A special tribute goes to my friend and confidante Patricia Ambinder, research assistant for the encyclopedia, whose dedication, insights, meticulousness, and passion for the project are above and beyond words. I am immeasurably indebted to her for countless hours of editing, discussing, and polishing its contents.

I dedicate this work to the memory of my deceased parents, Luba and Arie Kornberg, whose unconditional love gave me the first and lasting sense of love in the world, and my place in it—may their kindness and their sense of joy serve as a source of blessings to our next generation. I am deeply grateful to my dear sons, Rafi and Elie, whose love and affection continue to be a great source of inspiration, and to my life partner and best friend, David, for whom the line from the poem I wrote for you soon after we met—*Im Ein Anu Lanu, Me Lanu* ("if we are not for each other, who is for us")—is as true today as always.

Finally, I am grateful for the everflowing wisdom of love that is as much human as it is divine. May its power on earth increase exponentially.

Yudit Kornberg Greenberg

ENCYCLOPEDIA OF LOVE IN WORLD RELIGIONS

www.abc-clio.com ABC-CLIO 1-800-368-6868

J

Jainism

Jainism is one of the three great religious–philosophical traditions of India. Jain views about love and sexuality are heavily influenced by two dominant aspects of Jain life—its adherents' stringent observance of *ahimsa* (nonviolence) and its monks' extreme asceticism, which includes nudity (*Digambara* sect). The fundamental Jain doctrine of *anuvrata* (five restraints or vows) is observed by *all* Jains (or *Jaina*, plural), and regarded as essential for anyone to be recognized as a practicing Jain. The five vows are practicing nonviolence (*ahimsa*), speaking truth (*satya*), shunning theft (*asteya*), observing chastity (*brahma*), and avoiding attachment to worldly things (*aparigraha*).

The first vow, *ahimsa,* is by far the most basic restraint, and all Jaina views and policies regarding the expression of love and sexual activities are grounded in it. *Ahimsa* can be seen as a noble gesture of compassion and love for all creatures. Although the emotion of love arises spontaneously as a vital basic human disposition, its further refinement, control, diffusion, and articulation can be accomplished though the Jain practice of *ahimsa.*

The reasons behind the doctrine of *ahimsa* are both altruistic and egoistic. First, all life can be observed to desire to live and avoid suffering. Just as each person seeks life and avoids pain, so one can infer that all life shares this same sentiment and that one should avoid doing actions that injure others. Second, all intentional actions that affect other living beings, moveable and immoveable, result in the accumulation of karma that adheres to one's soul. This weight of karma contamination is the root cause of transmigration and suffering (*samsara*). Consequently, one must not cause harm to other living beings if one is to attain release (*moksa*) from bondage to this cycle of rebirth.

Jainism, like nearly all Indian philosophical traditions, is classified as *moksa-darsana*, or viewpoints that lead to liberation. Long ago, Jain sages realized that certain actions help to reach that goal, whereas other types of actions impede it. Two of the worst in the latter category are acts of *violence* toward others and *passions* experienced by the individual. The violent act causes accumulation of karma that is hard to remove, and passions activate or exhilarate the binding process—for desires necessarily involve passions (*karakas*) that produce

www.abc-clio.com ABC-CLIO 1-800-368-6868

vibrations (*yoga*) within the soul (*jiva*) that bring about the influx (*asrava*) of karmas that bind (*bandha*) to the soul.

Jain authors distinguish between the duties and obligations of the lay-follower versus the mendicant. The monk's regimen of vows and restrictions in lifestyle are more rigorous than those of the layperson, even though the underlying principles and reasons for the prohibitions are the same. Showing its pragmatic tendencies, Jainism makes no effort to prohibit falling in love and engaging in sexual activity among lay followers. However, these acts of lovemaking are to be conducted between married couples only and under certain restrictions as well.

Following the adopted *anuvrata* restrictions for the layperson (*sravaka-pratima*), the follower must pay particular attention to the fourth vow of chastity (*brahma-vrata*). Unlike the mendicants, lay followers are not required to observe strict chastity; yet it is expected that they refrain from extramarital love affairs or sexual activities outside of marriage.

Jains seek to create a lifelong loving relationship with their spouses and attempt to engage only in moderate sexual activity, clearly avoiding any overindulgence in carnal pleasures or deviate sexual practices. Besides providing a good moral model for his children in these regards, a father is to help find suitable mates for them. It is clear that male lay persons —though not prohibited from sexual relations and accompanying emotions and passions— are expected to mitigate all sexual feelings, thoughts, and actions toward women other than their spouses, treating them with the same respect and sexual indifference as one would with sibling(s) or their mother. As they choose to progress along the stages of renunciation or *pratimas,* their vows of sexual restraint become gradually more pronounced, beginning with the consummation of sex at nighttime only and ending eventually with complete sexual continence.

For the mendicant, there are no transitional or gradual reductions of passionate emotions and sexuality. There is *no* allowance for the expression of this urge in a Jain monk's or nun's life, because it violates one of the five *anuvrata* vows, that is, chastity. The basis of this prohibition arises from the fact that romantic love and amorous activities bring great harm to the aspirant's soul and impairment to the ultimate goal of enlightenment. Romantic love, being born of passion or desire, leads to carelessness that generally involves physical harm to others and accumulation of more karma.

Jains believe that the sexual act slaughters thousands of single-sensed beings who reside in the genital areas and in the moist area between women's breasts, and that millions of sperm meet their violent end when they are helplessly ejaculated from the man's sex organ. For monks or nuns who have devoted their life to an intense effort to gain liberation, even one sexual encounter would incur enough karma to significantly hamper that effort.

Even householders are encouraged to curb their sexual encounters as much as feasible while still maintaining a satisfying, love-filled marriage that produces offspring. Worldly life is necessary for the preservation of the human race and the preservation of the Jain tradition; nevertheless, such love-based social phenomena as marriage, parenthood, and the sexual acts that go with it still confer negative consequences that the householder must bear. Love, sexuality, and procreation, just as violence and death, are inevitable realities that householders must endure and practice. Such infractions against the precept of *ahimsa* cannot be totally excused, because no one—except the near-liberated soul—is free from karmic debt and its consequences in the next lifetime.

Within the Jaina community, and particularly among the lay followers, ritual activity such as reciting the *staves* or hymns of praise reflects their love toward the *Tirthankaras* and their teachings: *Tirthankaras* are enlightened humans who are "ford-makers"—as in river-crossings—or principal revealers of the Jain

www.abc-clio.com ABC-CLIO 1-800-368-6868

path. These Jainas are victors over transmigration and ignorance.

The Jaina life is guided by the three jewels (*ratnatraya*) that comprise true faith or perspective (*samyak-darsana*), right knowledge (*samyak-jnana*), and proper conduct (*samyak-caritra*). The real path to salvation begins on the fourth *gunasthana* (step) of the fourteen steps to liberation, where Jains exhibit right view (*samyak-drsti*)—faith in the omniscient teaching of the *Tirthankaras* and the validity of the Jaina means to salvation.

Similarly, the layperson's steps toward becoming a monk are found in the eleven steps of *sravaka-pratima,* which rely heavily on the commitment and devotion of the layperson to the Jaina ideals. This all-embracing love toward the tradition vitalizes aspirants onward toward their goal—it is love grounded in *ahimsa* such that not only will those who come in contact with that person be respected and protected from harm, but their own soul and body will be protected from harm by the basic precepts of the Jaina life.

Ahimsa guides and directs the mental and physical activities of aspirants, gradually building their love and compassion for all living beings as they move up the fourteen steps toward enlightenment—destroying the *ghatiya* (destructive) karmas. This universal love propels the faithful to new levels of awakening, removing the assorted obstacles to a true appreciation and sympathy for all aspects of existence.

Upon reaching the thirteenth *gunasthana,* when all destructive karmas are eradicated, a profound pure love and appreciation of all living beings arise in the enlightened ones whereby they achieve a unique ability to avoid doing harm to all living beings—an omnipresent love that radiates throughout existence. It is at this elevated state of being that *Tirthankaras* send forth their *dharma* (teaching) that reflects unbounded love for all being—a supreme gesture of compassion that enables them to move forward toward their own final awakening and end of suffering.

In the *Tattvartha Sutra,* Umasvati—a central figure in the development and systemization of Jaina philosophy and religion—makes some observations regarding the physiological basis of love. He notes that the physical sex organ and the accompanying love/sexual (emotional) disposition are both determined by karma. This distinction allows for the differences between physical organ and sexual preferences, that is, male disposition, female disposition, and hermaphroditism caused by "poor-quality karma." Although Umasvati does not directly treat the phenomenon of homosexuality or bisexuality, he does trace the cause of hermaphroditism to "inauspicious body-making karma."

It could be inferred from this analysis that alternative love and sexual phenomena such as androgyny, homosexuality, or bisexuality would be the product of inauspicious sexual-disposition karma. There is some evidence for Jaina intolerance for homosexual love, at least among the ranks of monks as witnessed by the reference to sanctions to be brought against monks who behave that way toward other monks. It is not clear if this condemnation centers on passionate love in general or homosexual love in particular. Given the traditionally secluded nature of male-only monasteries, homosexual behavior has arguably been the only readily available means of sexual fulfillment. Inappropriate sexual disposition is said to accompany all life except in the tenth to fourteenth stages of spiritual development. It is something that all monks were to be on guard against.

Kim Skoog

See also Asceticism; Celibacy; Compassion in Buddhism; Compassion in Hinduism; Sex in Marriage

References and Further Reading

Dundas, Paul. 1992. *The Jains.* New York: Routledge.

Jaini, Padmanabha S. 1979. *The Jaina Path of Purification.* Delhi: Motilal Banarsidass Publishers.

Tatia, Nathmal, tr. 1994. "Tattvartha Sutra," and summary of commentaries. In *That Which Is*. San Francisco: HarperCollins.

Wiley, Kristi. 2004. "Views on Ahimsa, Compassion and *Samyaktva* in Jainism." In *Ahimsa, Anekanta, and Jainism*, edited by Tara Sethia, 15–24. New Delhi: Motilal Banarsidass.

Jealousy

Jealousy is an emotion in which a person is upset by the fact or simply by the belief that the person of his or her affections harbors or displays affections to a third person. Further, the reason why the jealous person is upset by this is because he or she perceives these affections as symbolizing a loss of the person's affections toward him or her, or at least as symbolizing a loss of his or her own self-worth.

This emotion can be mild or intense, ranging anywhere from a vague sense of disappointment to an immense loss of self-esteem or intense hate toward either or both of the other persons. Many murders seem to have their basis in such intense feelings of jealousy.

Jealousy can occur in any close relationship wherein the parties share affections or desires. Jealousy can occur within romantic relationships, sexual relationships, friendships, in a child's relationship to its parent, or a parent's relationship to the child—one parent may be jealous of the child's affectionate displays toward the other parent. In each case, the structure of the jealousy is basically the same, though the nature of the affections or desires is different.

Jealousy, or something like jealousy, can even occur when the object of the other person's affections or interests is not a person but is an activity such as work or a leisure pursuit. In this case, the individual is likewise concerned that the other person's outside activities represent a lack of affection toward the worried individual.

Just as jealousy can range from mild to intense in the triangular or three-person situation, so can it also be nonexistent. There is nothing about these relationships that imply that jealousy must appear when affections or desires from someone in the relationship are directed elsewhere—because jealousy is foreign to the essential nature of affection or desire. People in close relationships do not universally experience jealousy when the persons they are affectionate toward display affections to others. Consequently, the appearance of jealousy within a relationship depends a lot on factors that lie outside the essential structure of the relationship. Three such factors are culture, gender, and personality.

Although romantic love and sexual desire seem to be universal phenomena that cut across cultures, jealousy as part of these experiences is not. Hupka (1981) shows that different cultures display different degrees of jealousy. Further, the degree of jealousy generally displayed seems to depend on certain features of the culture. Cultures that emphasize personal property, the individual over the group, the importance of personal offspring, and marriage as the only legitimate outlet for sexual activity tend to display high levels of jealousy. Low levels of jealousy are shown in cultures that do not emphasize personal property, value the group as much as the individual, are not much concerned about whose offspring a child is, and allow for sexual interactions outside of a dyadic marriage.

In addition to this cultural factor, gender also seems to play a role. Although women appear to be more jealous when their partner is involved romantically with another person than when he is involved only sexually, the reverse seems to be true of men. Men become more jealous when their partner is sexually involved with another person than when she is only romantically involved.

Finally, the factor of character or personality also seems to play a role in jealousy. Some people are obviously more disposed to jealousy than others. This is especially clear with people who engage in what is known as suspicious jealousy. A person displaying suspicious jealousy becomes jealous even though there is no concrete evidence to support the suspicion that the partner has affections toward another person. In this instance, jealousy seems to be a character trait that has little to do with the nature of the person's close relationship. This also appears true in some cases of jealousy that are not properly called suspicious jealousy. Such a case might involve a lover becoming upset at his or her partner's display of affection toward a third person, even though it is plain that the display of affection does not imply the partner's loss of affection for the primary partner.

If such a display of affection does not imply a loss of affection, the jealous person could be upset about the loss of his or her own feelings of self-worth. In seeing, or at least supposing, that the other person's affections are directed elsewhere, the jealous person might believe that he or she is not as desirable as the new recipient of his or her partner's affections. This awareness could then work to lower the person's feeling of self-worth as jealous people tend also to have feelings of inadequacy.

Because jealousy occurs in close relationships, and because various religions advocate that their followers engage in such relationships with their deities, it is understandable that jealousy also plays a part in such religions. In Hinduism, there is the story of how Radha feels pangs of romantic jealousy when she sees the god Krishna flirting with the other women of Vrindavan. In Judaism and Christianity, there is the story of the triangle wherein Cain, becoming jealous of God's respect or regard for his brother Abel, murders Abel in a jealous rage (Genesis 4:8).

Jealousy in theistic religions is not limited to the feelings of human beings in their relations to the deities, but is also frequently displayed by the deities themselves. Such jealousy often seems to be integral to the nature of the deities' character and activities. In ancient Greek religion, the gods and goddesses were continually embroiled in jealous affairs. When Zeus had sexual intercourse with a Theban princess, and as a result fathered the baby Heracles, Zeus' wife Hera—the goddess of marriage—became furious with jealousy and sent two snakes to kill the child (Athanassakis 2004). Hephaestus, the god of blacksmiths, would complain in jealousy to the council of Olympian gods that his wife, the beautiful goddess Aphrodite, was showing amorous attentions to the war god Ares (Rieu 1991, Book 7). Similarly, in Islam, Allah is presented as a jealous god who will not forgive any worship of idols (Qur'an 1983, 4:116–117), and in Judaism and Christianity, God even declares outright that people should have no other gods because "I the Lord thy God am a jealous God" (Exodus 20:5).

The jealousy of the gods is often conceptualized primarily as a character trait. The goddess Hera is clearly portrayed as a jealous individual who is emotionally wounded by Zeus's extramarital affairs. Also Hephaestus's jealousy toward Aphrodite—the goddess of beauty—seems to fit well with the fact that he is also lame, and therefore possibly harbors feelings of inadequacy. Both Allah and the Judeo-Christian God are depicted precisely as jealous characters that wreak swift vengeance on those who turn to other gods.

This is significant because jealousy seems to be based on a fear of the loss of self-worth and feelings of inadequacy. In attributing jealousy to the gods, one seems to be at the same time attributing such feelings to them. Yet it seems odd that a divine being should fear the loss of self-worth and experience feelings of inadequacy. Such notions seem inconsistent with the divine power and knowledge that is typically attributed to a divine being.

www.abc-clio.com ABC-CLIO 1-800-368-6868

Various early Greek philosophers felt that it was inappropriate to attribute human traits like jealousy to the gods. Xenophanes (ca. 570–478 BCE) said, "God is one, greatest among gods and men, not at all like mortals in body or thought," and that "Homer and Hesiod have ascribed to the gods all deeds which among men are a reproach and a disgrace: thieving, adultery, and deceiving one another" (McKirahan 1994, 60–62). Although Xenophanes' fragments do not specifically mention jealousy, it seems clear he would also have it in mind as a mortal trait of reproach and disgrace. The problem, however, is that many aspects of the religions just considered are intimately tied to the idea of jealous gods. Were such a trait to be thoroughly expunged from these beliefs, it is unclear that the vestiges would be recognizable as the same religion.

James Giles

See also Divine Love in Hinduism; Divine Love in Judaism; Emotions; Envy; Gods and Goddesses in Greek and Roman Religions; Hebrew Bible; Krishna; Lust

References and Further Reading

Athanassakis, Apostolos N., tr. 2004. *Hesiod: "Theogony"; "Works and Days";* and *"The Shield."* Baltimore, MD: The John Hopkins University Press.

Bell, Robin. 2002. "Unconventional Sexual Lifestyles." In *The Psychology of Sexual Health,* edited by David Miller and John Green, 292–303. Oxford: Blackwell Science.

Bringle, Robert G., and Bram Buunk. 1991. "Extradyadic Relationships and Sexual Jealousy." In *Sexuality in Close Relationships,* edited by Kathleen McKinney and Susan Sprecher, 135–153. Hillsdale, NJ: Erlbaum.

Giles, James. 2004. *The Nature of Sexual Desire.* Westport, CT: Praeger.

Hupka, Ralph B. 1981. "Cultural Determinants of Jealousy." *Alternative Lifestyles* 4: 310–315.

Jankowiak, William, ed. 1995. *Romantic Passions: A Universal Experience?* New York: Columbia University Press.

McKirahan, Richard D. 1994. *Philosophy before Socrates: An Introduction with Texts and Commentary.* Indianapolis, IN: Hackett Publishing.

Rieu, E. V., tr. 1991. *Homer: The Odyssey: Revised Prose Translation.* London: Penguin Books.

Siegel, Lee. 1978. *Sacred and Profane Dimensions of Love in Indian Traditions as Exemplified in the Gitagovinda of Jayadeva.* Delhi: Oxford University Press.

The Holy Qur'an. 1983. Translated by M. H. Shakir. New York: Tahrike Tarsile Qur'an.

Ward, Jeff, and Martin Voracek. 2004. "Evolutionary and Social Cognitive Explanations of Sex Differences in Romantic Jealousy." *Australian Journal of Psychology* 56 (3): 165–171.

White, Gregory L., and Paul E. Mullen. 1989. *Jealousy: Theory, Research, and Clinical Strategies.* New York: Guildford.

Jesus

Jesus of Nazareth—often called Jesus Christ by Christians—is regarded by many as the most important person for helping believers to understand love. Jesus lived about 2,000 years ago in present-day Israel and Palestine. Almost all that is known about Jesus comes from the writings Christians call the New Testament. Four books—Mathew, Mark, Luke, and John—are accounts of his birth, life, ministry, death, and resurrection. These books, written within decades of Jesus' life, comprise the primary record of his loving words and actions. In other New Testament books and in writings produced in the past two millennia, many have interpreted and developed Jesus' love legacy.

Jesus drew upon teachings from his Jewish heritage to offer what many consider the central insight of his ministry. Matthew records this insight in these words: "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.'" Jesus adds, "Upon these two commandments hang all the law and the prophets" (Matthew 22:37–40). Mark's version of the

same insight concludes with Jesus adding that there are no greater commandments than these two (Mark 12:31).

In the book of Luke, Jesus is asked what must be done to inherit eternal life. Jesus answers with these same two love commandments. The questioner responds to Jesus, however, by asking who his neighbor might be. The answer Jesus gave this second question came in the form of a story. Jesus tells of a man who is robbed, beaten, stripped, and left to die. Two religious people passed by the victim, but ignored the opportunity to help. However, an impure outsider—a Samaritan—came to the injured man's aid, cared for his wounds, and found him a place of safety. In this story, the parable of the Good Samaritan, Jesus suggests that a neighbor is any person in obvious need. All other laws—including religious ones—are secondary to the law of love (Luke 10:25–37).

The idea that the Jewish laws and the message of the Jewish prophets are fulfilled in the commandments to love is found following perhaps the best-known ethical instruction in the Bible. Matthew records Jesus saying, "In everything, do to others as you would have them do to you; for this is the law and the prophets" (Matthew 7:12). The point Jesus makes is not that the laws and the words of the prophets are useless. Rather, Jesus is suggesting that love is their culmination or overarching guide. Matthew later records Jesus inviting his followers to love as inclusively as God, for God sends sunshine and rain on the good and bad indiscriminately (Matthew 5:43–48).

The Apostle Paul, the most important witness for the Christian movement emerging after Jesus, picks up and promotes Jesus' idea that love is the fulfillment of the law. "Owe no one anything," Paul writes to the Christians in Rome, "except to love one another; for the one who loves another has fulfilled the law. The commandments, 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet'; and any other commandment are summed up in this command, 'Love your neighbor as yourself.' Love does no wrong to a neighbor; therefore, love is the fulfilling of the law" (Romans 13:8–10; Galatians 5:14).

According to Jesus, the neighbor and others who should be loved include those whom some people might consider unlovable. In fact, Jesus commands his followers to love their enemies: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'" Jesus declares, "But I say to you, love your enemies and pray for those who persecute you" (Matthew 6:43–44).

Luke's account of the command to love the enemy involves Jesus saying that his followers should "love your enemies and do good to those who hate you, bless those who curse you, pray for those who abuse you. . . . Love your enemies, do good, and lend, anticipating nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful" (Luke 6:27–28, 35–36). In this, Jesus is saying that his listeners will imitate God when expressing love even for those who oppose them.

Jesus says that those who love the neediest will be rewarded. The king will say, teaches Jesus, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundations of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. . . . Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me" (Matthew 25:34–36, 40). Jesus advocates love even for those considered unloveable.

In his own actions, Jesus demonstrated that followers should also love the downtrodden, outcasts, and marginalized. Jesus showed love by washing feet, giving to the poor, listening to and blessing children, resisting retaliation, and feeding the hungry. He was moved with

Jesus of Nazareth. (Library of Congress)

compassion for the sick, lame, and hungry. He associated with social outcasts such as tax collectors, Samaritans, women, and non-Jews. Breaking with social norms, Jesus voluntarily assumed the social role of a servant.

At times, Jesus praised and promoted self-sacrificial love. "This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends" (John 15:12,13). Christians consider Jesus' death on the cross the prime example of self-sacrificial love. Jesus' death benefits others. The Apostle Paul says, "God proves his love for us in that while we still were sinners Christ died for us" (Romans 5:8).

Jesus also promoted expressions of love that benefit the individual. "Give, and it will be given to you," Jesus teaches. "A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back" (Luke 6:38). He apparently assumed a proper place for self-love when he said that his listeners ought to love their neighbors as they love themselves.

Jesus tells those who want to follow his lifestyle that they should follow his example of love: "By this all will know that you are my disciples," says Jesus, "if you have love for one another" (John 13:35). Later in the New Testament writings, the Apostle Paul says that Jesus should be the example for those who want to love as God loves. "Be imitators of God, as beloved children," writes Paul, "and live in love, as Christ loved us and gave himself up for us" (Ephesians 5:1,2).

Jesus' life, words, death, and resurrection have been an inspiration to many throughout history who seek to understand and express love.

Thomas Jay Oord

See also Church Fathers; Death in Christianity; Devotion; Divine Love in Christianity; Food in Christianity; Forgiveness in Christianity; Liturgy in Christianity; Mary; Modesty in Christianity; New Testament; Pain and Love in Christianity; Romantic Love in Christianity; Sacrifice in Christianity; Spiritual Discipline in Christianity; St. John; St. Paul

References and Further Reading

Brady, Bernard V. 2003. *Christian Love: How Christians through the Ages Have Understood Love.* Washington, DC: Georgetown University Press.

Chilton, Bruce, and J. I. H. McDonald. 1988. *Jesus and the Ethics of the Kingdom: Biblical Foundations in Theology.* Grand Rapids, MI: Eerdmans.

Chilton, Bruce, and J. I. H. McDonald. 2005. "Altruism in Christianity." In *Altruism in World Religions*, edited by Jacob Neusner and Bruce Chilton, 53–66. Washington, DC: Georgetown University Press.

Furnish, Paul Victor. 1972. *The Love Command in the New Testament.* Nashville, TN: Abingdon.

Moffatt, James. 1929. *Love in the New Testament.* London: Hodder and Stoughton.

Oord, Thomas Jay, and Michael Lodahl. 2005a. *Relational Holiness: Responding to the Call of Love.* Kansas City, MO: Beacon Hill Press.

Oord, Thomas Jay, and Michael Lodahl. 2005b. "Divine Love." In *Philosophy of Religion: Introductory Essays*, edited by Thomas Jay Oord, 93–107. Kansas City, MO: Beacon Hill Press.
Perkins, Pheme. 1982. *Love Commands in the New Testament.* New York: Paulist Press.
Vacek, Edward. 1994. *Love, Human and Divine: The Heart of Christian Ethics.* Washington, DC: Georgetown University Press.

Jewish Mysticism

See Fragrance in the *Song of Songs*; Hasidism; Kabbalah; *Song of Songs*

Joy

Joy is an elusive term and its boundaries are vague. The joy of central importance to philosophy and religion is the supreme type of joy. Spinoza defines *joy* as ". . . the passive state through which the mind passes to a greater perfection" (Ethics, Part 3, Prop. 11).

The key to understanding Spinoza's supreme joy is his central distinction between three kinds of knowledge. According to Spinoza, the greatest perfection of the mind is achieved when it reaches the "third kind of knowledge." The first two kinds reflect the accepted distinction between beliefs and established scientific knowledge. Spinoza calls the first and inferior kind of knowledge *imagination* and the second kind *ratio*. Besides these familiar two kinds he discerns a third, intuitive, kind of knowledge. In contrast to scientific knowledge, which is deductive and compounded in stages, the third kind of knowledge is an immediate experience, which is not the simple sum of its parts, but a synthesis that captures the essence and the internal nature of the thing as a whole. Spinoza explicitly connects the third kind of knowledge to joy and states that "from this third class of knowledge the greatest possible mental satisfaction arises" (Ethics, Part 5, Prop. 27) and that "we delight in whatever we understand by the third kind of knowledge" (Ethics, Part 5, Prop. 32)

According to Spinoza, God is neither personal nor transcendental, but rather is the cosmos itself with all of its manifestations. Thus, every stone, every waterfall, and every person is a modification of God. In this sense, "the intellectual love of the mind toward God is the very love with which He loves Himself." Spinoza believes that the path to the sublime necessitates a long process of learning the universe through its various structures. In his *On the Improvement of the Understanding* Spinoza explicitly claims that "it is clear that the mind apprehends itself better in proportion as it understands a great number of natural objects" (Spinoza, 1955, 13–14).

Spinoza believes that science improves the mind and paves the way for the third kind of knowledge. He returns to this idea in the *Ethics* and states that "the effort or the desire to know things by the third kind of knowledge cannot arise from the first kind, but may arise from the second kind of knowledge" (Ethics, Part 5, Prop. 28). The belief that only through the intellect can you jump beyond it and reach the sublime is characteristic of the philosophic approach of Plato and Spinoza.

Nevertheless, some influential thinkers have believed that scientific knowledge is not a necessary step toward the sublime. William James, in his classic *The Varieties of Religious Experience,* collected different reports about mystic experiences. Many of them report a strong feeling of spiritual uplift reminiscent of Spinoza's supreme joy, even though they lack its rational basis.

> I was alone upon the seashore as all these thoughts flowed over me, liberating and reconciling. . . . I was impelled to kneel down, this time before the illimitable ocean, symbol of the infinite. I felt that I

> prayed as I had never prayed before, and knew now what prayer really is: to return from the solitude of individuation into consciousness of unity with all that is, to kneel down as one that passes away, and to rise up as one imperishable. Earth, heaven, and sea resounded as in one vast world-encircling harmony. (James 1929, 386)

This statement preserves Spinoza's idea of unity with the infinite, with nature, and perhaps even with God. It also captures the feeling of joy, but the spiritual uplift is spontaneous and does not stem from a deep philosophical method that takes the form of geometry (Spinoza's *Ethics*) or any other discipline. In an attempt to broaden Spinoza's narrow definition of joy as an "intellectual love of God," the first possibility is to remove the "intellectual," and perhaps even "God," and to leave joy resulting from contact with the supreme.

In contrast, philosophers such as Nietzsche and artists such as Oscar Wilde believed that the way to profundity is via suffering and pain. Nietzsche stated that "only great pain is the ultimate liberator of the spirit," and, "I doubt that such pain makes us 'better,' but I know that it makes us more profound.'" Oscar Wilde said in "De Profundis" that "where there is sorrow there is holy ground," and in a long paragraph on the importance of sorrow he said that "I now see that sorrow, being the supreme emotion of which man is capable, is at once the type and test of all great Art. What the artist is always looking for is the mode of existence in which the soul and body are one and indivisible."

Spinoza's intellectual love is not simply a material joy—not only is this joy far from hedonistic, it blurs the boundaries of the self. For Spinoza, the intellectual side—the second kind of knowledge—is only a means to transcend beyond what the analyzing mind could comprehend. Similarly, Nietzsche, who despised "English hedonistic accounting," is certainly not prepared to replace it with a mirror image attempt to maximize suffering. According to him, the value of suffering is only extrinsic. Nietzsche's ideal of superman is not the ideal of a suffering soul, but the ideal of a profound, creative, and joyful spirit. Suffering in the case of Nietzsche, as with the Spinoza's kind of knowledge, is only the lumber from which the rungs of the ladder are built.

There are various ways of reaching the sublime. The yearning for profound joy is universal and certainly belongs not only in the categories of philosophy or established religions —it can be experienced in the consciousness of a scientist sitting in an armchair, an artist on the stage, or a layperson on the beach. Each discipline, each way, can be seen as a ladder, but reaching the sublime always requires a jump to what is beyond all rungs. Some see this jump as the ultimate state, the goal of philosophy, art, and religion—the sublime state that is worthy of filling the spirit with supreme joy—while others see it as a complete illusion, a hallucination of a mystified mind.

Erez Aloni

See also Happiness; Intellectual Love of God; Passions

References and Further Reading

James, William. 1929. *The Varieties of Religious Experience: A Study in Human Nature.* New York: Random House.

Nietzsche, Friedrich. 2001. *The Gay Science: With a Prelude in German Rhymes and an Appendix of Songs,* edited by Bernard Williams and translated by Josefine Nauckhoff; poems translated by Adrian Del Caro. New York: Cambridge University Press.

Spinoza, Benedict de. 1955. *Ethics* and *On the Improvement of the Understanding.* New York: Hafner Library of Classics.

Spinoza, Benedict de. 2000. *Ethics.* Edited and translated by G. H. R. Parkinson. New York: Oxford University Press.

Wilde, Oscar. 1994. "De Profundis." In *Complete Works of Oscar Wilde.* Edited by Merlin Holland, 980–1059. Glasgow: HarperCollins.

Wittgenstein, Ludwig. 1974. *Tractatus Logico-Philosophicus.* London: Routledge and Kegan Paul.

K

Kabbalah

Jewish Mysticism, known as the Kabbalah, is based on various models of love. The classical kabbalists of the Middle Ages inherited the image of God's earthly consort, the Shekhinah, a conception that had evolved from late antiquity. The kabbalists posited a divine dimension to earthly existence and this earthly divinity linked to the transcendent in a metaphor of erotic union. This union with God (*yichud*) is a recurrent metaphor for mystical experience in Kabbalah. This is often represented metaphorically in terms of sexual union and the image of the kabbalist as the figurative "lover of the Shekhinah" emerged in classical Kabbalah and remained a constant into the Hasidic movement of early modernity.

The classical work of the theosophical Kabbalah, the *Zohar*, portrays other kinds of love as representative of the activities of the Divine. These include the intuitive love of a married couple, the compassion and concern of parents for their children, and the counsel and role modeling of spiritual mentors to their students. Divine energy flows into the world through the intercession of the *sefirot*, or divine hypostases. These hypostases are attributes and aspects of God that are made manifest and projected into present reality. Accordingly, the sefirot are described in mythic and symbolic terms. Images that are archetypically feminine, such as flowers, bodies of water, caves, and certain plants such as pomegranates, dates, and wheat kernels are symbolic of the feminine sefirah Malkhut.

Of these, five are archetypes of transcendent love: Chokhmah (Wisdom), Binah (Understanding), Tiferet (Glory), Malkhut (the Kingdom), and the sefirah Yesod (Foundation) which is devoted to sexuality.

The relationship of the male Chokhmah to the feminine Binah depicts two aspects of the intellect: The empirical male in union with the intuitive feminine to achieve a synthesis of transcendent Wisdom, indicated by the sefirah Da'at. The union of Tiferet and Malkhut, on the other hand, was the final channel that unified the flowing male energies of the transcendent realm with the receptive femininity of the phenomenal world. Malkhut is most widely euphemized as the Shekhinah, the Divine feminine as it appears in the phenomenal world.

The male and female dynamics of the Divine realm are repeated isomorphically in the human realm; just as there are sefirot in the cosmos there were sefirot in the human soul as well. Hence every person retains an inner

www.abc-clio.com ABC-CLIO 1-800-368-6868

balance of Chokhmah and Binah, Tiferet and Malkhut, within themselves. There is also a lower sefirah, Yesod, that specifically governs sexuality in the individual; the balancing of one's inner forces is perceived as an internal balance of erotic dynamics.

Contemporary scholars offer differing views regarding which element is favored in the erotic image—that of a patriarchal system in which the feminine is a mere crown to the phallus of the male, or the feminine role empowered to the extent that it presents an alternative to the patriarchal models that dominate most Jewish models. In fact, both points of view are presented in the vast amalgam of texts that make up *Zohar* literature.

The sefirot are symbolized by hundreds of images in the Jewish canon and in phenomenal reality. The Shekhinah herself is represented by all the archetypal symbols of femininity, from the moon to the pomegranate, and vast lexicons were developed by the kabbalists to list the identification of the symbols. Biblical paradigms were also brought into play, and these often mirrored the love lives of certain important characters. For instance, Abraham is the paradigm of the sefirah of loving-kindness, Hesed; so his spouse, Sarah, is necessarily a paradigm of the opposite sefirah of Judgment, or Din.

Isaac is the paradigm of Din, so his spouse, Rebekah, is conversely the paradigm of Hesed. Jacob is the paradigm of the Central sefirah Tiferet, and his wives represent two aspects of love: Rachel, his true love in the biblical narrative, is emblematic of the sefirah Malkhut, whereas Leah, who is to all appearances the spurned wife in the biblical account, represents the sefirah of intuition and transformative feminine wisdom, Binah. Jacob's relationship with Leah is more hidden than his overt passion for Rachel but, in the kabbalistic view, it is not without meaning.

In the cosmic realm, the central rite that the *Zohar* proposes as an expression of the dynamics of love is the cult of the Shekhinah. The myth that underlies this rite states that on the Sabbath, the feminine aspects of God—the Shekhinah—is brought into union with God's masculine aspect, Tiferet. As a result of this dynamic, the kabbalists are called upon to greet the bride on her way to the canopy, and it is prescribed that they escort her with the verse, "Come my Beloved to greet the Bride."

Having brought her to the bridal canopy on Friday night, the kabbalists celebrate with three formal meals over the course of the day—one dedicated to the bride herself on Friday night; one to the head of the family on the Sabbath Day, following the morning service; and one at the close of the Sabbath, dedicated to the groom. The Friday night ritual is suffused with eroticism and this has been traditionally the prescribed night for kabbalists to enjoy sexual relations with their wives. In this way, the kabbalists live out the mythos described in the *Zohar* in that they, as practitioners of the Kabbalah, replace their earthly spouses with their relationship to the Shekhinah.

Another motif of love in the *Zohar* is that of the divine family, symbolized in the *partzufim* (countenances). This doctrine originates in the last sections of the main body of the *Zohar*, and represents the ultimate visions of the mystical circle described in the literature. There are three countenances in the first account of the text known as *Idra Rabbah*: Arikh Anpin, the "long face," also called Attika Kadisha, the "ancient Holy One;" Zeir Anpin, the "quick face," Arikh's son; and Zeir's consort Nukvah, whose role is analogous to that of the Shekhinah elsewhere in the Zohar.

These five countenances make up an extended cosmic family whose familial relationship is the sustaining metaphor of subsequent Kabbalah. The central kabbalist after the composition of the *Zohar*, Isaac Luria, saw this family as having been ruptured and traumatized. The role of the kabbalist is to restore the inner harmony of this celestial family; to bring Abba and Imma into a full embrace; to conceive the embryonic Zeir and deliver him

to the influence of the elder Arikh Anpin; and thence to bring about his betrothal to his consort Nukvah.

This is the true application of the kabbalistic image of *Tiqqun* (cosmic repair), that has been widely circulated. In this way, the erotic union of Zeir and Nukvah—which parallels the earlier model of the union of Tiferet and Malkhut—is only possible as a result of the familial love and protection of Abba and Imma, which in turn takes place under the benevolent patriarchal love of Attik Yomin, the Ancient of Days. In classical Kabbalah, different models of love make up the underlying metaphor of the mystical system.

The framing narratives of the *Zohar* depict the activities of a circle of mendicant pietists in the Galilee of late antiquity. There are strong statements of love among the members of the mystical circle, which is exclusively male. These qualities of brotherly love survived into subsequent kabbalistic circles and characterized the professions of mutual devotion in the mystical charters of the *Safed* kabbalists of the sixteenth century and the Jerusalem circles of the eighteenth century. The unambiguous devotion of the members of the circle to each other must be mentioned as an aspect of a spiritual tradition that obsessed and speculated over the nature of love in all its forms.

Pinchas Giller

See also Divine Love in Judaism; Liturgy in Judaism; Sabbath; Sexual Pleasure in Judaism; Sexual Symbolism; Shekhinah; *Song of Songs*; Soul in Judaism; Soul Mates; Teachers in Judaism

References and Further Reading

Idel, Moshe. 2005. *Kabbalah and Eros.* New Haven, CT: Yale University Press.

Tishby, Isaiah, and Fischel Lachover. 1991. *The Wisdom of the Zohar.* Translated by David Goldstein. Oxford: Oxford University Press.

Wolfson, Elliot. 1993. "Beautiful Maiden without Eyes: *Peshat* and *Sod* in Zoharic Hermeneutics." In *The Midrashic Imagination,* edited by Michael Fishbane, 155–203. Albany, NY: State University of New York Press.

Wolfson, Elliot. 1994. "Woman—The Feminine as Other in Theosophic Kabbalah: Some Philosophical Observations on the Divine Androgyne." In *The Other in Jewish Thought and History*, edited by L. Silberstein and R. Cohn. New York: New York University Press.

Wolfson, Elliot. 1997a. "Coronation of the Sabbath Bride: Kabbalistic Myth and the Ritual of Androgynization." *The Journal of Jewish Thought and Philosophy* 6: 301–343.

Wolfson, Elliot. 1997b. "*Tiqqun ha-Shekhinah*: Redemption and the Overcoming of Gender Dimorphism in the Messianic Kabbalah of Moshe Chayyim Luzzatto." In *History of Religions.* New York: New York University Press.

Kamasutra

The *Kamasutra—kama* (desire/love/pleasure/sex) and *sutra* (treatise)—is the oldest extant Hindu textbook of erotic love. It is not, as commonly thought, a book about the positions in sexual intercourse. It is a book about the art of living—about finding a partner, maintaining power in a marriage, committing adultery, living as or with a courtesan, using drugs, *and* about the positions in sexual intercourse.

The *Kamasutra* was composed in Sanskrit, the literary language of ancient India and related to Latin, in ancient Rome, and ancient Greek, in Greece. The data relevant to a determination of its date are sparse and the arguments complex, but most scholars believe that it was composed sometime in the third century of the Common Era, most likely in its second half, and probably in North India. Its detailed knowledge of northwestern India, and its pejorative attitude to other parts of India, particularly the south and the east, suggests that it was written in the northwest. Its reference to Pataliputra, near the present city of Patna, in Bihar, suggests that it may have been written there, because Yashodhara, who wrote the definitive commentary on this text in the thirteenth century, believes that to be the case. The

Kamasutra is one of the main sources of information about the social conditions in India at the time of its composition; the text is, in a sense, its own context.

The *Kamasutra* reflects a real consciousness of the regional culture of India of its time, what one scholar has called a "pre-Imperial consciousness"—setting the stage for the Gupta Empire that would dominate North India from the fourth century to the sixth.

Virtually nothing is known about the author, Vatsyayana Mallanaga, other than his name and what was written in the text—and that he composed it "in chastity and in the highest meditation" (7:2; 57). But Vatsyayana shares something important about his text, namely, that it is a distillation of the works of a number of authors who preceded him: Auddalaki, Babhravya, Charayana, Dattaka, Ghotakamukha, Gonardiya, Gonikaputra, and Suvarnanabha. These other authors, called "teachers" or "scholars," supply what Indian logic called the "other side," literally the "former wing," *purvapaksha*—the arguments that opponents might raise. In this case, they are "former" in both the logical and chronological sense of the word—Vatsyayana cites them often, sometimes in agreement, sometimes in disagreement. Always his own voice comes through—because he acts as ringmaster over the many acts that he incorporates in his sexual circus.

The *Kamasutra* was certainly not the first of its genre, nor was it the last. The many textbooks of eroticism that follow it, such as Kokkaka's *Ratirahasya,* also called the *Koka-shastra*, of pre-thirteenth–century origin, and Kalyanamalla's *Anangaranga* from the fifteenth century, cite it as a foundational authority. The *Nagarasarvasva* of Bhikshu Padamashri and the *Panchasayaka* of Jyotirishvara, from the eleventh to the thirteenth–century, explicitly base themselves on the *Kamasutra*—the first on Books Two, Five, and Seven, and the second on Books Two, Three, Five, and Seven. The *Kamasutra* also made a deep impact on Indian literature—its vocabulary and taxonomies were diffused into later Sanskrit erotic poetry.

Kama denotes not merely sexual pleasure but, more broadly, sensual pleasure—music, good food, perfume, and so forth. It is most closely approximated by *erotic* in the broader sense in which the word is used today. Ancient Indian texts regarded *kama* as one of the three goals of human life, the other two being *dharma*—duty, religion, religious merit, morality, social obligations, the law, justice, and so forth; and *artha*—power, politics, success, and money. Whereas *dharma* regulated the socio-religious world and *artha* the political world, *kama* legitimated the world of the individual, or what Michel Foucault would call the cultivation of the self. *Dharma*, *artha,* and *kama* were known collectively as the *purusharthas* (the three aims of human life) or the *trivarga* (trinity). For assonance, one might call them piety, profit, and pleasure; or society, success, and sex; or duty, domination, and desire.

The erotic science to which the *kama* texts belong is known as *kama-shastra,* "the science of *kama*." Kama-shastra is one of the three principal human sciences in ancient India, the other two being religious and social law—*dharma-shastra*, of which the most famous work is attributed to Manu, the *Manavadharmashastra* or *Manusmriti,* known as the *Laws of Manu* and the science of political and economic power—*arthashastra*, whose foundational text is attributed to Kautilya, the minister of Chandragupta Maurya. There were also many other sciences preserved in the texts—medicine, astronomy, architecture, the management of horses and elephants, and so forth.

Sometimes the aims of human life are listed not as a triad, but as a quartet wherein the fourth goal is release, *moksha*—the goal of the religious ascetic. Yashodhara speaks of four aims of life in 1:5; 8. Vatsyayana gives very short shrift indeed to release (1:2; 4), and even applies the term—surely tongue in cheek—to the courtesan's successful jettisoning of an unwanted lover (6:4; 44, 45). But wandering as-

cetics meander through the *Kamasutra*—nuns, on the one hand, and courtesans, on the other, were the only women in ancient India who could move freely throughout the entire social system. There are literary ties, too, between the *Kamasutra* and the literature of asceticism. Shvetaketu Auddalaki, the first human author of the *Kamasutra* (1:1; 9), was already famous as a great Upanishadic sage.

For much of ancient Indian history—from before the turn of the Common Era right up through the period of the Raj—the art of *kama* was perfected in circles privileged not in class or caste status, but in blatant economic and geographical terms. *Kama* was available only in the cities. The textbooks on *kama* are addressed to the man-about-town, the *nagaraka*, but it could be lived by anyone who had enough money—money that he had inherited, on the one hand, or obtained from gifts, as a Brahmin would; through conquest, as a man of the royal or warrior class would; through trade, as a merchant; or through wages, as someone from the servant class (1:4; 1). *Kama* could be lived by a single man "if he can afford it," a courtesan, or a wealthy woman living alone (1:4; 29–30).

Living the good life in this way involved: Care of the body with oils and massages; learning to play music and enjoying concerts and dance performances; reading of poetry and attending literary salons; and enjoying a sophisticated, cultivated level of sexual pleasure above all.

More broadly conceived, as the appreciation of sexuality, the beauty of the human body, and the pleasures of intoxication and brightly painted surfaces became popular, *kama* flourished not only at court but in the countryside, where even poor people painted the horns of their buffaloes and the walls of their houses elaborately and sang erotic songs.

It is difficult to assess how broad a spectrum of ancient Indian society knew the text of the *Kamasutra* first hand. The production of manuscripts, especially illuminated manuscripts, was necessarily an elite matter—men of wealth and power, kings and merchants, would commission texts to be copied out for their private use. It is often said that only upper-class men were allowed to read Sanskrit, particularly the sacred texts, but the very fact that the texts dealing with religious law (*dharma*) prescribe punishments for women and lower-class men who read the sacred Sanskrit texts suggests that some of them did. Vatsyayana argued at some length that some women should read this text—courtesans and the daughters of kings and ministers of state, whereas others should learn its contents in other ways (1:3; 1–14). Clearly some parts of the book were designed to be used by women.

It is startling to realize that the *Kamasutra*, the Indian text best known—at least by name—to European and American readers, was hardly known at all by such readers just a hundred years ago. Even now it is not really known, since the very first English translation, which remains the one most widely used and reused, long out of copyright and in the public domain, does not say what the Sanskrit says—it is not even the work of the man who is known as its author, Sir Richard Francis Burton. That translation, published in 1883, was far more the work of Forster Fitzgerald Arbuthnot, whose name appears on the title page with Burton's only in some editions, although Burton later referred to the *Kamasutra* translation as "Arbuthnot's Vatsyayana." But the translation owed even more to two Indian scholars whose names do not appear on the title page at all: Bhagavanlal Indrajit and Shivaram Parashuram Bhide.

Burton did for the *Kamasutra* what Max Müller did for the *Rig Veda* during that same period. Widespread public knowledge of the *Kamasutra*, in both India and Europe, begins with the Burton translation, which had a profound effect upon literature across Europe and America. Even though it was not formally published in England and the United States until 1962, the Burton *Kamasutra* soon became one of the most pirated books in the English

language, constantly reprinted, often with a new preface to justify the new edition, sometimes without any attribution to Burton or Arbuthnot. It remains precious, like Edward Fitzgerald's *Rubaiyat*, as a monument of English literature, although not much closer to Vatsyayana than Fitzgerald was to Omar Khayyam.

In our time, when sexually explicit novels, films, and instruction manuals are available everywhere, the parts of the *Kamasutra* that have previously been most useful are now the least useful—the positions described in Book Two. But the *Kamasutra* has attained its classic status because it is at its core about essential, unchangeable human attributes—lust, love, shyness, rejection, seduction, manipulation—and its insights into the psychology of eroticism, the ways to meet a partner, win someone's love, and get rid of a no-longer–desired lover, remain highly relevant in our day.

Two worlds intersect in the *Kamasutra*: sex and ancient India. Some sexual matters in this text are strange, for Vatsyayana argues that sex for human beings is a matter of culture, not nature, and that is why, unlike animals, people need a textbook for it. But there are other cultural matters that are strangely familiar or, if unfamiliar, still charming and comprehensible, providing reassurance that the people of ancient India took their trousers off one leg at a time.

Consider the description of the man's day: His morning toilet is much like a modern man's is today (shaving body hair is coming back into fashion for men), but he does not schedule things like teaching mynah birds to speak. It is the constant intersection of these perceptions—"How very odd!"—"Oh, I know just how she feels"—"How can anyone *do* that?"—"Ah, I remember doing that once, years ago . . ."—that constitutes the strange but enduring appeal of the *Kamasutra*.

Wendy Doniger

See also Adultery in Hinduism; Lust; Marriage in Hinduism; Romantic Love in Hinduism; Seduction; Sexual Pleasure in Hinduism; Tantra; Teachers in Hinduism

References and Further Reading

Bhattacharya, Narendra Nath. 1975. *History of Indian Erotic Literature*. New Delhi: Munshiram Manoharlal Publications.

De, Sushil Kumar. 1959. *Ancient Indian Erotics and Erotic Literature*. Calcutta: Firma K. L. Mukhopadhyay.

Doniger, Wendy. 2003. "The Kamasutra: It Isn't All about sex." *The Kenyon Review* 24 (1): 18–42.

Hampiholi, Viswanath K. 1988. *Kamashastra in Classical Sanskrit Literature*. Delhi: Ajanta Publications.

Meyer, Johan Jakob. 1953. *Sexual Life in Ancient India*. New York: Barnes and Noble.

Rocher, Ludo. 1985. "The Kamasutra: Vatsyayana's Attitude toward Dharma and Dharmasastra." *Journal of the American Oriental Society* 105 (3): 521–529.

Siegel, Lee. 1999. *Love in a Dead Language*. Chicago: University of Chicago Press.

Karma

See Birth in Hinduism; Compassion in Buddhism; Compassion in Hinduism; Forgiveness in Buddhism; Gods in Buddhism; Hindu Mysticism; Jainism; Social Justice

---

Karuna

See Compassion in Buddhism; Jainism; Mettā

Kissing in Judaism

The gesture of the kiss as a token of affection, greeting, or reverence takes on a wide range of meanings across the historical expanse of Ju-

daism. In the Bible there are thirty-one kisses, the vast majority of which are kisses between (usually male) relatives. Examples include Genesis 27:26–27; 29:13; 32:1; 33:4; 45:15; 48:10; 50:1; Exodus 4:27; 18:7; 1 Samuel 20:41 and 2 Samuel 14:33; and Ruth, 1:9, 14.

Sometimes the kiss serves as official or formal recognition (1 Samuel 10:1; 2 Samuel 15:5). The one scriptural instance of a woman kissing a man (Proverbs 7:1) sounds a cautionary note about the behavior of a harlot. Several kisses signal the beginning of a relationship and are sometimes made to bear symbolic weight by the rabbis for the future of the relationship.

Jacob kisses his cousin Rachel at their first meeting, a sign that marks the beginning of a passionate love affair with far-reaching ramifications. Laban kisses Jacob when they first meet but the rabbis suggest that it is a ruse, with Laban using his tongue to poke around in Jacob's mouth for hidden jewels (*Bereshit Rabba* 70:13). When Jacob and Esau reunite, they embrace and kiss but the dots above the word *va-yishaqehu* (and he kissed him) prompt the rabbis to represent Esau's kiss as an attempted bite (*Bereshit Rabba* 78:9).

The *Song of Songs* opens with the plea, "Let him kiss me with the kisses of his mouth" (1:2), the rhetorical excess signaling the intensity of the desire and building on the Hebrew alliteration, *yishaqeni mi-neshiqot*. The verse continues, "For your lovemaking is better than wine," evoking the open-mouthed sensuality and intoxicating quality of the lovemaking.

The Talmud (*Babylonian Talmud* 17a) teaches that Moses, Aaron, and Miriam all died with a kiss. Numbers 33:38 and Deuteronomy 34:5 state that Aaron and Moses died "by the mouth of the Lord," which the rabbis understand as a kiss. Noting that the words "by the mouth of the Lord" are not found in connection with the death of Miriam, Rabbi Eleazar explains, "Because such an expression would be disrespectful." In *Song of Songs Rabbah* (1:2; xvi) the mercy shown these three luminaries is extended to all the righteous, "for it is written: 'Let him kiss me with the *kisses* of his mouth,'" using the plural as proof.

Judaism developed kissing practices as a form of pious behavior to express the dearness of a ritual item. It is common practice for the Torah scroll to be kissed when paraded around the synagogue and before and after its ritual chanting. Ritual fringes (*Shulhan Arukh Orah Hayyim* 24:4) and phylacteries (*Shulhan Arukh Orah Hayyim* 28:3) are kissed as part of the daily rite. There is a widespread custom in Jewish households to kiss the *mezuzah* (miniature sacred parchment in a casing affixed to a doorpost) upon entering or leaving a dwelling.

Medieval philosophical literature elaborates upon the deaths of Moses, Aaron, and Miriam from a kiss in its consideration of eschatology. Maimonides writes, "when a perfect man is stricken with years and approaches death, . . . [intellectual] apprehension increases very powerfully, joy over this apprehension becomes stronger, until the soul is separated from the body at that moment in this state of pleasure. Because of this, the Sages have said with reference to the deaths of Moses, Aaron, and Miriam that the three of them died by a kiss. . . . to indicate that the three of them died in the pleasure of this apprehension that is achieved in a state of intense and passionate love for Him, . . . in accordance with the dictum: 'Let him kiss me with the kisses of his mouth.'"

Maimonides has interpreted the kiss in a thoroughly metaphorical way, stripping it of any sensual meaning. Shem Tov ibn Falaquera, Moses ibn Tibbon, Yizhaq ibn Sahula, Isaac ibn Latif, and Moses Narboni all employ the metaphor of the kiss in similar ways to indicate the cleaving of the individual soul to the Active Intellect.

Medieval kabbalists—Jewish mystics such as Bahya ben Asher, Isaac of Acre, and Menahem Recanati—built upon these philosophical foundations to refer to mystical kisses at the end of life as well. In the *Zohar*—a mystical commentary on the Torah, the five books of Moses—three of the companions who populate

the text die with a kiss in mystical rapture, cleaving to the divine (3:144a–b). The *Zohar* also uses the image of the kiss to refer to male–female kisses and male–male kisses that partake of mystical rapture but do not eventuate in the separation of soul from body. "How [can we discern] a kiss of love? Only [a kiss] on the mouth so that spirit joins with spirit. Each one of them is comprised of two spirits, his spirit and that of his fellow. Thus between the two of them there are four spirits. How much more so in the case of a man and a woman when they are joined—there are four spirits together. The son that comes from them, *that* is the spirit that comes from four spirits as you have cited, 'Come, O spirit, from four spirits'—*that* is a complete spirit" (*Zohar Hadash Shir ha-Shirim* 60c).

The *Zohar* restores the centrality of the kiss's concrete meaning even as it wrestles with the higher meaning of the kiss. The male–male kiss signals companionship and the exchange of mystical lore, whereas the male–female kiss is part of erotic foreplay leading to procreation. The kiss is the focal point of a tension between the impulse toward spiritual continuity, effected through Torah study, with the countervailing impulse to propagate the Jewish people.

Finally, all kisses of true love are said to draw upon a divine source. About the scriptural lemma "With the kisses of His mouth" (*Song of Songs* 1:2), the *Zohar* comments that the kisses signify "those supernal kisses that He had kissed before. For there is no love and enjoyment unless they come from the kisses of the supernal spirit [to those] below." (*Zohar Hadash Shir ha-Shirim* 64b). In other words, human love ultimately participates in the larger economy of God's love for humanity and recreates it in relationships in this world.

Joel Hecker

See also Ahavah; Desire; Hebrew Bible; Kabbalah, Romantic Love in Judaism; *Song of Songs*; Spiritual Discipline in Judaism

References and Further Reading

Fishbane, Michael. 1994. *The Kiss of God: Spiritual and Mystical Death in Judaism.* Seattle, WA: University of Washington Press.

Hecker, Joel. 2005. *Mystical Bodies, Mystical Meals: Eating and Embodiment in Medieval Kabbalah.* Detroit, MI: Wayne State University Press.

Idel, Moshe. 2005. *Kabbalah and Eros.* New Haven, CT: Yale University Press.

Liebes, Yehuda. 1993. *Studies in the Zohar.* Albany, NY: State University of New York Press.

Perella, Nicholas James. 1969. *The* Kiss *Sacred and Profane: An Interpretative History of Kiss Symbolism and Related Religio-Erotic Themes.* Berkeley: University of California Press.

Wolfson, Elliot R. 1994. *Through a Speculum That Shines: Vision and Imagination in Medieval Jewish Mysticism.* Princeton, NJ: Princeton University Press.

Knowledge

See Catholic Mysticism; Church Fathers; Guru; Happiness; Joy; Intellectual Love of God; Medieval Christian Philosophy; Medieval Islamic Philosophy; Medieval Jewish Philosophy; Philosophical Allegory in the *Song of Songs*; Secular Humanism; *Symposium*; Wisdom of Love

---

Krishna

Kṛṣṇa (Krishna) is one of the most captivating and beloved of Hindu deities. His divine exploits are celebrated in all parts of India in devotional poetry, scriptures, theological doctrines, visual arts, pilgrimage traditions, dra-

matic performances, and an array of other cultural forms. The contrasting dimensions within Kṛṣṇa's nature can be seen in two strikingly different portrayals of this multifaceted deity: as Vāsudeva Kṛṣṇa, the supreme Godhead, who incarnates on earth as a Yādava prince in order to uphold *dharma*; and as Gopāla Kṛṣṇa, the cowherd of Vṛndāvana, who is the master of *līlā* (play) and the divine lover.

The Vāsudeva Kṛṣṇa: The Upholder of Dharma

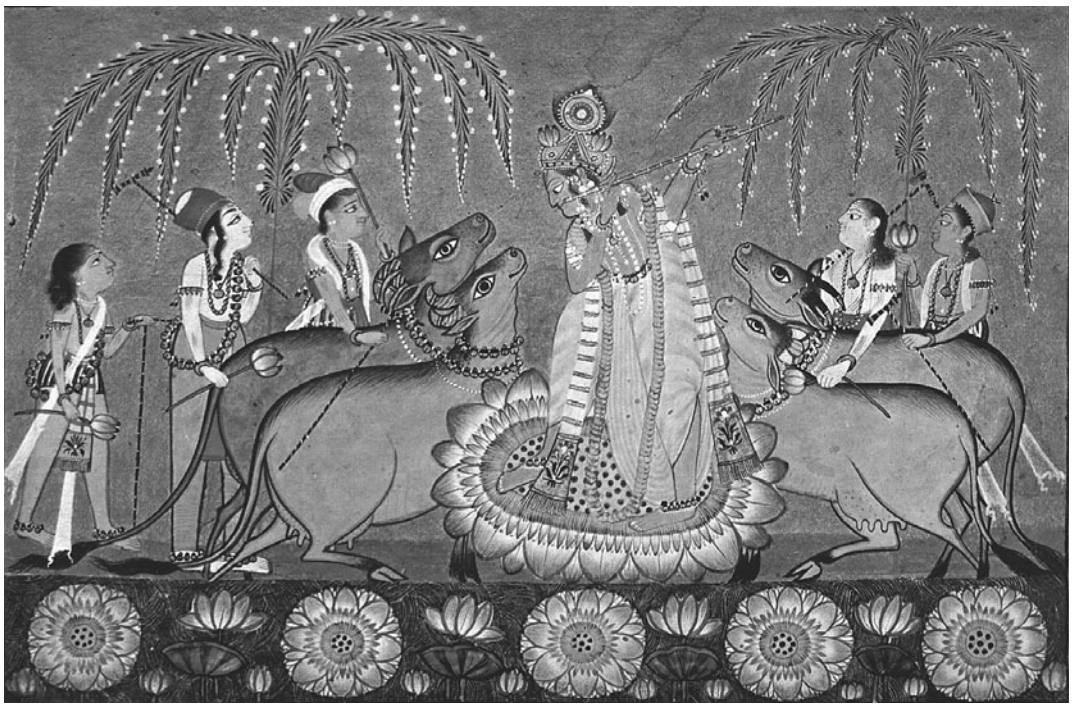
Kṛṣṇa is celebrated in the Bhagavad Gītā (ca. second century BCE) as Vāsudeva Kṛṣṇa, who is the supreme Lord, Bhagavān. As Puruṣottama, the supreme Puruṣa, he is identified with Brahman, the ultimate reality, and encompasses within himself the fullness of both the absolute and the relative—the nonchanging Ātman (Self) and the ever-changing Prakṛti (primordial matter). Kṛṣṇa, as the Lord of creation, is extolled in the Gītā as the upholder of *dharma*, the cosmic ordering principle that maintains the harmonious functioning of the social and cosmic realms. Kṛṣṇa explains that when the social and cosmic orders are disrupted and *adharma* prevails, he periodically descends to earth to protect the righteous and destroy the wicked and to reestablish *dharma*.

Kṛṣṇa, the supreme Bhagavān, appears in the Gītā in his incarnate form as a Yādava prince who is the friend, teacher, and charioteer of Arjuna, one of the five Pāṇḍava brothers. The Gītā presents the practical dilemma posed to Kṛṣṇa by the warrior Arjuna on the battlefield of Kurukṣetra at the threshold of the great Mahābhārata war: to fight and uphold his *dharma* as a *kṣatriya*, a member of the warrior class, or to decline from fighting in order to avoid the great sin of slaying his own relatives and destroying the age-old *dharma*s of the family. Kṛṣṇa instructs Arjuna in the wisdom of life whereby he may uphold his *dharma* as a *kṣatriya* and at the same time rise to a state of *mokṣa*, liberation from the cycle of birth and death, in which he will enjoy eternal union with Kṛṣṇa in his divine status as the supreme Bhagavān.

Gopāla Kṛṣṇa: The Divine Lover

In the Harivaṃśa (ca. third century CE), Viṣṇu Purāṇa (ca. fourth to fifth century CE), and Bhāgavata Purāṇa (ca. eighth to tenth century CE), a different portrayal of Kṛṣṇa emerges in which he is celebrated as Gopāla Kṛṣṇa the cowherd of Vṛndāvana, who is the master of *līlā*, play. Gopāla Kṛṣṇa is depicted as the eternally playful youth who during his sojourn on earth frolics in his sacred abode, or *dhāman*, the land of Vraja. He romps through the groves of Vṛndāvana, delighting in pranks and love-making, overturning the conventions of the social order with unrestrained exuberance. Gopāla Kṛṣṇa is not portrayed as the wise, somber teacher of the Bhagavad Gītā who enlightens his devotee with his words. He is rather the divine trickster and the divine lover, who lures his companions the cowherds (*gopas*) and cowmaidens (*gopīs*) of Vṛndāvana—with the sound of his flute, bewitching and intoxicating them, inspiring them to transcend the boundaries of social convention and to join with him in his play.

In his youthful exploits as the cowherd of Vṛndāvana, Gopāla Kṛṣṇa is celebrated as a mischievous child, a heroic slayer of demons, a cherished friend of the *gopas*, and a passionate lover of the *gopīs*. Kṛṣṇa's role as the divine lover is depicted in two forms of relationship, which present two distinct paradigms of *bhakti* (devotion): in the collective love-*līlā* of Kṛṣṇa with the *gopīs*; and in the more private, exclusive love of Kṛṣṇa and Rādhā, singled out as the favorite of the *gopīs*. The story of Kṛṣṇa's love-play with the *gopīs* is portrayed in vivid, sensuous detail in the Bhāgavata Purāṇa, whereas the story of Kṛṣṇa's love-play with Rādhā is first treated at length in Jayadeva's *Gīta Govinda* (ca. twelfth century CE).



Kṛṣṇa, playing his flute, is surrounded by devoted gopas. (Museum of Fine Arts, Boston)

Kṛṣṇa and the Gopīs

The tenth book of the Bhāgavata Purāṇa celebrates Kṛṣṇa's festival of love with the *gopīs*. With intoxicating, unrestrained exuberance Kṛṣṇa dances and frolics in the groves of Vṛndāvana, sometimes with one, sometimes with five or six, or sometimes with hundreds of *gopīs* at once. In the relationship between Kṛṣṇa and the *gopīs*, three main aspects of the lover-beloved paradigm of *bhakti* are emphasized: (1) *viraha*, the agony of the *gopīs* over their separation from Kṛṣṇa; (2) *parakīya*, the forbidden aspect of the *gopīs* relationship with Kṛṣṇa, as married women who "belong to another" (*parakīya*); and (3) *rāsa līlā*, the circle dance, which is the consummate expression of the *gopīs* blissful union with Kṛṣṇa.

Viraha. In times of separation from Kṛṣṇa, the *gopīs* faint and swoon, yearning for a glimpse of their beloved. In the Bhāgavata Purāṇa, this *viraha,* or *viyoga*—separation of the *gopīs* from Kṛṣṇa—assumes many of the characteristics of the *yoga* of an ascetic. But that which yogi achieves through years of strenuous discipline and austerities, the *gopīs* achieve spontaneously through pure devotion. The indifference to the world and one-pointed concentration that yogis cultivate is attained by the *gopīs* as a natural byproduct of their separation from Kṛṣṇa. They are impervious to the world around them and perform their daily tasks absent-mindedly, their minds one-pointed and completely absorbed in their lost love.

The *tapas*, or ascetic heat, that they embody is the unquenchable fire of their yearning. The *gopīs*, through *viraha*, even attain the highest goal of the yogis: *mokṣa*, liberation. Certain *gopīs*, who are unable to go out to meet Kṛṣṇa when the *rāsa līlā* begins, simply meditate on him. Through the intense burning of their separation, all their karmic bonds are destroyed and they are liberated, attaining union with Kṛṣṇa

www.abc-clio.com ABC-CLIO 1-800-368-6868

in his unmanifest aspect as *nirguṇa* Brahman, Brahman beyond attributes.

However, the ultimate goal of *bhakti* in the Bhāgavata Purāṇa is not impersonal absorption in Kṛṣṇa, in his *nirguṇa* aspect. Rather, the goal is to play and dance with Bhagavān in his fully embodied form—to hear the melodious sound of his speech, to see his graceful gait, loving smiles, and flirtatious glances, and to taste the sweet nectar of his lips.

Parakīya. The *gopīs* are represented in the Bhāgavata Purāṇa as paradigmatic *bhaktas* (devotees) who are willing to give up everything for the sake of devotion to Kṛṣṇa. The love between Kṛṣṇa and the *gopīs* is *parakīya*, forbidden love, because the *gopīs* are married to other men. Captivated by the alluring sound of Kṛṣṇa's flute, they immediately drop whatever they are doing—whether milking cows, serving their husbands food, or nursing their infants—and rush to meet their beloved, ignoring the protests of their husbands and other relations. The love of the *gopīs* for Kṛṣṇa transcends the claims of dharmic injunctions and social conventions, and they are therefore willing to risk losing everything—even their families and their honor—to be with Kṛṣṇa. By taking this risk, the *gopīs* gain everything, finding fulfillment in their love-play with Kṛṣṇa, while they ultimately lose nothing, for through the illusory power of his *māyā* Kṛṣṇa deludes the men of Vṛndāvana into thinking that their wives are still by their sides.

Rāsa Līlā. The love between Kṛṣṇa and the *gopīs* is graphically portrayed in the Bhāgavata Purāṇa in passionate embracing, ecstatic lovemaking, and the abandoned frenzy of amorous sports. This collective love-play culminates in the consummate bliss of the *rāsa līlā*, the circle dance. When the *rāsa līlā* begins, Kṛṣṇa multiplies himself by means of the illusory power of his *māyā* and assumes a separate form for each *gopī*. In this way, he dances with all the *gopīs* individually and at the same time expressing a paradigm of love that is simultaneously communal and personal. Each *gopī* enjoys Kṛṣṇa's personal attention but does not possess it exclusively. Whenever the *gopīs* become possessive or proud, thinking themselves superior to other women because of Kṛṣṇa's love, he immediately disappears.

Kṛṣṇa and Rādhā

In Jayadeva's poetic masterpiece, the *Gīta Govinda*, the figure of Rādhā—singled out by Kṛṣṇa as his favorite among the *gopīs*—emerges as a fully developed figure, the intensely passionate and proud lover of Kṛṣṇa who is the heroine of the poem. The paradigm of *bhakti* exemplified in the relationship between Kṛṣṇa and Rādhā can be distinguished from that of Kṛṣṇa and the *gopīs* in three ways: (1) the love between Kṛṣṇa and Rādhā is private, secret, and exclusive, in contrast to the communal love celebrated in the *rāsa līlā* with the *gopīs;* (2) the full range of emotions finds expression in the intense intimacy of the love between Kṛṣṇa and Rādhā, and all the various gradations and phases of love are explored in more detail in this paradigm than in the Kṛṣṇa-*gopī* paradigm; and (3) the relationship between Kṛṣṇa and Rādhā is distinguished by the mutual nature of their love.

Intimate Love. In contrast to the collective love-play between Kṛṣṇa and the *gopīs*, the love between Kṛṣṇa and Rādhā—the favorite *gopī*—is represented as singular, exclusive, and intensely personal. The *Gīta Govinda* portrays love's "secret rite" as taking place in private, in the hidden bowers of Vṛndāvana, not in the communal circle dance. Rādhā, in her all-consuming passion for Kṛṣṇa, becomes the paradigm for the perfect *bhakta*, whose longings for union are consummated in the deepest intimacy between the soul and God.

Gradations of Love. In his portrayal of the love-play between Kṛṣṇa and Rādhā in the *Gīta Govinda*, Jayadeva uses the conventions

delineated in Indian aesthetics, or *rasa* theory, to convey the complete range, depth, and power of erotic love, *śṛṅgāra-rasa*. His poem skillfully interweaves the different shades, gestures, feelings, and moods of love with the sensory delights of nature—saffron flowers and mango blossoms, bumblebees and spring-flower honey, deer musk and fresh garlands, cuckoos and sandalwood-mountain breezes—unfolding the full richness of sensuous imagery in testimony to the raptures of the love between Rādhā and Kṛṣṇa. Deserted by Kṛṣṇa, Rādhā displays all the signs of love in separation that characterize *śṛṅgāra-rasa.* But when Kṛṣṇa returns, she also displays other dimensions of human emotion. Jealous and outraged, she quarrels with Kṛṣṇa and berates him for his unfaithfulness. Separated from her beloved because of her quarreling, she sinks again into despondency, but then she finally ventures out secretly to meet him.

Mutuality of Love. One striking element that is emphasized in the *Gīta Govinda* is the reciprocity of Kṛṣṇa's love for Rādhā. The Kṛṣṇa-Rādhā paradigm emphasizes the mutuality of their love, and thus in times of separation Kṛṣṇa, like Rādhā, exhibits the anguish of a deserted lover and hastens to be reunited with his beloved. Moreover, Kṛṣṇa attends to Rādhā with devotion—applying kohl to her eyes and color to her cheeks, fixing flowers in her hair, and adorning her body with jeweled garments, ornaments, and perfumes. As a paradigm of the relationship between the *bhakta* and God, the relationship between Kṛṣṇa and Rādhā suggests that it is not only the devotee who longs for God, but God himself actively seeks out the devotee and longs to draw the soul to himself in union.

Barbara A. Holdrege

See also Bhagavad Gita; Bhakti; Body in Hinduism; Desire; Devotion; Divine Love in Hinduism; Ecstasy; Eros; *Gita Govinda*; Gods in Hinduism; Hindu Mysticism; Jealousy; Longing in Hinduism; Prema; Rasa; Separation; Yoga

References and Further Reading

Beck, Guy L., ed. 2005. *Alternative Krishnas: Regional and Vernacular Variations on a Hindu Deity*. Albany, NY: State University of New York Press.

Haberman, David L. 1994. *Journey through the Twelve Forests: An Encounter with Krishna.* New York: Oxford University Press.

Hardy, Friedhelm. 1983. *Viraha-Bhakti: The Early History of Kṛṣṇa Devotion in South India*. Delhi: Oxford University Press.

Hawley, John Stratton. 1983. *Krishna, the Butter Thief.* Princeton, NJ: Princeton University Press.

Holdrege, Barbara A. Forthcoming. *Bhakti and Embodiment. At Play with Kṛṣṇa's Limitless Forms.*

Miller, Barbara Stoler, ed. and trans. 1997. *Love Song of the Dark Lord: Jayadeva's Gītagovinda.* Twentieth Anniversary Edition. New York: Columbia University Press.

Schweig, Graham M., trans. 2005. *Dance of Divine Love: The Rāsa Līlā of Krishna from the Bhāgavata Purāṇa, India's Classic Sacred Love Story*. Princeton, NJ: Princeton University Press.

Kundalini

Kundalini is the name given to the vital force that originates in the base of the spine and, through sustained yogic practices, courses up through the central channel of the body, activating *charkras* (energy centers), located in various sites in the body of the yoga practitioner.

According to classical Yoga theory, besides the physical or gross body, a "subtle body" exists that is not apprehensible by direct action of the senses. The subtle body is structured around three channels (*nadi*)—the *pingala, ida,* and *sushumna*—through which vital energies pass. The *sushumna nadi* is the central axis of the subtle body and is flanked on the right by the *pingala* and on the left by the *ida*.

The *ida* and *pingala* intersect the *sushumna* at crucial points that mirror the position of important organs in the gross or physical body. At these intersections lie the *chakras*. At the base of the *sushumna*, in a cave, resides the serpent, kundalini, who is coiled around herself. The goal of this process is to awaken kundalini, causing her to activate the *chakras* located in the subtle body. This practice is particularly prominent within the Hindu tradition of Tantra that seeks union between the masculine and feminine elements in existence as a path to liberation (*moksha* or *mukti*).

The awakening of kundalini is generally understood to be the result of a long process of yogic discipline. The first stages of yoga regulate and tame the physical body. Through *yama* and *niyama*, the yogic practitioner cultivates virtuous practices and restraint from worldly things. Through *asana* and *pranayama*, the yogic practitioner develops correct posture and breath control. The yogic practitioner then begins *pratyahara*, the withdrawal of senses from their objects, and proceeds with meditation (*dharana*), during which the mind itself is dissolved.

After the yogic practitioner has achieved the level of *dharana*, the stage is set for awakening kundalini. *Dhyana* is the stage of meditation in which the yogic practitioner attempts to see his *atman* (soul). This is possible because the practitioner has tamed and penetrated the physical body that sheaths the atman. By meditating on the sacred syllable *Om* and directing the breath through the *ida* and *pingala*, the yogic practitioner kindles a flame in the cave where kundalini resides. Kundalini uncoils and begins her journey up through the *sushumna* to activate the *chakras* and release their latent energies.

The first *chakra* is the *muladhara*, coexistensive with the anus and associated with the element of earth, which controls the lower limbs and the sense of smell.

The second *chakra* is the *svadhishthana*, coexistensive with the genitals and associated with the element water, which controls the arms and hands as well as the sense of taste.

The third *chakra* is the *manipura*, coexistensive with the navel and associated with the element fire, which controls the organs of excretion and the sense of sight.

The fourth *chakra* is the *anahata*, coextensive with the heart and associated with the element air, which controls the sexual organs and the sense of touch.

The fifth *chakra* is the *vishuddha*, coexistensive with the throat and associated with the element ether, which controls the harmony between the organs and the sense of hearing.

The sixth *chakra* is the *ajna*, coextensive with the forehead and associated with the transcendent element *mahant*, which controls mental activity and the sense of intellectual perception.

The seventh and final *chakra* is the *sahasrara,* which is the Absolute and is positioned outside the subtle body and bathes it in its light.

The *chakras* are often envisioned as lotus buds that bloom when touched by kundalini. Besides being associated with particular sensory powers, the *chakras* are also symbolized by particular colors, geometric shapes, and sounds that are also used as meditative aids in the effort to awaken kundalini.

The specific meditative techniques used to awaken kundalini are generally understood to be part of Hatha yoga. But besides Hatha yogic practice, sexual intercourse is also used to kindle the fire that raises kundalini. Crucial to the proper use of sexual intercourse is the retention of semen or *bindu*. While engaging in coitus, the man is supposed to withdraw immediately before orgasm and draw semen back into the body. This produces an internal heat or *tapas* that spurs kundalini to ascend the *sushumna*. As kundalini ascends, the *chakras* themselves emit heat. When kundalini passes, the *chakras* become cool once again. The retention of semen also parallels the control of

breath and cessation of mental activity that is required to awaken kundalini. Indeed, it is only by becoming stationary that one can obtain the *ekagrata* (one-pointedness) necessary for the success of any yogic practice.

The final goal of the awakening of kundalini is a state called *samadhi*. Samadhi is a state of absorption in the absolute, a condition of perfect isolation, or *kaivalya*. Kundalini is considered to be feminine and the final *chakra*, the *sahasrara*, is likened to the abode of Shiva. Thus when kundalini joins the *sahasrara chakra,* it constitutes a return to the primal unity of masculine and feminine. This then is the key to liberation. The one who has awakened kundalini is either completely isolated and free within the phenomenal world or finally joined to the Absolute beyond the cycle of death and rebirth.

Kundalini is part of an extremely complex Hindu esoteric and mystical philosophy. For this reason, perhaps, kundalini has been appropriated within Western parapsychology and new-age movements and presented in a manner far removed from its original Hindu context. But within the Hindu tradition as well, there have been efforts to rearticulate understandings of kundalini that adapt it to the conceptual requirements of a contemporary culture in which science is understood to be the ground of all knowledge.

One example of this effort to reinterpret kundalini can be found in the writings of Pandit Gopi Krishna. Born in India in 1898, Gopal Krishna worked in government service until the "spontaneous" awakening of kundalini when he was thirty-four years old. Krishna describes the initial experience of this awakening as one of intense confusion and physical anguish. Initially tormented by insomnia and disturbing visions of light and color, Gopal Krishna describes how he finally experienced an expansion of his consciousness and an ability to read minds and to heal. When Gopal Krishna reads classic descriptions of the awakening of kundalini in the tantric adept, he understands them as metaphors for what are in fact naturally occurring biological processes. After all, Krishna argues, if kundalini is simply an "astral force" or "divine energy," then it could be released by simple invocation without the long and arduous discipline that is required according to classical yogic theory. Instead, the awakening of kundalini is simply an expansion of the human cerebrospinal system, and what yogic techniques achieve is the activation of dormant parts of the brain.

Particularly crucial for Krishna is the transmutation of the experience of orgasm through semen retention to a kind of organic energy that galvanizes the entire body. The awakening of kundalini thus is a metaphor for the continual evolution of human mental faculties. Through such creative reinterpretations, kundalini and Tantra itself continue to acquire different meanings and exert an influence never envisioned within the context of the ancient and medieval Hindu tradition.

Mathew N. Schmalz

See also Body in Hinduism; Hindu Mysticism; Shakti; Shiva; Tantra; Yoga

References and Further Reading

Eliade, Mircea. 1969. *Yoga and Immortality*. Princeton, NJ: Princeton University Press.
Krishna, Gopi. 1993. *Living with Kundalini*. Boston: Shambhala Publications.
Varenne, Jean. 1976. *Yoga and the Hindu Tradition*. Chicago: University of Chicago Press.

L

Lesbianism in Buddhism

According to doctrinal traditions of the various schools of Buddhism, lesbianism and male homosexuality are proscribed for monastics. One of the central tenets of Buddhism is that desire, particularly sexual desire, should be controlled: If one is a monk or a nun, it should be thoroughly curtailed. In his paradigmatic role as a renouncer and as a role model for all monks and nuns, Gautama Buddha (or *Shakyamuni*) unquestionably rejected sexual desire among his monastic followers. The mainstream teachings of Buddhism reflect this insistence that sexual desire, or *rāga* (desire for sensual pleasures), be controlled and restrained.

There are three traditional divisions of Buddhist canons, or sacred scriptures. The Buddhist canon is known as the three baskets (*piṭaka*s): *Suttapiṭaka* (Collection of Sayings); *Vinayapiṭaka* (Collection of Discipline); and *Abhidhammapiṭaka* (Collection of Higher Teachings).

The Collection of Discipline contains a wealth of information on the rules that define the daily lives of nuns and monks. In that text, sexual activity in the Vinaya material is understood as sexual intercourse.

The first rule that defines monastic life is the prohibition of any sexual intercourse for either monks or nuns. Breaking that rule means that a monk or a nun may be expelled from the monastic order. In the same language as the rules prohibiting sexual intercourse for monks, a nun may be turned out of the order if she "suffers, and having suffered, finds pleasure or delight in" any act of intercourse. There are conditions under which a monk or a nun should not be expelled: if she is unaware, as in a state of meditation or delusion; if she finds no pleasure in the act at all; or if she does not consent.

The terms used in Indian Buddhist literature for male or female homosexuality are not readily extracted from those terms denoting a variety of atypical sexualities. In Indian Buddhist literature, effeminate men and masculine women appear in lists of sexually abnormal people. Masculine homosexual women, or lesbians, the sources explain, suffer from a disease of the uterus. The congenital causes are the explanations for all atypical sexual preferences, genital physiologies, and/or what might be called sexual abnormalities.

In the Pāli tradition of Theravāda Buddhism, however, no such category as lesbian

www.abc-clio.com ABC-CLIO 1-800-368-6868

is named. A fifth-century Pāli Buddhist commentator named Buddhaghosa explained that there are masculine and feminine natures, and recognized that a biologically sexed man or woman may not have, respectively, a masculine or feminine nature.

The rules that strictly control heterosexual contact indicate that engaging in other kinds of contact, sexual or asexual, between monks or between monks and lay men, is a lesser offense. The Buddhist canons scarcely seem to recognize the possibility of sexual contact between nuns or between nuns and lay women. The texts do forbid actions for both monks and nuns that lead to masturbation, and rules regulate how closely two nuns should sleep together. Nuns are not to travel alone, or sleep alone, but on the other hand, they are not to sleep too closely together—one might therefore speculate that sexual contact between nuns was implicitly recognized but certainly not condoned. Contemporary interpretations of these rules understand the prohibitions to include all homosexual intercourse for both monks and nuns.

As in all religions, however, doctrines that prohibit a practice do not mean that a given practice is therefore eliminated in any given religion. There is a growing body of literature that discusses the contemporary practices of lesbians in traditionally Buddhist countries—and in countries that have more recently embraced Buddhism. There is a history of American and European Buddhist lesbians, and, more recently, there are organizations of Asian lesbians. Professor Suwanna Sathaanand has called for acceptance of homosexuality and lesbianism in Thailand, based on the Buddhist values of tolerance and acceptance. A group of gay men and lesbians, including Professor José Ignacio Cabezón, met with the Dalai Lama in San Francisco in 1997 to talk about Buddhist prohibitions of homosexuality. His Holiness the Dalai Lama urged them to build consensus among other Buddhist traditions and communities to change the understanding of Buddhist texts for contemporary society.

Carol S. Anderson

See also Homosexuality in Buddhism; Sex in Marriage; Sexual Pleasure in Buddhism

References and Further Reading

Cabezón, José Ignacio, ed. 1992. *Buddhism, Sexuality, and Gender.* Albany, NY: State University of New York Press.

Faure, Bernard. 1998. *The Red Thread: Buddhist Approaches to Sexuality.* Princeton, NJ: Princeton University Press.

Vanita, Ruth. 2001. *Queering India: Same-Sex Love and Eroticism in Indian Culture and Society.* New York: Routledge Publishers.

Lesbianism in Christianity

The term *lesbianism* is used as a description with several different meanings in the Christian tradition. It can be used to describe sexual or nonsexual behavior between women or to describe sexual desire of a woman for other women.

For conservative Christians such as Fundamentalists and Evangelicals, faith is based on a strict literal interpretation of the Christian Bible, which is believed to be free from error. According to this perspective, all lesbian acts are considered to be inherently sinful. The single passage in the Bible that deals specifically with lesbianism is from St. Paul's Epistle to the Romans (1:26). The passage states "For this cause God gave them up unto vile affections: For even their women did change the natural use into that which is against nature" (King James Version). This passage, for conservative Christians, indicates that lesbianism is absolutely wrong, that such acts are acts of rebellion against their God-given nature, and may prevent a woman from attaining eternal salvation. However, lesbian acts can be forgiven by God, as can other acts considered to

be sinful. For many Fundamentalists, lesbian desire can be replaced with heterosexual desire through prayer and reparative counseling. For many Evangelicals and Roman Catholics, the belief is that whereas an unchangeable homosexual orientation may exist, God will help such individuals to remain celibate through prayer.

For liberal Christians such as those belonging to the United Church of Christ or the Metropolitan Community Church, faith is based on a more figurative interpretation of the Christian Bible. Moreover, their faith is supplemented with other informational sources such as scientific advances. In light of this perspective, lesbian acts within a committed and loving relationship are not considered sinful. This belief is based on a different reading of the verse from St. Paul's Epistle to the Romans (1:26). In this view, the passage is not actually condemning lesbian acts or lesbian relationships. Instead, it is understood as condemning heterosexuals who performed homosexual acts during the orgiastic fertility rituals that existed in Rome during Paul's time.

Following that reasoning, heterosexuals would be acting against their God-given nature by performing such acts. This explanation also suggests that homosexuals acting against their nature by performing heterosexual acts would be guilty of rebelling against their God-given nature. Other liberal understandings include the verse being specific to the Roman culture of behaviors in that era, to the Roman cultural support of pedophilia during that era, or Paul's unfamiliarity with any homosexual acts occurring in a committed and loving relationship.

Many other liberal Christians feel that this portion of Paul's writings should be relegated to other parts of his writings that are no longer followed by the majority of Christians. This would include the silencing of women at church (1 Corinthians 14:34–35) and the acceptance of slavery as a common social practice (Ephesians 6:5).

For mainline Christian churches such as the Episcopalians, Presbyterians, and Methodists, lesbianism is a controversial and occasionally divisive topic. The wide range of liberal, conservative, and moderate religious perspectives existing in their memberships is reflected by the variety of viewpoints present in those churches on the issue of lesbianism. One example of this lack of consensus is that of a former associate pastor in the Methodist Church. The pastor told her Philadelphia congregation in 2003 that she was a lesbian; was removed from her post in late 2004; reinstated to her post in April 2005; and then removed again in November, 2005, but has since been allowed to continue as a lay pastor.

Dave D. Hochstein

See also Homosexuality in Christianity; New Testament; Sex in Marriage; St. Paul

References and Further Reading

Alexander, Marilyn, and James Preston. 1996. *We Were Baptized Too: Claiming God's Grace for Lesbians and Gays.* London: Westminster John Knox Press.

Grenz, Stanley. 1998. *Welcoming But Not Affirming: An Evangelical Response to Homosexuality.* London: Westminster John Knox Press.

Holben, Larry. R. 1999. *What Christians Think about Homosexuality: Six Representative Viewpoints.* North Richland Hills, TX: Bibal Press.

Jones, Stanton, and Mark Yarhouse. 2000. *Homosexuality: The Use of Scientific Research in the Church's Moral Debate.* Downers Grove, IL: InterVarsity Press.

Lesbianism in Hinduism

Woman-to-woman love has existed since the dawn of world civilization, and there is no exception to its presence in Hinduism. The Hindu *dharmasastras* had condemned any sexual behavior deemed as deviant. Sex within the

parameters of marriage was the norm in Hindu society, and there was no place for premarital, extramarital, and same-gender sex. The heterosexual union of a married man and woman brought social harmony, which led to *moksha* (salvation). In Hinduism, female sexuality was suppressed in a rigid, doctrinaire approach, and in many ways, a woman was depicted as *asuryampasya* (confined in a dark corner, without sun). In such an environment, the *ayoni* (nonvaginal sex) act was censured; lesbianism had no place at all and was frowned upon with severe condemnation.

Manu (100 BCE to 100 CE), the compiler of Hindu law code, had stipulated harsh punishment for homoerotic behavior of both males and females. A *stri* (woman) indulging in sexual intercourse with a *kumari* (virgin) would get punishment in the form of a shaved head, two chopped fingers, and a ride on a donkey. If it were between two virgins, punishment would be ten lashes, a fine of 200 *panas,* and the doubling of marriage fees.

Despite the taboo against lesbianism, the ideal of heterosexual union was not always followed. Love and the sexual urge for same-sex relationships transcended rigid religious sanctions in India as elsewhere. References to lesbian love, passion, and sex in Hinduism are found in literature, art, and narratives on social behavior. Radha, the consort of Krishna, had many *sakhis* (female friends) and their close friendship had been interpreted as homoerotic behavior by some authorities. Friendship, fun, and frolic among the sakhis as depicted in *Vaishnava* literature of medieval India, could also be construed as lesbianism.

Maharishi Vatsayana's *Kamasutra (*third century CE), a classic work on social conduct and sexual arts, contain descriptions of virile behavior in women in section 2.8. The *Kamasutra* refers to positions like "thunderbolt" and "wild boar's thrust," which are cited as examples of same-sex behavior between women.

It is apparent that royal females had lesbian affairs with their maidservants, who were asked to dress as men and often used dildos. While talking about *tritiya-prakriti* (people of the third sex), Vatsayana refers to the *svairini* (lesbian) having somewhat *purushayita,* or aggressive, behavior. The svairini was an independent woman without a husband. Fending for herself, she used to live alone or in conjugal bliss with a person of her gender. A commentary on the *Kamasutra* in the thirteenth century spoke of the prevalence of fellatio in certain quarters. In modern Hinduism, lesbianism is legitimized and supported through the Gay and Lesbian Vaishnava Association of the USA, and since 1986, through the publication of the lesbian and gay magazine *Trikone* in San Francisco.

Wedlock among female couples is on the rise in India as it is in the west. Of concern is the increase in suicide rate among lesbian couples. At the same time, films about lesbianism such as *Fire* (1996) and *Girlfriend* (2004) help generate both support and controversy by bringing attention in the media and popular culture to issues related to lesbian life in India.

Patit Paban Mishra

See also Hierodouleia; Homosexuality in Hinduism; *Kamasutra;* Sex in Marriage

References and Further Reading

Altekar, Anant Sadashiv. 1983. *The Position of Women in Hindu Civilization: From Prehistoric Times to the Present Day,* Third Edition. New Delhi: Motilal Banarsidass.

Bhattacharji, Sukumari. 1994. *Women and Society in Ancient India.* Calcutta: Basumati Corp.

Buhler, G., tr. 2001. *The Laws of Manu.* New Delhi: Motilal Banarsidass.

Danielou, Alain. 1994. *The Complete Kama Sutra.* Rochester, VT: Park Street Press.

Meyer, Johann H. 1953. *Sexual Life in Ancient India.* New York: Barnes & Noble.

Nanda, Serena. 1990. *Neither Man Nor Woman: The Hijras of India.* Belmont, CA: Wadsworth Publishing Co.

Pattanaik, Devdutt. 2002. *The Man Who Was a Woman and Other Queer Tales from Hindu Lore.* New York: Harrington Park Press.

Ratti, Rakesh, ed. 1993. *A Lotus of Another Color: An Unfolding of the South Asian Gay and Lesbian Experience.* Boston: Alyson Publications.

Vanita, Ruth, and Saleem Kidwai, ed. 2000. *Same-Sex Love in India: Readings from Literature and History.* New York: St. Martin's Press.

Lesbianism in Islam

The term *sihaq,* literally meaning rubbing and pounding, signifies the closest equivalent to lesbian sexual behavior in the Islamic tradition. Occasionally, the term is also used to denote female masturbation. The Qur'an and the Hadith tradition—the sayings and doings of the Prophet Muhammad—contain very little material that expounds on the permissibility of lesbianism in Islam. These textual traditions mostly engage with the issue of same-sex relationships between men, not women.

However, the following reference might be interpreted as referring to lesbianism in Islam:

> If any of your women is guilty of fornication, bring four of your men to give evidence; if they testify against them, retain them in the houses until death or until God provides some other way for them. If two men among you are guilty of such acts, then punish both of them, but if they repent and reform, let them be, for God accepts repentance and is merciful. (Qur'an 4:15)

The Qur'anic term referring to fornication—also translated as lewdness or indecency—is *al-fahisha.* It should be noted that while referring to the women "guilty of fornication," the verse in the Qur'an does not employ the Arabic word for *dual* to signify two women, but rather the plural to refer to the general Muslim female population.

It is difficult to ascertain the Prophet's opinion on lesbianism in Islam, as there are very few, if any, sayings of the prophet that directly address this issue. If one surveys the corpus of Hadith texts found in the book *Bukhari*, which is considered the most authentic source of Hadith literature by Sunni Muslims, one finds some references to "effeminate" men and "masculine" women:

> Allah's Apostle cursed those men who are in the similitude [assume the manners] of women and those women who are in the similitude [assume the manners] of men. The Prophet cursed them, and said, "Turn them out of your houses." The Prophet turned out such-and-such man, and "Umar turned out such-and-such woman." (Qur'an [Ibn 'Abbas] 7:72, 773, 774)

The tradition of Islamic jurisprudence (*fiqh*), although very vocal about the legal consequences of same-sex encounters between men, is almost completely silent on the issue of same-sex encounters between women. Although the legal tradition is unanimous in its prohibition of any same-sex activity outside of marriage, the definition of sexual activity in the works of prominent legal thinkers, such as Ibn Hajar Haytami, is that of vaginal or anal penetration by a penis. Technically, one cannot derive any definitive conclusions about the permissibility of lesbian sexual behavior in Islam from the legal tradition of the religion.

At present, several Muslim lesbian advocacy groups in North America and abroad have been established that remain quite vociferous in their attempt to achieve some compatibility between Islam and lesbianism. These groups cover a wide range of nationalities, ethnicities, and classes, although their largest concentration is among South Asian women. The central networking hub for such progressive Muslim activity surrounding the issue of lesbianism in Islam is the Internet. The major Web

sites that are active in this movement include queerjihad.org, al-fatiha.org, and trikone.org, respectively.

SherAli Tareen

See also Homosexuality in Islam; Qur'an; Sex in Marriage

References and Further Reading

Ali, Kecia. 2006. *Sexual Ethics and Islam.* Oxford: Oneworld.

Dasgupta, Shamita Das, ed. 1998. *A Patchwork Shawl: Chronicles of South Asian Women in America.* New Brunswick, NJ: Rutgers University Press.

Leong, Russell, ed. 1995. *Asian American Sexualities: Dimensions of the Gay and Lesbian Experience.* London: Routledge.

Ratti, Rakesh, ed. 1993. *A Lotus of Another Color: An Unfolding of the South Asian Gay and Lesbian Experience.* Boston: Alyson Publications.

Thadani, Giti. 1996. *Sakhiyani: Lesbian Desire in Ancient and Modern India.* London: Cassell.

Lesbianism in Judaism

Lesbianism, or erotic attraction between women, is mentioned only rarely in the canonical texts of the Jewish tradition. The Hebrew Bible does not mention lesbianism at all, although later commentaries suggest that the reference in Leviticus to forbidden "practices of Egypt" is about female–female marriage. This is in stark contrast to the fact that the book of Leviticus forbids male same-sex acts and describes them as an "abomination"—although the Hebrew word *toevah* is difficult to translate, that is how most English versions render it. This prohibition occurs twice, and the second time it carries the penalty of death, although even contemporary Orthodox scholars reject the death penalty for this infraction. While contemporary commentators claim to see evidence of love between women in the narratives of Ruth and Naomi, there is no proof to indicate that the authors of the stories intended such readings of the texts.

The Talmud permits women who are known to engage in female homoerotic acts to marry priests who could only marry virgins. Because these acts are not considered sex—which requires penile penetration—they are still virgins. It also assumes that these women, despite having relations with other women, are going to marry men. Similarly, medieval commentaries instruct husbands to punish their wives if they discover them to be engaging in homoerotic acts with other women, but this is considered a minor transgression and is not taken seriously. The medieval period also produced male homoerotic poetry, but the extent to which this indicates widespread behavior or simply an interest in copying Arabic poetic conventions of the times is not clear. These sources tell us that homosexual behavior was clearly known in Jewish societies throughout ancient times, but was not considered a matter of concern or a disruption of society.

In more recent times there are literary sources that mention homosexual relationships. There is a recurring theme in Yiddish literature of cross-dressing women who are thought to carry men's souls in women's bodies. But until the gay liberation movement, homosexuality was rarely discussed publicly in the Jewish world, and there was a commonly held notion, not unlike that expressed in the Talmud, that Jews simply were not aroused by same-sex attractions. This idea was shattered in the 1970s and 1980s, as many Jews began to identify publicly as gay and lesbian, and the community had to face the reality of openly gay and lesbian people who wanted to join synagogues and serve as teachers and rabbis.

The early reactions were primarily those of hostility and disbelief on the part of communal leaders, resulting in the invisibility of gay and lesbian concerns for quite some time. The newly developing synagogues formed by gay and lesbian Jews in the 1970s in New York,

San Francisco, and Los Angeles were not welcomed by other Jewish organizations in their early years. *Nice Jewish Girls,* an anthology of coming-out stories of Jewish lesbians, was placed under ban by the Orthodox community. Seminaries for training rabbis refused to admit gay men who applied.

By the late 1980s, gay men and lesbians began to find acceptance in the liberal Jewish community: Gay synagogues began affiliating with religious movements, rabbinical schools approved ordaining openly gay clergy, and most recently, Jewish organizations have taken the matter of same-sex marriage under advisement. Although the Conservative and Orthodox movements are still unwilling to accept people who identify as gay or lesbian, growing numbers of Jews who want to be involved with these movements are challenging their positions. Given that there are no legal barriers to the acceptance of lesbian sex, and only minimal barriers to gay male sex—some have argued that abstinence from anal sex should be the only criterion for Orthodox acceptance of gay men—it is quite possible that this situation may change over time.

Rebecca Alpert

See also Hebrew Bible; Homosexuality in Judaism; Rabbinic Judaism

References and Further Reading

Alpert, Rebecca. 1998. *Like Bread on the Seder Plate: Jewish Lesbians and the Transformation of Tradition.* New York: Columbia University Press.

Alpert, Rebecca, Sue Levi Elwell, and Shirley Idelson. 2001. *Lesbian Rabbis: The First Generation.* Piscataway, NJ: Rutgers University Press.

Balka, Christie, and Andy Rose, eds. 1989. *Twice Blessed: On Being Lesbian or Gay and Jewish.* Boston: Beacon Press.

Beck, Evelyn Torton. 2002. 1989. *Nice Jewish Girls: A Lesbian Anthology.* Boston: Beacon Press.

Biale, Rachel. 1984. *Women and Jewish Law: An Exploration of Women's Issues in Halakhic Sources.* Bloomington: Indiana University Press.

Shneer, David, and Karen Aviv, eds. *Queer Jews.* New York: Routledge Publishers.

Lilith

Lilith is the legendary Near-Eastern female presence who represents the female power of seduction. She is a monster and a demon, who has both feminine and masculine aspects and who at least in her feminine aspect has become a goddess. She personifies the dark side of feminine creative and sexual powers: She is not a wife, but a seducer; she is not faithful, but promiscuous. Even though sex produces life, she is a baby- and mother-killer. Thus she personifies the fear that resides in all of humanity. For women it is the fear that in bearing new life, they, the bearers, may not survive, and/or that the new life itself may not survive.

A Sumerian king list (ca. 2400 BCE) identifies the father of the great hero Gilgamesh as Lillu. Lilith appears as the female counterpart of Lillu—one of four demons belonging to a class of vampires or incubi-succubae, ghostly night visitors who conceived or begot children by their human hosts. She was believed to be a harlot and vampire, never releasing her lovers or ever satisfying them.

Theologically promoting her from mere demoness to the pantheon, the earliest depiction of Lilith is a terra-cotta relief set on a mountainous ledge, the ideal Mesopotamian religious landscape of the early second millennium BCE. Naked and voluptuous, winged and taloned, she mounts a lion and is flanked by owls. She carries a menacing ring and staff, tools for measuring and limiting the span of man's life, or judging him at death. She wears the same empowering headdress and carries the same tools as the sun god on a stele showing Hammurabi receiving divine legal authority.

The Sumerian epic *Gilgamesh,* roughly contemporary (ca. 2000 BCE), finds her building

The Burney Relief, a Mesopotamian carving from ca. 2,000 BC. The figure, flanked by owls and bearing talons, is widely interpreted as representing the mythological Lilith. (Art Archive/ Christies/Eileen Tweedy)

a house in a willow tree from which she later flees to find repose in the desert. The sole mention of her name in the Bible, in Isaiah's description of the devastation of Edom (Isaiah 34:14), is translated in the King James Version as *screech-owl.*

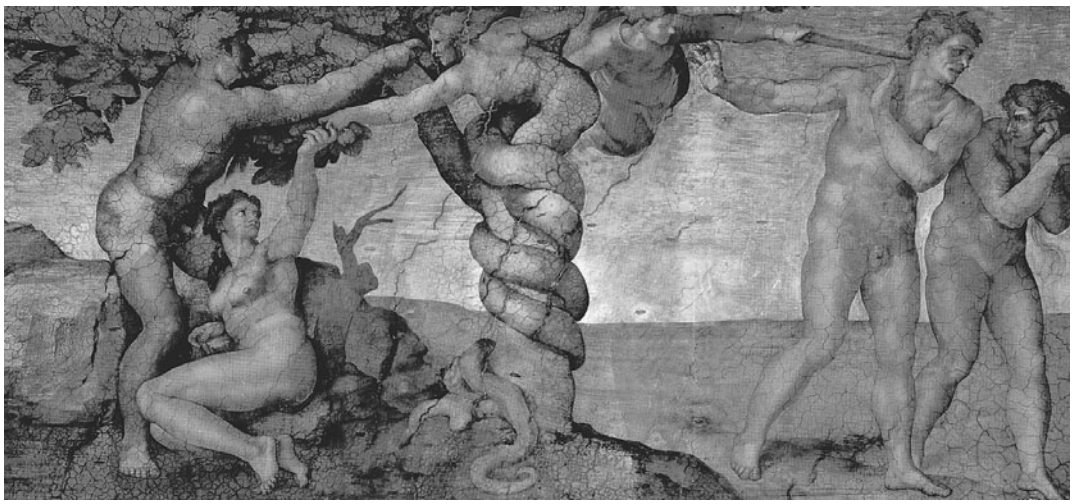
Lilith appears in the Talmud and Midrash, and at about the same time (300–600 CE) in incantation bowls found in Nippur, Babylonia, where the Tigris and Euphrates come together, in an area thought to be Jewish. Turned upside down under the corners of rooms, under arches and thresholds, texts were found showing Lilith naked, with long loose hair, pointed breasts, no wings, strongly marked genitals, and chained ankles. Once attached to humans, these demons, both male and female, could only be expelled by divorce. Jealous of the human mates of their bedfellows and their children, they caused miscarriages, barrenness, infant mortality, childbed fever, and death.

It is not until the tenth century of the Common Era, in a strange text called *The Alphabet of Ben Sira,* that the Mesopotamian demoness Lilith becomes conflated with the dual creation of woman (Genesis 1:27; 2:22), to produce the tale of Adam's first wife. According to that story, feeling that she is not being treated as an equal, Lilith reminds Adam that they were both created at the same time and out of the same material—thus neither has precedence in time or superiority in makeup—and that both were blessed by God and both summoned to rule over the creatures of the earth.

This complaint of unequal treatment was voiced in sexual terms: "I'm not lying underneath." Not getting the desired response, Lilith travels to a tropical rest cure in Egypt on the Red Sea, the seat of witchcraft, where hundreds of demon children are born to her. Her extravagant fertility begins as soon as she separates from Adam. Happy in her newfound freedom, Lilith refuses to come home—that is, until she hears about Eve's creation, at which point she plots her revenge.

A fifteenth-century pedestal on display at the Cloisters in New York skillfully recounts the return of Lilith. Eve lies on her belly, chewing on an apple, two more of which are in readiness in her left hand, cleverly positioned so that from a frontal view they become her breasts. She faces the infamous tree on which another four delicious fruits are hanging. Opposite and just a little beyond, someone else who bears a remarkable resemblance to her, with the same round face and unruly long hair, is facing the tree. Except that the "someone else," undulating on its belly toward her, is human only from the neck up. Having consorted with the devil, Lilith has returned as the female-headed serpent to guarantee the downfall of her rival.

This fifteenth-century northern French pedestal takes on its full meaning when, for exam-



The Fall of Man, **depicting Adam, Eve, and the serpent by Michelangelo, the Sistine Chapel. (Michelangelo, *The Fall of Man,* 1509–1510, Sistine Chapel, Vatican, Rome)**

ple, the missing statue is envisioned by means of an analogous and contemporary work at Notre Dame. Here too, Eve lies prone on the base, facing the Tree of Knowledge, and the half-human serpent. Above them stand the Madonna and Child. The failure of Adam and Eve is the raison d'etre for the Christian savior: The Old Testament has prefigured the New Testament. Triumphantly, Mary, the New Eve, steps on the head of the serpent/Lilith. It seems to be the case in a fourteenth-century marble statuette in the Louvre, that Lilith and Eve may be conflated into a single creature.

The female-headed serpent of Michelangelo's "Temptation and Expulsion" on the ceiling of the Sistine Chapel is also intriguing. If one looks closely at Michelangelo's tree, it is difficult to separate the cherubim with the flaming sword from the coils of the serpent, or the tree itself for that matter. One is reminded of *Mishnat Ha-Zohar,* which recognized in the serpent both *k'dusha* and *tum'a* (holiness and impurity), as a means of illustrating that good and evil stem from a single source.

Lilith as a subversive, dormant archetype also merits a blazing multifaceted resurrection in the late twentieth century. As Naomi Wolf attests in her introduction to her book *Which Lilith?* (Dame 1998), women "have achieved a critical mass upon their entry into new kinds of power . . . that lets them become willing to reacquaint themselves with the shadow side of femininity . . . the hunger that was denied and became monstrous." Wolf sums up the desired female archetype of our time: "We no longer need simply a disturbing anti-Eve. We need a positive, powerful, self-directed female archetype to own but also to admire."

Jo Milgrom

See also Art in Christianity; Art in Islam; Art in Judaism; Feminist Thought in Judaism; Mary; Seduction

References and Further Reading

Dame, Enid, ed. 1998. *Which Lilith? Feminist Writers Re-Create the World's First Woman*. Northvale, NJ: Jason Aronson.

Edinger, Edward. 1973. *The Ego and Archetype.* Boston: Shambhala Publications.

Frankfort, H. 1958. *The Art and Architecture of the Ancient Orient* [Plate 65, 225–250]. New Haven, CT: Yale University Press.

Milgrom, Jo, and G. A. Robbins, eds. 1988. "Genesis 1–3 in the History of Exegesis." In *Studies in Women and Religion,* Vol. 27. Lewiston, NY: Edwin Mellon Press.

Patai, R. 1967. *The Hebrew Goddess.* Detroit, MI: Wayne State University Press.
Spertus Museum. 1975. *Magic and Superstition in the Jewish Tradition* [Catalogue]. Chicago: Spertus College of Judaica Press.

Liturgy in Buddhism

Liturgy plays a major role in all Buddhist traditions, from monastic to lay, and from meditative to popular. It is difficult to generalize about its role or structure throughout all Asian and western Buddhism. Liturgy is understood as a way to formally communicate the heart commitments of the tradition, and to ethically establish a wholesome basis for the journey to enlightenment. Liturgy revolves around an understanding that the Buddha was a historical person who attained enlightenment, and his iconographic representation symbolizes the enlightened nature of all beings—thus he is revered. Wherever devotees approach the icon of Buddha, they offer incense, flowers, small squares of gold foil, money, food, and gifts as a sign of veneration for the enlightened potential in themselves and the world.

Stemming from the Indian tradition, Buddhism follows a lunar liturgical calendar with significant observances associated with the full and new moons, and other lunar days. In the monastic calendar, the new and full moon mark days of confession and renewal of monastic vows. In the lay calendar, these days signify opportunities to reconnect with enlightened lineages of teachers.

Liturgies throughout Asia trace their component parts to their historical roots in India, Southeast Asia, and China. Components include bowing, chanting, ritual gestures, the playing of musical instruments, the reciting of incantations (*mantra* in Sanskrit, *ngak* [*sngags*] in Tibetan, *nembutsu* in Japanese), and elaborate visualizations. Each Buddhist culture has its characteristic forms. Southeast Asian Theravāda Buddhists perform ceremonial *pujas,* making offerings of flowers, food, and lamps to the Buddha. Bowing or prostrations are also often a part of Buddhist liturgy, signifying respect and homage. Musical instruments also vary from culture to culture, from Tibetan drums and oboes (*galings*) to Japanese *koto* stringed lute and the *shakuhachi* flute.

In addition to liturgies associated with bimonthly or monthly observance, important Buddhist liturgies are those in which vows are taken. The vow of *refuge* (Sanskrit, *śarana*; Tibetan, *kyap* [*skyabs*]) formally marks becoming Buddhist. This ceremony of recitation and bowing expresses a lifetime commitment to the Three Jewels (*triratna* in Sanskrit) or Three Treasures (*sambō* in Japanese): The Buddha as teacher, the Dharma as teachings, and the Sangha as community. Often a lock of hair is cut as a tangible offering. Later the devotee may take the bodhisattva vow, expressing willingness to practice for the enlightenment of others as well as oneself, even postponing one's own progress for the benefit of others. This ceremony begins with the renewal of the refuge vow, and then the commitment to see the welfare of others as inseparable from one's own. A personal offering or gift of jewelry, wealth, or valuables is made to express the generous motivation behind the vow; this commitment spans multiple lifetimes.

Throughout Asia, Buddhist rituals are known for meaningfully marking funerals, and in cultures with other prospering "great traditions," Buddhist ceremonies are the funerals of choice because of Buddhism's emphasis upon impermanence (*anitya* in Sanskrit; *anicca* in Pāli; *mi-takpa* [*mi.rtag.pa.*] in Tibetan) as a fact of life. East Asian funerals aspire for the deceased to proceed to the Pure Land (*jōdo*) of Amida-buddha, where the journey to enlightenment might be completed effortlessly under his care. In Tibet, the deceased is coached to face the dissolution of this life as a spiritual opportunity to awaken through the *Bardo*

Thödrö1 or Tibetan Book of the Dead. The deceased is generally cremated as an expression of the transitory nature of this life and acknowledgment of the movement to the next life, after an intermediate period, or *bardo.*

Judith Simmer-Brown

See also Bodhisattva; Buddha; Festivals of Love in Buddhism; Spiritual Discipline in Buddhism

References and Further Reading

Becker, Carl. 1993. *Breaking the Circle: Death and the Afterlife in Buddhism.* Carbondale: Southern Illinois University Press.

Lopez, Donald S., Jr., ed. 1995. *Buddhism in Practice.* Princeton, NJ: Princeton University Press.

Reynolds, Frank E., and Jason Carbine. 2000. *The Life of Buddhism.* Berkeley: University of California Press.

Samuel, Geoffrey. 1993. *Civilized Shamans: Buddhism in Tibetan Societies.* Washington, DC: The Smithsonian Institution Press.

Tambiah, Stanley J. 1975. *Buddhism and the Spirit Cults of Northeast Thailand.* London: Cambridge University Press.

van Bremen, Jan, and D. P. Martinez. 1995. *Ceremonies and Ritual in Japan: Religious Practices in an Industrialized Society.* London: Routledge Publishers.

Liturgy in Christianity

Liturgy is the traditional corporate act of worship for the Christian community and the formal act of Christian love of God. Liturgy fulfills Jesus' command to love God with the whole heart, soul, and mind (Matthew 22:37–40) as a communal performance of love for God.

Formal liturgy in the various churches includes the Eucharist (*eucharista:* Greek, *thanksgiving*) also called Mass, Holy Communion, the Lord's Supper, and by extension, all Christian formal corporate rituals and their textual traditions, for instance, the *Liturgy of St. John Chrysostom,* the *Roman Canon,* the *Book of Common Prayer,* and others.

Local variations notwithstanding, Christians discern certain underlying structures across liturgical traditions, such as Eastern Orthodox, Roman Catholic, Anglican, Lutheran, and so forth. These structures include: Patterns of time, for example, the Christian year's cycle of Easter in spring and Christmas on December 25; space, for instance, a church architecture's east-facing apse on a nave entered through a narthex and furniture consisting of a table, font, and ambo; and ritual, as in the Eucharist's configuration of Word and Sacrament.

Jesus expected true worshipers to "worship the Father in spirit and in truth" (John 4:23). This entailed a major shift from the central cultural sign of Israel—the temple cult in Jerusalem. Jesus called for a changed locus of worship—namely, himself as the new "temple," and his disciples as his corporate "body." This new liturgical locus required a transforming "single hearted" attitude towards worship, but not necessarily the abandonment of formal rites and structures.

Jesus commanded his followers to perform certain corporate and at least implicitly formal rituals as the disciples of his community. He instituted the Eucharist, commanding his disciples, "Do this in remembrance of me" (Matthew 26:26–29; 1 Corinthians 11:23–26). The chief corporate act of love of God is the Eucharist, wherein the Christian community recalls and shares Jesus' own self-sacrificial love by proclaiming the good news about Jesus; obeying Jesus' command by taking bread and wine; giving thanks (*eucharista*) to God the Father for the work of Jesus and the Spirit; breaking the bread; and then consuming the bread and wine together.

Jesus instituted Baptism, commanding his disciples to "Baptize in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:18–20). Christians practice immersion in water as the loving act whereby God adopts a new member of the Christian

community as God's own child. The daily prayer, or "divine office," names the liturgy of Christian daily prayer wherein Christians practice love of God and neighbor through praising God and interceding for others.

Although taken up into formal Christian liturgy much later, many liturgical churches understand marriage ceremonies as signs and means of participating in the coming age when Christ recalls the church to himself as his bride and brings about his universal reign of love (Ephesians 5:21–32).

Most Christian liturgical traditions recognize a structure to prayer—worship of God the Father, in the Body of the Son of God (Jesus), and inspired with God's Spirit. The formal doctrine of the *Trinity,* one God in three Persons —Father, Son, and Holy Spirit—is, in part, the result of an attempt to make sense of this Trinitarian structure of Christian worship. The structure of Christian worship reflects a God who is, in God's very being, a community of love.

Nathan Jennings

See also Divine Love in Christianity; Festivals of Love in Christianity; Jesus; New Testament

References and Further Reading

Dix, Dom Gregory. 1945. *The Shape of the Liturgy.* London: Continuum.

Evdokimov, Paul. 2001. *The Sacrament of Love.* Translated by Anthony P. Gythiel and Victoria Steadman. Crestwood, NY: St. Vladimir's Seminary Press.

Jones, Cheslyn. 1992. *The Study of Liturgy,* Revised Edition. Edited by Geoffrey Wainwright, Edward Yarnold, S. J., and Paul Bradshaw. New York: Oxford University Press.

Liturgy in Hinduism

The term *liturgy* possesses emphatic Christian connotations in the context of worship and is derived from the Greek term *leitourgia,* meaning work done for public benefit. Although related to sacrificial actions performed for public welfare, liturgy can be used cross-culturally to denote similar religious actions related to organized acts of observance by making oral and/or written scriptural messages present in word, symbol, or sacrament. As a form of organized worship, liturgy forms a public and corporate action of a religious community, and is distinguished from personal prayers; often divinely instituted; performed by words and actions, often by professional religious functionaries; and heard by lay participants, whose own role may be active or passive depending on the context.

Liturgies can be performed either publicly or privately. There are scholars who claim that a liturgy performed in solitude is still a public performance because participants accept the public order reflected in the liturgy regardless of the private nature of the observance—and there is a correspondence between the cosmic order and the complexity of the liturgy. By performing a liturgy, a performer is imposing an order on the world and acknowledging the corresponding order of the cosmos and liturgy. As an invariant sequence of formal acts and utterances constructed by an authoritative figure prior to the performer, a person conforms to the liturgy and the authority supporting it by performing it.

Liturgy is an oral or written text intended for ritual purposes, which suggests that it is more than a body of literature. In its verbal form, liturgy can be sung, chanted, repeated, or communicated in words that are grounded in a frequently sacred language such as Sanskrit for Hinduism. In addition to embodying and expressing metaphysical realities, ethos, and worldview of a religious culture, liturgies are associated with sacred places and times.

During the ancient Vedic period of Indian culture, priests recited liturgies in the sacred language of Sanskrit—implying etymologically that it is a well-formed or perfect language—

within the context of rituals and sacraments. Particular priests specialized in memorizing and ritually reciting specific bodies of Vedic literature: Rig Veda by the *hotṛ;* Sama Veda by the *Udgātṛ;* Yajur Veda by the *adhvaryu;* and Atharva Veda by a Brahman priest. The Brahman priest functioned as the overseer of an entire sacrifice by silently correcting any errors that might be committed by other priests.

Besides reciting hymns of the various Vedic texts and singing verses of praise, priests today recite sacred *mantras.* These repetitive formulas reflect the mental aspect of the sacrifice, whereas the overt actions of the priests form the physical aspect of a rite.

The sacred and powerful *mantras* embody within their sound a power to both express the truth and to bring it into reality, which is made possible by their grounding in truth. Vedic priests used *mantras* to liturgically and literally weave together a ritual. By reciting the Sanskrit *mantras,* priests were convinced that they were reproducing in sound the very structure of reality, because of their shared conviction about the correspondence between sound and reality. Priests believed that *mantras* must be verbally pronounced to become powerful, which is a performative act that makes something happen by utilizing the inherent power of the *mantra* to set it in motion.

As the Hindu religious tradition evolved, regional languages such as Tamil, Hindi, and others, competed with the liturgy of the Sanskrit language. Temple priests adopted devotional texts in both Sanskrit and regional languages for liturgical purposes. During the Middle Ages in northern India, monotheistic Vaishnavas performed Pāncarātra liturgy, which was intended to replace the earlier sectarian Bhāgavata liturgy, by honoring an image of Vishnu with verbal praise, flowers, and simple offerings of food—actions grounded in the love of God and intended to replace Vedic ritual in the temple and at home. In southern India, the collected poems of Tamil poetic saints were incorporated into temple worship, and these liturgical poems are still used today.

These poems included: the *Tirumurai* of the sixty-three Nāyaṇmārs; the *Nȳanārs* of the poets Appar, Campantar, and Cuntarar; and the *Tiruvācakaṃ* of Mānikkavācakar—arguably the greatest śaiva poet.

The liturgical use of such poems opened the door for more common people to gain access to the Hindu literary tradition than possible in the Sanskrit tradition dominated by an educated body of priests.

Not only did the new devotional liturgy expressing love of God replace the Vedic liturgy, the old sacrificial system was replaced by the performance of a form of worship called *pūjā* that could be enacted in a temple by priests or at home by a married couple. Based on ancient Indian norms of hospitality, a *pūjā* ceremony welcomes God into one's home as a guest and represents a series of services or acts of respect rendered to the divine within one's midst with offerings of water; foot-washing to cool and rinse the feet; food; changes of clothes; entertaining stories; and a comfortable place to sleep.

If the temple *pūjā* service is performed for the welfare of the world, the domestic version is intended for the protection of the household. Whether performed in a temple or at home, a *pūjā* ceremony and its liturgy function to socially unite participants in the mutual love of God.

Carl Olson

See also Divine Love in Hinduism; Festivals of Love in Hinduism; Poetry in Hinduism

References and Further Reading

Alper, Harvey P., ed. 1989. *Mantra.* Albany, NY: State University of New York Press.

Bell, Catherine M. 1992. *Ritual Theory, Ritual Practice.* New York: Oxford University Press.

Inden, Ronald, Jonathan Walters, and Daud Ali. 2000. *Querying the Medieval: Texts and the History of Practices in South Asia.* Oxford: Oxford University Press.

Rappaport, Roy A. 1999. *Ritual and Religion in the Making of Humanity.* Cambridge: Cambridge University Press.

Liturgy in Islam

The five daily prayers (*salat* in Arabic; *namaz* in Persian, Turkish, and Urdu) are one of the pillars or principles of Islam. They are a reminder that everyone belongs to the Creator and was created to worship and to serve perpetually and unconditionally. There is a requirement for purity, so that before each prayer time there is a compulsory ablution—the washing of hands, arms, feet, mouth, face, and even hair, depending on local custom and interpretation.

A sentence in the main prayer for all Muslims—from the *al-Fatiha*—reads, "Guide us on the straight path, the path of those whom you have blessed, not of those against whom you are angry, nor of those who go astray" (1:2, 3). The *shahada* (witnessing) is the solemn recitation of the words, "There is no God but God and Muhammad is the Prophet of God." These words may be recited alone or with the words *Ashhadu anna* ("I witness that . . ."), prefixed to them. These words are recited several times a day, and on a variety of significant occasions. The meaning of the *shahada* is the affirmation of divine existence and unity; transcendence and completeness; and the presence and proximity of God.

Islam prescribes fasting during the month of Ramadan, the ninth month of the lunar year. On each of the twenty-nine or thirty days of the month, Muslims refrain from food, drink, smoking, and sex from sunrise to sunset. Before retiring, the Muslim commits himself/herself to fasting the following day. At sunset, the fast is broken and the Muslim celebrates what might be regarded as the victory achieved over the self during the day by making the meal a ceremonial occasion for the whole family and sometimes for the neighborhood as well. Muslims call Ramadan the blessed month, a month of mercy and compassion, and it is generally eagerly anticipated.

The major rites or pillars (*arkan*) of Islam, namely the daily prayers (*salat*), fasting (*sawm*), the pilgrimage to Mecca (*hajj*), the religious tax (*zakat*), and holy struggle (*jihad*), are all ways of sanctifying ordinary life. These rites are not limited just to their outer forms. They also possess an inner dimension based on the degree of faith (*iman*) and the virtue (*ihsan*) of the individual believer.

The daily prayers are the most fundamental rites of Islam, preceded by the ablutions and the call to prayers (*adhan*). The form of these prayers is derived directly from the *sunna* or practice of the Prophet, and the daily prayers are considered as the most important of religious deeds. The *salat* structures daily existence, establishes its rhythm, provides a refuge against the vagaries of life, and acts as a safeguard against sin. The point of prayer is to underline the dependence of humanity on their creator, and the ever-present possibility of divine intervention in human affairs should God be so inclined. During his ascent to heaven, the Prophet was given information about the five daily prayers as a reflection of God's kindness, in that there were not more, which could become burdensome.

Islam represents itself as a moderate religion, and the structure and style of prayer are designed to reflect God's command for moderation in the lifestyle of Muslims. One of the central principles of Islam is *tawhid,* or unity—the oneness of God. The implication of *tawhid* is that human beings ought to live their lives in unity with the divine insofar as they can, so prayer should direct worshippers to the one God, without intermediaries, and should form an integral part of daily life. The Qur'an and the Prophet represent affection for the inhab-

itants of the world and enable them through prayer and virtuous acts to respond in ways that reflect that divine gift appropriately.

Oliver Leaman

See also Divine Love in Islam; Festivals of Love in Islam; Muhammad; Qur'an

References and Further Reading

Leaman, O. 1980. *Major Themes of the Qur'an.* Chicago: Bibliotheca Islamica.

Leaman, O. 2006. "*Salat.*" In *The Qur'an: An Encyclopedia,* edited by O. Leaman, 558–566. New York: Routledge.

Rahman, F. 1966. *Islam.* Chicago: University of Chicago Press.

Liturgy in Judaism

Prayer is central to the life of Jews, as the daily requirement for prayer indicates. Although various modalities of prayer emphasize distinctive dynamics in relating to God, a collective consciousness dominates Jewish liturgy. The boundary between public and private prayer is defined in the tradition, with a preference for communal rather than private prayer. Certain prayers such as the *Kaddish* (prayer for the dead) and readings of the Torah cannot be conducted without a quorum of ten (minyan). Furthermore, many prayers employ the plural pronoun and evoke the memories and hopes of the collective body of Jews, past and present. This is true of daily prayers and is particularly striking for the liturgy of Yom Kippur in which confessions of sin are almost always in the plural form.

The rabbinic view of the superiority of communal prayer finds its echoes in the writing of the contemporary philosopher Franz Rosenzweig, who analyzes the profound nature of communal liturgical speech, highlighting the Psalms as the paradigmatic speech of redemption. Psalm 115 in his theology embodies the speech of redemption, for it signifies the bond of community. It is a hymn of thanks and praise, and the only psalm that begins and ends with the pronoun "we"—all of us together.

Prayers of praise expressing the attitude of thankfulness are generally favored over petitionary prayers. The Hellenistic Jewish philosopher Philo traces the distinctions among the various forms of prayer to the human capacity to know God. According to him, thanksgiving and praise are based on love, and as such are higher than prayers based on fear. On the refinement of the concept of prayer in the Hebrew Scriptures, Moshe Greenberg writes, "the joyous singing of God's praises forms a class of hymns unto itself, with no petitional element. . . . A prime motive of praise, given repeatedly in the Psalms, is the sheer joy experienced in God's benefaction."

The Jewish prayer book—the *Siddur*—is replete with expressions of divine love. In the morning upon arriving at the synagogue, Jews begin with this acknowledgment: "I love the dwelling of your home." Before reciting the *Sh'ma*—"Hear O Israel, the Lord is our God, the Lord is One"—in morning and evening services, Jews proclaim God's eternal love for his people, and immediately following it, take upon themselves the obligation . . . "and you shall love God."

In the Sabbath liturgy, numerous statements express the belief in the Sabbath as the gift of God's love for the people Israel. The morning service, for example, includes the following verses: "Lord our god, you have loved us with everlasting love . . . cause our hearts to cleave to your commandments and unite our hearts to love your name . . . blessed are you lord who chooses his people Israel with love. Please find favor in our rest . . . grant us our heritage in love, your holy Sabbath."

Love dominates the Sabbath liturgy, as praise and contemplation prevail over petitionary and intercessory prayer. According to Abraham Joshua Heschel, "the Jewish contribution to

the idea of love is the conception of love of the Sabbath" (Heschel 1979, 16).

The motif of passionate desire for God occupies an important place in the Sabbath liturgy as well. On the eve of the Sabbath it is customary among the Sephardim and mystics to recite the *Song of Songs,* erotic love poetry par excellence. At the conclusion of the Sabbath *Mussaf* Service, most congregations sing a beautiful song—"*Shir Hakavod*"—The Song of Glory ascribed to the twelfth-century kabbalist Rabbi Yehudah Hachasid. The very first verse of the song already sets the passionate mood: "I shall compose pleasant psalms and weave hymns, because for You shall my soul pine." The prayers and hymns of the Sabbath, its festive meals, and intimacy with family and friends create the mood and inspiration and imbue the day of rest with the joy of erotic, filial, and spiritual love.

Rosenzweig expressed the redemptive nature of the Sabbath in this way: "On the Sabbath, the congregation feels as if it were already redeemed—to the degree such a feeling is at all possible in anticipation. The Sabbath is the feast of creation, but of a creation wrought for the sake of redemption" (Rosenzweig 1971, 315).

Yudit Kornberg Greenberg

See also Community in Judaism; Desire; Festivals of Love in Judaism; Fragrance in the *Song of Songs*; Sabbath

References and Further Reading

Green, Arthur, and Barry Holtz, eds. 1987. *Your Word Is Fire: The Hasidic Masters on Contemplative Prayer.* New York: Schocken Books.

Greenberg, Moshe. 1976. "Of the Refinement of the Conception of Prayer in Hebrew Scripture." *AJS Review* 1:57–92.

Heschel, Abraham Joshua. 1979. *The Sabbath.* New York: Farrar, Straus and Giroux.

Rosenzweig, Franz. 1971. *The Star of Redemption.* Translated by William Hallo. Boston, MA: Beacon Press.

Longing In Hinduism

No line of St. Augustine's is more frequently quoted than the one in the very first chapter of the *Confessions:* "Thou hast made us for Thyself and our heart is restless till it rests in Thee" (1:11). This statement says something fundamental about the perception that life is longing, and offers the hope not only that God is responsible for it, but also that this longing has an ultimate answer.

Augustine was hardly the last Christian theologian to speak in this vein. Changing the narrative perspective from the moment of creation to the moment of fulfillment, Johann Sebastian Bach elaborated the sentiment as a musical dialogue in the middle of the eighteenth century, causing his soprano to call out to Jesus, "Wann kömmst du, mein Heil?"—"When are you coming, my salvation?" To each such appeal, Jesus answers in a reassuring bass register, "Ich komme, mein Teil"—"For my part, I am coming."

Here Bach gives voice to the yearning experienced by human beings as they await the coming of the Messiah, picturing them, as Jesus had done in the parable of the wise and foolish maidens (Matthew 25:1–13), in the role of young women eagerly awaiting the arrival of the bridegroom at a wedding celebration. Bach accepts the Christian identification of the Messiah as Jesus himself, so when the soul gives voice to its perennial plea, he can allow Jesus to answer authoritatively, "I'm coming." The world is still waiting for the moment of union to transpire, but from a Christian point of view the dialogue that precedes it is a hopeful one, nonetheless. It is good news when Matthew has Jesus say in the final verse of his parable, "Be wakeful" (Matthew 25:13). And when Bach makes this "Wachet auf!" the refrain of the cantata in which Jesus reassures the soul that longing will have its reward, it is no wonder he sets it in a major key.

In other religious traditions—and in other aspects of Christianity itself—the fundamental

human emotion of restless, impatient longing has not always met with such determined teleological optimism. In the Hindu tradition, this motif is equally central, especially in the worship of Krishna. There too, longing is cast in the language of love and marriage, but with some significant differences.

First, to those who most deeply love him, Krishna is not a husband, not someone metaphorically guaranteed them by the dictates of society, but a lover, someone who challenges those very conventions, including the most fundamental building-block of society itself—marriage. As the Krishna story is told in his native Braj, the north-Indian region located just south of Delhi, this remarkably alluring young man takes his place at the center of an eternal game in which he is surrounded by countless cowherd maidens (*gopis*) whose hearts he steals. His love—God's love—breaks into their marriages, laying bare the inner poverty of every worldly arrangement, even the most dearly held.

Second, the Krishna tradition largely refuses to give this love story a happy ending. If this is all God's plan, it is a mysteriously painful one. The paradigmatic divine lover, Krishna, is profligate in his ways—*every* cowherd woman hears his call, and to the despair of each of his lovers he almost always seems to be spending his time with someone else. When Krishna says "I'll be back," he usually fails to reappear. The longing that squats so stubbornly at life's core is mostly left unfulfilled.

In north-Indian Hinduism, the general name for this condition is *viraha,* a word found in Sanskrit and repeated in many of the regional languages of north India. Tellingly, this word refers both to the ontological fact of separation —the seemingly necessary distance that separates a person from the one she most deeply loves, a parable of the human condition in relation to the divine—and to the cluster of sentiments that inevitably accompanies it. *Viraha,* both the fact and feeling of separation, suggests that life and love are intimately and perhaps tragically intermingled.

This *viraha* is accompanied by florid expressions of restlessness that can often be grouped under the heading of *vyakulata,* a word that connotes anxiety, agitation, distress, or general bewilderment. *Viraha* is sometimes acted out as the proud and stubborn pique (*mana*) of someone who would wall off from the depth of emotion and from the lover who has caused it to become manifest. Alternatively, it may find expression in states of madness, delusion, and dementia (*pagalpan, unmada, moha*). In the religious communities that center themselves on this experience of Krishna, a whole branch of theological aesthetics is devoted to providing a satisfactory taxonomy of the emotional states (*vipralambha bhava*) to which *viraha* gives rise. Vaishnava theologians have been particularly intrigued by the fact that when the lovers are reunited, the woman of the pair is apt to experience a range of delusions in which she is convinced that her lover is not really present after all (*prema-vaicittya*). The effects of *viraha* and the worries it spawns are so penetrating that they render unstable the very joys of union.

In Hinduism, these intuitions about the bedrock of human emotion are most familiarly expressed not in theology, but in poetry and song. The most highly acclaimed poet of the Braj region, the sixteenth-century Surdas, like others of his ilk, makes a habit of concluding his compositions by announcing his own oral signature—usually in its simplest form—*Sur*, meaning *sun*. In the following poem, as is so often the case, he speaks in the voice of a woman. She is a go-between, a friend of the *gopi* about whom she speaks. She tries to persuade Krishna, whom she names with the familiar variant Kanhai, to rescue her friend from the damaging effects of being separated from him (Hawley, forthcoming, Section 51):

> Go to her quickly, dear lad, Kanhai!
> The woman for whose sake you've
> settled in these woods
> has been bitten by the snake of Love.
> Her eyes are dilated, her nostrils are cold,

her body is hot, her memory gone.
Shivering in garments drenched with sweat,
she rises, she writhes. Her body twists and yawns.
Senselessly she rushes to find any root
that anyone has said will bring a cure,
And when there's no relief, she wrings her hands
and stands there thinking, regretting.
You are one of Ashvini's fine lads, the gods' physicians,
and a girl—one girl—has written this prescription:
Lord of Sur, the sun, if you want to see her live,
then show yourself to her in the flesh.

As the story line moves forward, Krishna seems to disappear forever. Abandoning the pastoral country where he spent his youth and adolescence, he sets off for Mathura, the region's capital city, where he fights the great battle of *dharma* and restores a deposed ruler to his rightful throne. In doing so, in moving from a world where love flows with magical, if often painful, freedom to one in which the considerations of justice are paramount, he leaves behind his *gopi* sweethearts.

According to most tellings of the tale, he never returns—and the *gopis,* being married and being rustic by nature, cannot go to the city to join him. So he sends his own version of a go-between, a messenger named Udho (Sanskrit *Uddhava*), whose mission is to persuade the *gopis* that actually Krishna is with them all the time, transcendentally, whenever they call him to mind.

The *gopis* will have nothing of this message, which they regard as sheer sophistry. Their sense of abandonment is too deep, too visceral, too integrally encoded into their bodily nature. This theme is present in another Surdas poem, where one of the women of Braj reports to Udho what happened when Radha or Radhika, the *gopi* who is Krishna's favorite and who is paradigmatic of the *gopis* as a group, heard him speak. No wonder the go-between carries this report—Radha herself is in no shape to speak. Being separated from Krishna, whose skin color causes him to be called her "Dark Lord," she displays a whole set of behaviors that testify to the ravages caused by love's longing. The go-between conveys it all to Udho and at the end, through him, to the Dark Lord himself (Hawley, forthcoming, Section 315):

Udho, when she heard your words
her eyes began to overflow.
She lost her sense of modesty,
became overwrought,
she couldn't retain her peace of mind,
She trembled in her breast,
her body shivered with sweat,
her mouth forgot how to speak.
Somehow she managed to stand there,
then she drooped
and fell to the ground in a faint.
Someone sent for something cooling,
or for lotuses or poultices;
someone ran for water,
But nothing availed against the cruel bite
of that serpent,
the God of Love,
So she sent me, an experienced messenger girl,
without a word—
with a sign—
To ask, Sur's Dark Lord,
how without even meeting her
you could give Radhika such pain.

Krishna is understood as God in human form, but his presence "among us" turns out to be not just wondrous but deadly. Hindus are honest about this—if God is a reality, that reality is at least as much about absence as presence.

The Surdas poems illustrate several fundamental motifs in the understanding of human longing that prevail where Krishna is worshipped.

First, *viraha* is a form of sickness, a sickness endemic to the human condition and perhaps conterminous with it, since the cause of the illness—Krishna, that is, God—is its only cure.

Second, this mode of human–divine relationship, where one party to the interaction is far more vulnerable than the other, is usually understood against the background of gender differences, with human beings cast in the weaker feminine role.

Third, however, and somewhat paradoxically, these poems praise a power of endurance that actually exalts the status of the human partner—the woman—to a level equal with or even greater than that of the divine. Hence in the Braj country and elsewhere, Radha is often worshipped alongside Krishna and sometimes, in fact, she is considered to be the greater of the two.

Finally, Hindus often understand *viraha,* the experience of longing and separation, to be the very fountainhead of poetic speech, and thus of song. This is a point that is usually made not in regard to the narrative world of Krishna and his consort Radha, but in relation to that of Rama and his wife Sita.

Valmiki—the ascribed author of the Sanskrit *Ramayana,* wherein their tale is told, and traditionally considered by Hindus to have been the world's first poet—is said to have been propelled into poetic speech in the moment when he observed a *kraunca* bird cut down by a hunter's arrow in the act of making love to its mate. The female bird's inconsolable grief (*shoka*) for her partner caused Valmiki to utter as if by reflex the first verse (*shloka*) of the *Ramayana.* Longing, then, is the root of song and poetic speech.

The *Ramayana* is largely a tale of *viraha,* for it recounts how Rama, Sita, and their company were separated for fourteen long years from their families, and how within that span Rama and Sita were also separated from each other. Like the story of Krishna, the *Ramayana* reports the victory of good over evil, the restoration of *dharma* to a world in need, but like its Krishnaite cousin, it testifies to the fact that in matters of love the great victory is far less assured—the victory of union over separation. Whether the hero and heroine—Rama and Sita—are duly married, or estranged from the comforts of marital bliss—Radha and Krishna, the mood that hovers over love's battlefield is overwhelmingly the mood of longing. One level deeper than the plane on which the struggles of morality are adjudicated, longing is the engine of life.

John Stratton Hawley

See also Eros; *Gita Govinda*; Gods in Hinduism; Goddesses in Hinduism; Krishna; Messengers of Love; Pain; Poetry in Hinduism; Separation

References and Further Reading

Bach, Johann Sebastian. 1741. "Wachet auf, ruft uns die Stimme." BWV 645.

De, Sushil Kimar. 1961. *Early History of Vaisnava Faith and Movement in Bengal.* Calcutta: Firma K. L. Mukhopadhyay.

Goldman, Robert P., and Sally J. Sutherland Goldman, eds. 1984. *The Ramayana of Valmiki.* Volume 1: *Balakanda.* Princeton, NJ: Princeton University Press.

Hardy, Friedhelm. 1983. *Viraha-Bhakti: The Early History of Krsna Devotion in South India.* Delhi: Oxford University Press.

Hawley, John Stratton. 1984. "Viraha: Separation and Simple Religion." In *Sur Das: Poet, Singer, Saint,* 93–120. Seattle: University of Washington Press.

Hawley, John Stratton. 2000. "Krishna and the Gender of Longing." In *Love, Sex, and Gender in the World Religions,* edited by Nancy Martin and Joseph Runzo, 238–256. Oxford: Oneworld Publications.

Hawley, John Stratton. 2004. "The Damage of Separation: Krishna's Loves and Kali's Child." *Journal of the American Academy of Religion* 72 (2): 369–393.

Hawley, John Stratton. Forthcoming. *Sur's Ocean,* Volume 1. New York: Oxford University Press.

Miller, Barbara Stoler. 1997 [1977]. *Love Song of the Dark Lord: Jayadeva's Gitagovinda.* New York: Columbia University Press.

Longing in Sufism

In the Sufi tradition, longing (*shawq*) is a state (*ḥāl,* plural *aḥwāl*) experienced along the mystic path (*ṭarīq*). The mystic path is the inner journey of a wayfarer (*sālik*) in search of God. In Sufism, the mystical journey starts with the awakening in the seeker's heart (*qalb*) of a perturbing need to find the divine as a living reality and to attain His nearness at all cost. In the light of this awakening, the seeker (*murīd, ṭālib*) senses God as beloved (*ḥabīb, maḥbūb*) and as the sole object and purpose of his/her existence. Love for this remote, glorious, and supreme Being draws the wayfarer farther on his/her arduous journey. Love is the energy that fuels the mystical journey, and without love the seeker cannot sustain the demands and hardships of the journey.

God the Beloved appears at times close and intimate—as indicated by the Qur'anic verse, "We are nearer to him than his jugular vein" (50:16). This state on the Sufi path is named *proximity* (*qurb*) and *intimacy* (*uns*). Often, however, God is felt as inaccessible and absent. Sufi vocabulary calls the polar state of *proximity–remoteness bu'd*. There are Sufis who by temperament and disposition are prone to the rapturous feelings that arise from states of nearness. But to many the love of God often seems unrequited. In the search of Him whom the heart desires, many a lover wander in pain and desolation "in the wilderness of loneliness," to use a Sufi idiom.

The sense of the Beloved's remoteness and absence breeds longing which is often felt as a consuming fire. Abū Naṣr al-Sarrāj, a tenth-century Sufi author, whose *The Book of Scintillating Lights* (Kitāb al-luma') is one of the earliest compilations of Sufi lore, cites the following dicta: "Longing is the state of the worshipper for whom, due to his yearning to meet his beloved, existence has become loathsome. One of the Sufis was asked: what is longing? He said: the agitation of the heart when it remembers its beloved. Another Sufi said: Longing is a fire that God ignites within the hearts of His friends in order that it burn up in them all thought, all desire, all obstruction and all neediness."

Some well-known Sufi figures, notably al-Ḥallāj—executed in Baghdad in 922—have been named "martyrs of love," a title that highlights the uncompromising nature of their longing. To describe the intensity of such longing, al-Ḥallāj tells the story of the moth who, in its desire to experience the essence of fire at first hand, throws itself into it until completely consumed: "The moth hovers round the lamp. The light of the lamp is the knowledge of truth, its warmth is the truth of truth, arriving at it is the truth of all truths. The moth is not contented with the light and warmth of the lamp. It throws its whole being into it. Its fellow-kind moths wait for the moth to return, for they want it to convey to them the knowledge it had gained from first sight; but the moth has become a no-thing, it has dispersed in all directions, it now exists formless, bodiless, nameless, featureless—in what sense, then, or in what mode can it return to its fellow kind?" (Husain 1994).

The desolation caused by the intensity and lengthy duration of a search in the state of longing is expressed in many Sufi tales and poetic verses. The following verses were penned by Sumnūn, a contemporary of al-Ḥallāj, who was nicknamed "the lover" (*al-muḥibb*):

> I had a heart within which was my life;
> in my tribulations I lost my heart.
> Lord, return the heart to my bosom
> For my chest has withered from searching for it
> Save me—as long as I have a breathing soul,
> For you are the savior and in you is solace.

As alluded to in the Parable of the Moth, the ultimate goal of the Sufi lover's journey is annihilation in God (*fanā' fī–llāh*). This mystical

state seldom signifies physical death but rather the death of the ego—the lower-self (*nafs*)—and the merging of the heart, which has become devoid of all desires and wants, with the divine Beloved. Longing, therefore, is one of the mystical states on the Sufi path that herald the *unio mystica,* the mystical union with God.

An aspect of longing is the surfacing to memory of a primordial event experienced, according to the Sufi tradition, by the human soul in the proximity of God before it came into being in the physical world. According to a Sufi myth based upon a Quranic verse (7:172), God made a covenant (*mīthāq*) with the souls of all human beings while they were still atoms in the loins of Adam. In this covenant a relationship based on two principles was established between God and humankind: The universal affirmation by all mankind of God's Lordship (*rubūbiyya*)—an affirmation that must never be denied or avoided—and the witnessing of God's innate nearness to the human soul. It is this state of primordial nearness that the awakened hearts of men and women desire to relive and for which, vis-à-vis their isolated and desolate existence in this world, they long.

This Sufi myth echoes the notion, prevalent in many ancient systems—as in Platonism, Gnosticism, and Neoplatonism—of the soul's exile from its heavenly abode and its descent into this lower world. Consequently, it echoes also the desire of a few awakened souls to take the upward journey back and to ascend, via states and stages (*aḥwāl wa-maqāmāt*), to the primordial home in the vicinity of God.

Sara Sviri

See also 'Ishq; Lover and Beloved in Sufism; Persian Love Lyric; Poetry in Islam; Sufi Poetry; Sufism

References and Further Reading

Arberry, Arthur John, tr. 1977. *The Doctrine of the Sufi.* Translation of *al ta'arruf.* Cambridge: Cambridge University Press.

Ernst, Carl W. 1997. *The Shambhala Guide to Sufism.* Boston: Shambhala.

Husain, Mansur Hallaj. 1994. "The Book of Al-Tawasin." In *Ana-Al Haqq Reconsidered*. Translate by Kitab Al-Tawasin and Kamran Gilani. New Delhi: Kitab Bhavan.

Massignon, Louis. 1982. *The Passion of al-Hallaj, Mystic and Martyr of Islam,* 4 Volumes. Translated by Herbert Mason. Princeton, NJ: Princeton University Press.

Schimmel, Annemarie. 1975. *Mystical Dimensions of Islam.* Chapel Hill: University of North Carolina Press.

Sviri, Sara. 1997. *The Taste of Hidden Things. Images on the Sufi Path.* Inverness, CA: Golden Sufi Center.

Love of Enemy

See Jesus; Unconditional Love

Love of Neighbor in Buddhism

Love of neighbor in the Buddhist context evokes the foundational Buddhist values of love and compassion extended equally toward all living beings without bias or restriction. It also resonates with the specifically Mahayana Buddhist ideal of *bodhicitta,* the altruistic wish to help others by becoming a fully enlightened Buddha oneself. Buddhist approaches to love of neighbor are distinguished in particular by the extremely broad Buddhist understanding of "neighbor" rooted in the principle of equanimity.

Probably the most central Buddhist expression of the ideal of love for fellow beings is found in the classic formulation of the Four Immeasurables, common to both Theravada and Mahayana forms of Buddhism. The Four Immeasurables, or the Four *Brahma-viharas* ("Divine States" or "Divine Attitudes"), are the states of love or loving-kindness (Sanskrit *maitri,* Pali *metta*); compassion (*karuna* in both

Sanskrit and Pali); sympathetic joy (*mudita* in both Sanskrit and Pali); and equanimity (*upeksha* in Sanskrit, *upekkha* in Pali).

Loving-kindness implies the wish for beings to be happy, and is characterized as the kind of intense, selfless love a mother has for her only child. Compassion involves the wish for beings to be free from suffering. Sympathetic joy means rejoicing in the good that others experience. These attitudes become relevant from the point of view of love of neighbor when they are combined with their necessary complement, equanimity.

Among the Four Immeasurables, Buddhist commentators often highlight equanimity. Equanimity presents an orientation in which all beings in the universe are equally included within the practitioner's love and concern. Equanimity here does not mean indifference, but rather its opposite. It implies the absence of selfish concern or self-referentiality in the orientation of the practitioner.

Instructions for contemplating the Four Immeasurables from within both Theravadin and Mahayana traditions direct the meditator to begin by reflecting on love and concern for someone dear. The meditator then extends these feelings of love toward others who are less close; toward those who are complete strangers; and finally even toward those who have caused personal harm. The meditator eventually embodies concern for all living beings, including those of other species and beings from all the cosmic realms described in Indic and regional Asian cosmologies, such as ghosts, demons, gods, and spirits.

Within Mahayana societies, Buddhists further define their attitudes around the central concept of *bodhicitta,* the aspiration to become a perfectly enlightened Buddha for the benefit of others. Building on the equanimity, love, compassion, and sympathy generated through practices such as the Four Immeasurables, the Mahayana Buddhist practitioner reflects on how urgently to help others; how difficult it is to alleviate others' suffering; and how omniscience would maximize one's helpfulness. Spurred by these reflections, the Mahayana meditator resolves to become an omniscient Buddha in order to benefit other beings. This *bodhicitta* ideal implies making all efforts necessary on behalf of others' welfare, and suggests moreover that one's own happiness is impossible unless one helps others. The classic literary expression of this ideal is the eighth-century *Guide to the Bodhisattva's Way of Life,* by the Indian Buddhist saint Shantideva.

Traditional lay and monastic Buddhist practices in many societies reflect the Buddhist attitude of love and compassion for "neighbors" of every species. An example is the practice of animal ransom, in which animals destined for slaughter are bought by Buddhists and released or kept as pets. Among present-day Buddhists around the world, these paradigms of love, compassion, and the altruistic *bodhicitta* orientation toward fellow beings are leading to new forms of Buddhist social engagement. Some examples are "eco-Buddhism," which has included efforts to reduce pollution, to protect endangered species, and vegetarianism; Buddhist efforts to promote social justice; and mobilization by Buddhist communities to build hospitals, orphanages, and schools.

Annabella Pitkin

See also Bodhisattva; Charity in Buddhism; Compassion in Buddhism; Hospitality; Social Justice

References and Further Reading

Kotler, Arnold, ed. 2005. *Engaged Buddhist Reader.* Berkeley, CA: Parallax Press.

Wallace, B. Alan. 2004. *The Four Immeasurables: Cultivating a Boundless Heart.* Ithaca, NY: Snow Lion.

Williams, Paul. 2000. *Buddhist Thought.* New York: Routledge.

Love of Neighbor in Christianity

The commandment to love one's neighbor is central to Christianity, but it did not originate with Christian teachings. The term *re'a*

(Hebrew: neighbor), denotes "brother," and "friend," but also "the other" in a more general sense, allowing for different interpretations. Leviticus 19:18 is commonly interpreted as loving the members of your own socio-religious group as well as guests living among them (Leviticus 19:33). The Qumran community drastically restricted its meaning, namely that only the "Children of Light"—the members of the Qumran community alone—must be loved. Hellenistic Judaism broadened the teaching, relating it to all people. Rabbi Hillel and Rabbi Akiva concurred with this view.

The New Testament quotes Leviticus 19:18 from the Septuagint, *re'a* being rendered almost exclusively as the Greek term *plesion*. Like the Qumran's Essenes, John's community focused on its members: "To love each other," "to love one's friends" is the "new commandment" in John's understanding (John 13:34–35; 15:9–13; 1 John 3:14; 4:12). The original concept has been replaced primarily by love of one's brother.

Paul speaks of brotherly love (1 Thessalonians 4:9; Romans 12:10) and its importance within the community (Romans 14; 1 Corinthians 8; 12–14), similarly to Rabbi Hillel and St. Matthew (7:12), who find "the law and the prophets" summarized in the Golden Rule.

Paul regards love of neighbor as the fulfillment of the law, as well as of all individual commandments of the Torah (Romans 13:8–10; Galatians 5:13–15). This love (agape) is aimed toward all people, even one's enemies (Romans 12:14,17–21).

Jesus expressed the demand to love in his words and deeds, in particular through his concept of the Kingdom of God, his acts of healings, and his parables. Three texts explicitly mention the commandment of love while others deal with it implicitly, equating one's neighbor with a publican, whore, debtor, or victim in a robbery. Neighborly love is equated with table-fellowship, first aid, and release from debt or healing.

The so-called Great Commandment (Mark 12:28–34) defines love of God and love of neighbor as the highest law.

In the Sermon on the Mount, Jesus demands renunciation of retaliation—Christians should oppose violence nonviolently. Love of neighbor is interpreted as love of one's enemy, an act of radical sacrifice. Such agape turns Christians into "children of their father in Heaven," for it "imitates" the good Creator "who causes his sun to shine on the bad and good people alike and gives rain to those who do good and to those who do evil" (Matthew 5:38–48).

The parable of the Good Samaritan (Luke 10:29–37) is the most important text regarding the Christian concept of love of neighbor. It provides the answer to the all-too-human question of who my neighbor is. The parable addresses this question by placing not the recipient but the giver of love or the person refusing to love in the center. The term "neighbor" is now defined by the relationship to the other—everyone who is in need. The Good Samaritan opens one's eyes to the absence of love in any given situation and illustrates love of one's enemy as a human possibility for the world.

Tim Schramm

See also Charity in Christianity; Compassion in Christianity; Hebrew Bible; Hospitality; Jesus; St. Paul

References and Further Reading

Harvey, A. E. 1990. *Strenuous Commands. The Ethics of Jesus.* London: SCM Press.

Theissen, Gerd. 1999. *The Religion of the Earliest Churches. Creating a Symbolic World.* Minneapolis, MN: Fortress.

Theissen, Gerd, and Annette Merz. 1998. *The Historical Jesus. A Comprehensive Guide.* London: SC.

Love of Neighbor in Hinduism

Love in its various forms—spiritual, erotic, mystic, brotherly, familial, filial, and universal—is explored in Hindu religious texts such

as *Ramayana* and *Mahabharata* and also in philosophical and social treatises such as Manu's Ordinances as stories, fables, songs, and brief moral lessons. Love of one's neighbor is integral to the core belief system of Hinduism, because Hindu theology is anchored in the belief that the universal soul (*Paramatma)* permeates all living beings, and union with the *Paramatma* is the goal of every individual soul's *Jeevatma,* goal. The individual soul seeks liberation from the cycle of birth and death, an inevitable phenomenon in which every soul is trapped, and aspires release (*moksha*) wherein it finally attains union with the universal soul and is released from the mire of human existence. The individual soul is part of the universal soul but is only embodied in a temporal frame, and all individual souls are seen as variations or embodiments or manifestations of the universal soul, thereby linking them all in one unified existence with the universal soul.

Love of the neighbor or the "other soul" is a fundamental requirement for a functioning Hindu who aspires for final liberation from this world. Any injury or insult inflicted upon the other soul is ultimately injury inflicted on oneself—or worse still, the higher being. Neighborly love is integral for one's social existence in this world. The *Anusana Parva* (113:8) in *Mahabharata* encapsulates this wisdom and dictates that one should be unselfish and not behave toward others in a way that is disagreeable to oneself.

Another verse in *Mahabharata* summarizes the essence of the individual's social obligation (*dharma*) and theorizes that one should not do unto others that which would cause pain if inflicted on oneself (*Mahabharata* 5:15; 17). The Ordinances of Manu also instruct a Hindu never to wound or inflict on anyone any type of injury or pain by thought, word, or deed. Hospitality to strangers is a highly celebrated virtue and is expected of all Hindus, especially people in positions of power.

A story in *Bhagavatam,* a Hindu literary text belonging to the Bhakti tradition, recounts the story of Rantideva, a staunch devotee of Lord Vishnu who had undertaken a prolonged fast to empower himself spiritually. When he was about to break his fast, the gods wanted to test his devotion and appeared in the forms of starving mendicants and begged him for food and water. It is told that even before he broke his fast, Rantideva generously distributed whatever food and water was available to him and humbly stated that since all are Vishnu's, the food must nourish everyone.

Hinduism extols selfless love and generosity that typically manifests itself as respect and hospitality shown to a stranger or guest, and the need for extending fair treatment even to one's enemy simply because of his/her right to exist and thrive in this universe. Hinduism celebrates *Ahimsa,* or nonviolence, and expects every Hindu to treat all humanity, and the animal and plant kingdom, with respect and compassion. Mahatma Gandhi utilized this concept to its full extent in India's freedom struggle and demanded that Indians claim their freedom peacefully from the British without hating or harming their oppressor.

Hinduism carries the concept of neighborly love to its next logical level by demanding that one be considerate and fair even to the enemy and follow the dictates of *Dharma* even in warfare. In the epic *Ramayana,* the legendary hero Rama declared that he would extend protection to Vibhishana, brother of his arch enemy Ravana, since Vibhishana had since declared Rama to be his friend. Rama extends the same courtesy to Ravana, who appeared disarmed in front of him and asks him to leave but come back the following day fully armed, for it is not heroic to take advantage of the defenseless enemy. Thiruvalluvar, a Tamil poet who lived in the first century BCE, also reflects the same sentiment when he asks one to generously return an evil deed with a good one, and thus embarrass the wrongdoer.

Kokila Ravi

See also Charity in Hinduism; Compassion in Hinduism; Hospitality; Soul in Hinduism

References and Further Reading
Brown, Brian. 1921. *The Wisdom of the Hindus: The Wisdom of the Vedic Hymns, the Upanishads, the Mahabharata and Ramayana.* New York: Brentano's.
Buck, William. 1976. *Ramayana.* Berkeley: University of California Press.
Doniger, Wendy, tr. 1991. *The Laws of Manu.* With Brian K. Smith. London: Penguin Books.
Rajagopalachari, C. 1952. *Mahabharata.* Bombay: Bharatiya Vidya Bhavan.

Love of Neighbor in Islam

Islam promotes maintaining a good relationship with neighbors, extending kindness to them, and refraining from causing them any physical or psychological harm. The basic message of Islam is a confirmation of pure monotheism, the belief in the Oneness of God, and that one could only serve and worship Him, without any intermediaries or associates. In addition, Islam makes it imperative upon Muslims to do their best to fulfill their social responsibilities according to the Qur'an and the practice of the Prophet Muhammad. These responsibilities include the given rights of neighbors.

The Qur'an lists the neighbors, family or not, amongst those who should be treated well:

> Worship God and join none with Him [in worship]; and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger . . . (Qur'an 4:36).

To stress the Oneness of God and performing good deeds in one verse is typical in the Qur'an, because belief goes hand-in-hand with practice. Practically, this verse enjoins virtuous behavior toward those in one's circle of relatives and acquaintances. The Prophet often stressed a believer's moral obligation toward his neighbors, whatever their faith. This inclusive ethos is reflected in the life of the Prophet himself, who visited a Jewish neighbor (*Sahih Al-Bukhari* # 1268). It should be noted that there were no Christian tribes in Medina, but when the delegation of the Christians of Najran visited Medina, the Prophet hosted them at the mosque for several days (Ibn Hisham, *Al-Sirah Al-Nabawiyyah,* vol. II, p.148).

The medieval exegete Ibn Kathir (d. 774) quoted the report of Ibn Jarir and Ibn Abi Hatem that Nawf Al-Bakkali interpreted "the neighbor who is a stranger" in verse (4:36), as the Jew and the Christian (*Tafsir Al-Qur'an Al-'Azim,* vol. I, 468). This view corroborates the Islamic worldview that advocates *convivencia* and cooperation amongst members of the human family.

Prophet Muhammad stressed the importance of kind relations between neighbors in different realms and connected love of neighbor with a proper state of belief, as he states, "He whose neighbor is not safe from his injurious conduct does not enter paradise" (*Sahih Muslim,* # 66). Moreover, a Muslim's faith is compromised if one does not share food with a neighbor knowing that he or she is starving. Ibn 'Abbas narrated that the Prophet said, "He is not a believer who has satiety while, next to him, his neighbor is hungry" (*Kanz Al-'Ummal,* # 24904).

In reminding people about the rights of neighbors, the Prophet was conveying divine messages. Ibn 'Umar and 'Aishah reported that the Messenger of God said, "[The archangel] Gabriel kept counseling me about [the rights of] neighbors until I thought he would [bring a divine message] assigning [the neighbor] a share of inheritance" (*Sahih Al-Bukhari,* # 5556).

The following statement captures the essence of a neighbor's rights in Islam:

> If he falls ill, visit him.
> If he has good fortune, congratulate him.
> If ill fortune befalls him, console him.

And these longer—but no less pointed—directives:

> Do not build your building in a way that would keep the breeze from reaching his dwelling except with his permission.
>
> Do not annoy him with the aroma of your cooking pot unless you serve him some of your food.
>
> If you buy some fruit, then give him some of it as a gift, and if you do not do so, then bring it into your home discreetly, and do not let your child take it outside to taunt his child with it.

Mustafa Abu Sway

See also Charity in Islam; Compassion in Islam; Hospitality; Muhammad

References and Further Reading

Murata, Sachiko, and William Chittick. 1994. *The Vision of Islam.* St. Paul, MN: Paragon House.

Nasr, Seyyed Hussein. 2004. *The Heart of Islam: Enduring Values for Humanity.* New York: HarperCollins.

Siba'i, Mustafa. 2002. *The Islamic Civilization.* Birmingham, AL: Awakening Publications.

Love of Neighbor in Judaism

Rabbi Akiva considered "Love thy neighbor as thyself" (Leviticus 19:18) as the great principle of Judaism—a categorical imperative above all other Torah laws. He explains this principle in two stages: first, love thy neighbor as thyself—love of oneself takes precedence over love of another, and is a precondition for its existence; second, love thy neighbor—specifically one's closest neighbor and not just any one. Boundless, unreserved love is limited to one's immediate surroundings—family, friends, fellow townspeople, and members of one's people—and is not shown toward all human beings. Limiting one's love of another to a smaller circle of people is a practical necessity. Moral behavior cannot proceed solely from a rational tenet, even when that is accepted as a sublime principle founded upon a clear intellectual premise. One cannot exercise responsibility toward another if one is not first at peace with oneself. Just as love of one's fellow depends upon love of oneself, so moral responsibility toward humanity as a whole—with an emotional as well as a rational basis—depends first upon love for one's own people.

Rabbi Akiva believed that universal moral values can be developed and practiced, but only by a gradual process, layer upon layer. One must begin from the most basic principle, as expressed by Hillel the Elder: "What is hateful to you do not unto your neighbor"(Talmud Bavli, Shabbat 31a). Before a person can perceive behavior as being hateful, which can then be proscribed, one must first have a basic sense of self-worth. The basis is not purely rational, but rests upon feelings—toward oneself and consequently toward one's fellow.

The principle of mutual responsibility can be expanded and applied to a broad range of areas, such as saving the life or property of another, charity, kindness, and so on. A system of moral practice thus arises, on a social and national as well as a personal level. At this point, it is possible to demand that one exercise responsibility toward all of humankind—as every human being is created in the image of God: "He [Rabbi Akiva] would say: Beloved is man for he was created in the image of God; He was accorded great love, being created in God's image, as it is written: 'for in the image of God made He man' (Genesis 9:6)" (Avot 3:14).

When individuals wrong one another, it is done less from hatred than from self-absorption and ignorance of the other's existence. Responsibility for one another does not derive solely from the principle of equality mandated by creation in God's image, but from being encouraged to develop a positive attitude toward all. It is not merely a matter of rational solidar-

ity, but of real empathy toward all human beings, be they of Israel or the nations.

One can only develop a sense of responsibility toward others based on awareness of the other's existence, if one has already developed love toward those in one' s immediate circle—friends and compatriots. Such love can only be felt by one who has attained a basic recognition of his/her own worth. The process that leads up to the principle of equality that is based on the premise that all human beings were created in God's image is thus a gradual one: first, "love thy neighbor as thyself," and only then "beloved is man, for he was created in the image of God."

When others have no respect for themselves or even harm themselves, one is required to exercise greater responsibility toward them than they do toward themselves. Rabbi Akiva ruled that an obligation to others is absolute and does not depend upon the way in which others view themselves. "Love thy neighbor" depends upon "as thyself"—love of self and self-preservation first—not upon "as himself." It is therefore unrelated to the other's love of her/himself, but stands alone, as a categorical obligation toward one's fellow human being.

For purposes of reward, punishment, and repentance, sins between two people are worse than sins between a person and God. For the latter, God forgives the one who repents, whereas the former requires that one appease one's fellow before one can be cleansed of sin.

Rabbi Akiva established "love thy neighbor" as the basis of socialization, and studying his philosophy in these contexts provides new insight into the phenomenon. His approach is not based upon understanding interests and power struggles or analyzing the nature of humans as social animals. It is based upon an attempt to understand the essence of love, how to love, and how to develop love. The ability to love another depends first upon loving oneself.

From loving oneself, one can proceed in two possible directions: One can allow the ego to take control—such love tends to burn itself out—or one can love others, exercising responsibility toward them and performing acts of kindness for them. Such interpersonal relations eventually develop into love for all human beings created in God's image. "Love thy neighbor" strengthens "thyself," and love of oneself provides a solid basis, a mainstay, for love of others. Socialization based upon "love thy neighbor" is in fact a system of love ties between people and themselves that sustain and strengthen one another.

Naftali Rothenberg

See also Akiva ben Yosef; Charity in Judaism; Compassion in Judaism; Rabbinic Judaism

References and Further Reading

Dorff, Elliot N. 2003. *Love Your Neighbor and Yourself: A Jewish Approach to Modern Personal Ethics.* Philadelphia, PA: Jewish Publication Society.

Heschel, Abraham Joshua. 1962. G*od in Search of Man: A Philosophy of Judaism.* Philadelphia, PA: Jewish Publication Society of America.

Hirshman, Marc. 2004. "Love Thy Companion as Thyself: Musings on Its Usage in Tannaitic Literature and the Sermon on the Mount." In *Judaism and Modernity,* edited by Jonathan Malino, 228–233. Aldershot, UK: Ashgate Publishing.

Pliskin, Zelig. 1977. *Love Your Neighbor: You and Your Fellow Man in the Light of the Torah.* Jerusalem: Aish HaTorah Publications.

Quint, Emanuel B. 1991. "An Anthology of Rabbinic Views of the Commandment to 'Love Thy Neighbor.'" *Annual Volume of Torah Studies* 3:59–79.

Lover and Beloved in Sufism

Muslim mystics treat God as love, lover, and beloved simultaneously. According to Sufi belief, the creation of the world was necessitated by God as the lover's wish to contemplate Himself as the beloved. Therefore, created beings that contemplate the Real P esence and,

through this contemplation, fall in love with Him, ultimately must be viewed as countless mirrors in which the Absolute Being contemplates itself in order to express its love to itself.

On a fundamental level, the dichotomy lover–beloved does have a degree of reality as a spiritual seeker who is striving to achieve union with his object of desire. Having already tasted something of the promised union, the lover still perceives himself as an entity different from the beloved—the metaphorical (*majāzī*) beloved still veils from him the true one. This metaphorical beloved, that is to say, the beloved human being, however, is supposed to serve as a catalyst that purifies the lover from the properties of plurality of forms and speeds up his movement toward the oneness of meaning.

As long as the distinction between the lover and the beloved remains in place, their relationship is usually described as "[pretended] indifference and need" (Persian *nāzu niyāz*). However, as Jalā1 al-Dīn Rūmī points out, being a lover or a beloved is a relative affair and depends on the aspect of consideration (Rūmī 1925, 106).

That said, on the outward level, the lover–beloved relationship appears as total submission on the part of the lover and complete dominance on the part of the beloved. The beloved never ceases to test the lover's faithfulness, subjecting the lover to tribulations. The lover, though, is happy to undergo these trials, because they are regarded as a sign of the beloved's attention and jealousy. If the lover is allowed to sit in the dust before the beloved's dwelling and enjoy the company of the dogs of his/her street, the former considers this as the beloved's exceptional favor. More frequently, however, the lover is sent away to a distant place, to wait patiently for the tidings from the beloved. The eastern breeze (*sabā'*) then acts as a messenger between them, but even *it* is often denied access to the presence of the beloved.

The lover's encounters with the beloved are rare and brief, and therefore every detail acquires extreme importance and becomes an object of reflection. The Sufis developed an elaborate symbolism of the lover–beloved relationship, as well as that of the appearance of the beloved.

Sufi texts describing metaphorical love leave plenty of room for speculation. It is impossible to discern whether one is presented with subtle and refined eroticism, or the description of the mystic's relationship with God. To make matters even more confusing, the Persian language has no genders, wherefore the gender of the metaphorical beloved can never be established with certainty.

Yanis Eshots

See also Asceticism; Divine Love in Islam; Longing in Sufism; Persian Love Lyric; Separation; Sufi Poetry; Sufism

References and Further Reading

Rūmī, Jalāluddīn. 1925–1940. *The Mathnawī.* 6 Volumes. Edited by R. A. Nicholson. London: Luzac and Co.

Shabistarī, Mahmūd. 1978. *The Mystic Rose Garden.* Translated from the Persian by E. H. Whinfield. Second Edition. London: Luzac.

Loyalty

See Ahavah; Filial Love in Buddhism; Filial Love in Christianity; Filial Love in Confucianism; Filial Love in Hinduism; Filial Love in Islam; Filial Love in Judaism

Lust

Lust is defined as an inordinate desire for sensual pleasure. All religious traditions, in some way, affirm the importance of sexuality. However, this affirmation is always bounded by a concern that sexual desire not become an exclusive and all-consuming focus. Lust is sexual

desire that exceeds its proper context in relation to other legitimate human desires and responsibilities. In addition to distorting sexuality, lust also leads to other transgressions and for this reason is a particular focus in diverse ethical systems of the world's religious traditions.

Judaism has always affirmed the importance of sexual pleasure apart from procreation. Nonetheless, there have been countervailing themes within the Jewish tradition that have emphasized various forms of sexual countenance to combat inordinate attachment to sensual pleasure. Temporary renunciation of sexual relations among scholars of the Talmud, or among members of the Zionist movement, represented an awareness that the power of sexual desire needed to be either subordinated or channeled to other goals. Within some forms of Judaism, there also appears a distrust of sexual desire that perhaps stemmed from the influence of Stoic elements in Hellenistic culture or even Pauline elements within Christianity. For example, the philosopher Philo understood the result of circumcision to be a reduction in sexual pleasure and thus necessary for the control of lust. The medieval philosopher and jurist Maimonides understood matter itself to be something that needed to be quelled.

Touch, then, is the most dangerous of the senses and the one most strongly connected to lust. As David Biale observes, Maimonides departed significantly from traditional Talmudic teaching that understood sight and hearing as the senses that most obviously led to lust and illicit expressions of sexuality. Within the Jewish tradition there is an understanding of an "inclination to do evil," or *yester ha-ra.* While *yester ha-ra* should not be confused with Christian understandings of "original sin," the inclination to do evil in the form of lust and sexual transgression is most fully contained within matrimony.

The Catechism of the Catholic Church defines lust as the inordinate attachment to or enjoyment of sensual pleasure. Lust is particularly sinful because it focuses on sexual pleasure for its own sake and thus severs the necessary connection between sexuality, procreation, and human intimacy. Indeed, lust is considered to be a capital sin because it leads to other sins such as fornication, adultery, and rape.

However, within the Catholic tradition, lust is not understood to be exclusively sexual. Besides lust of the flesh, there is lust of the eyes and "pride of life." While lust of the flesh leads to the violation of the ninth commandment against "carnal concupiscence," lust of the eyes and pride of life would lead to a violation of the tenth commandment—against envy and avarice. In the Catholic tradition, lust is a consequence of original sin, and caused by Adam and Eve's disobedience toward God in the Garden of Eden. With original sin, sexuality becomes lustful because it is disordered and not easily amenable to human control. To combat lust, the Catholic Church recommends modesty, temperance, and cultivation of "purity of heart." Although these qualities can be gained by a life of prayer and service, Catholic asceticism has often embraced more radical means to combat lust. For example, celibacy, poverty, fasting, and self-flagellation are practices that, in part, are designed to tame the appetites and thus overcome lust in its many forms.

Protestantism is also concerned with lust in its various forms, but generally does not counsel the extreme forms of asceticism that are found in the Catholic tradition. Interestingly, according to some commentators, lust played an important role in Luther's understanding of salvation through faith alone. Erik Erikson, for example, argues that Martin Luther's obsessive struggles with lust and "concupiscence" led him to doubt the ability of the human will to control the effects of original sin: Salvation was a divine gift, since humans could never justify themselves before God.

With regard to lust, the Protestant tradition has often emphasized the necessity of modesty and the importance of marriage. But unlike the Catholic tradition, Protestantism, especially the evangelical tradition, has encouraged a great

deal of creativity within martial sexual expression. Exploring a range of sexual possibilities within monogamous marriage is thus understood to dissipate lustful desires that undermine the marital bond and lead to other kinds of sinful behavior.

In the Islamic tradition, lust is also a central concern. The Islamic worldview affirms an equilibrium of forces and passions. This equilibrium is guaranteed by following the divine law and the example of the prophet. Lust is a passion that causes imbalance and leads to a corruption in the individual's predisposition to conformity with divine will. The Qur'an advises believers to keep their eyes on the countenance of Allah lest they be deceived by the "pomp" of life in the world. The necessity of a contract before marriage, as well as a gift of property from the groom, is understood to counteract lust by emphasizing the responsibilities inherent in the married state. The practices of veiling (*hijab*) and of the seclusion of women (*purdah*) are also understood to be protective measures against lust. "Al-Ahzab," the thirty-third chapter of the Qur'an, advises the wives of the prophet to be soft in their speech and not to display their beauty lest they incite the lust of men. In contemporary Islamic discourse, the veil is sometimes understood to be a feminist statement against the male tendency to judge women on the basis of appearance. Within the Islamic tradition, there is also a "concealment" or "*purdah* of the eyes" that men must observe so that they do not gaze upon women with lust.

The status of desire within the Hindu tradition is complex. On the one hand, desire, particularly lust or *kama,* leads to a dynamic of action and reaction (*karma*) that binds humans to the cycle of existence. On the other hand, desire is understood to be an inescapable part of life and should be controlled by adherence to *dharma,* responsibility. In Hindu texts that advocate renunciation of all worldly ties, lust is understood to be one of the primary threats to the ascetic life. An extreme example of this position can be found in the *Yajnavalkya Upanishad* that labels women "fuel for hell-fire" in the desire that they provoke. *The Laws of Manu,* however, take issue with the condemnation of desire in all its forms by observing that everything proceeds from desire.

However, lust is considered to be dangerous during the celibate student stage of life, and strong prohibitions are applied to shedding semen out of lust. Desire such as homosexuality or intercaste intercourse that leads to illicit sex is likewise strongly prohibited. Desire thus becomes lust when it endangers necessary social boundaries. Perhaps the Hindu understanding of lust is best captured by the story told of the god Shiva who destroys the god of desire (Kama) and then realizes that he must recreate him again in a disembodied form.

Buddhism has a rich and extremely sophisticated understanding of desire and its effects. The Second Noble Truth asserts that craving or "thirst" leads to suffering. This craving is then subdivided into three specific forms: craving for renewed existence, craving for liberation from existence, and craving for sensual pleasure. The craving for sensual pleasure is especially pernicious because it creates the imaginative or mental framework for perpetuating a whole series of actions that enmesh the person within a false sense of selfhood. Because the challenge of lust to the ascetic life has been seen to be so serious, various extreme remedies are often recommended. For example, although the Buddha strongly advised against the practice, the trope of castration sometimes appears in Buddhist-inspired literature such as the Chinese novel *The Carnal Prayer Mat.* Of course, such radical views concerning lust are associated with classical Buddhist understandings of the monastic life as the path to salvation. Other forms of Buddhism, most notably those influenced by Tantra, understand desire as something that may also bring salvific benefits once its power is harnessed.

Mathew N. Schmalz

See also Asceticism; Catholic Mysticism; Desire; Modesty; Sexual Pleasure in Buddhism; Sexual Pleasure in Christianity; Sexual Pleasure in Hinduism; Sexual Pleasure in Islam; Sexual Pleasure in Judaism; Tantra

References and Further Reading

Biale, David. 1992. *Eros and the Jews: From Biblical Israel to Contemporary America.* New York: Basic Books.

Catechism of the Catholic Church. 1994. Cittá del Vaticana: Libreria Editrice Vaticana.

Doniger, Wendy. 1992. *The Laws of Manu.* New York: Penguin Books.

Erikson, Eric. 1962. *Young Man Luther: A Study in Psychoanalysis and History.* New York: W. W. Norton and Co.

Faure, Bernard. 1998. *The Red Thread.* Stanford, CA: Stanford University Press.

Gyatso, Janet. 2005. "Sex." In *Critical Terms for the Study of Buddhism,* edited by Donald Lopez, Jr., 271–291. Chicago: University of Chicago Press.

Olivelle, Patrick. 1992. *The Samnyasa Upanishads: Hindu Texts on Renunciation and Asceticism.* Oxford: Oxford University Press.

Pickthal, Marmaduke, tr. 1985. *The Holy Quran.* New Delhi: Taj Co.

Rizvi, Sayyid Muhammad. 2007. *Marriage and Morals in Islam.* Scarborough, Ontario: Islamic Education and Information Center. [Online article or information; retrieved June 20, 2007.] www.al-islam.org/.

M

Mantra

See Liturgy in Buddhism; Liturgy in Hinduism; Magic and Love in Buddhism; Spiritual Discipline in Hinduism; Yoga

---

Magic and Love in Buddhism

Love magic consists of methods for attaining a lover through ritual means. Buddhism, a tradition famed for its ideals of renunciation and freedom from desire, create a place for this brand of magic in the course of its historical development.

Over the centuries, Buddhist clerics adopted and adapted ritual and magical techniques from the broader cultural settings in which they moved. Perennially in evidence are rituals for healing, protection, and material abundance. Love magic was slower to enter the Buddhist repertoire. There is literary evidence that early lay Buddhists made offerings at tree shrines to attain a spouse or progeny, but rites specifically to gain a lover are not mentioned. Such rites appeared first in sources dating from around the seventh century CE and retained a permanent niche thereafter.

Love magic appears in the Buddhist context primarily in the Tantric movement, also known as Vajrayāna Buddhism, which gained momentum in the seventh century and spread from India to the Himalayas and East and Southeast Asia. The Tantric tradition adopted as one of its goals the attainment of magical powers (*ṛddhi*), as well as spiritual perfection (*siddhi*). Consequently, magical techniques proliferated under the Tantric aegis. Another shift in the Tantric paradigm was the elevation of lay practice. Noncelibate lay practitioners, whether married or unmarried, were not compelled to adopt the celibate, monastic way of life to pursue serious yogic disciplines and magical arts. This combination of a shift away from celibacy and toward the embrace of magic created the setting in which love magic could flourish.

Many Buddhist rites of love magic are found in association with the goddess Kurukullā. Her iconography reflects this specialization, although she figures in other practices as well. She is red in color—the symbol of passion and desire in South Asian imagery. Her primary identifying attributes are the flower-decked bow-and-arrow that she displays in her central pair of hands.

www.abc-clio.com ABC-CLIO 1-800-368-6868

The bow-and-arrow have an ancient association with the arousal of love and lust in Indic culture, appearing in the corpus of love spells described in the *Atharva Veda* (first millennium BCE). Kāmadeva, the Hindu Cupid, wields a bow-and-arrow that he uses to incite overpowering romantic and sexual desire. Kurukullā's possession of these implements heralds her role as the Buddhist love-goddess. She often employs a garland of red flowers and an elephant goad to accomplish her magical craft. After her arrow inflames the coveted love-object with desire, her flowery noose binds them with passion and her hook draws the captive to the waiting paramour.

The rites centering on Kurukullā encompass a range of magical procedures. The color red predominates in the ritual paraphernalia to magnify the power of enchantment and attraction. The ritualist customarily dons red garments and flowers, uses a rosary of red sandalwood, and practices in a place with red soil or beneath a red-blossomed *a'soka* tree. The ceremonial vessel, preferably of copper, is to be covered with red cloth and flowers. The ritual diagram should be drawn with red vermilion powder or the practitioner's own blood on red cloth or fabric dyed with menstrual blood. Talismans are to be tied with red thread spun by a woman.

A crucial element is the invocation of Kurukullā by the recitation of mantras (incantations). The magus then identifies the object of desire by name or simply in thought and envisions Kurukullā acting to awaken the target's ardor and affection. A common method is to imagine the goddess unleashing her arrow into the heart of a desired paramour and then drawing him or her to the practitioner in an impassioned, enamored state. In more intricate visualizations, she deploys swarms of fierce black bees to further intoxicate the object of passion and render him or her helpless against seduction.

The application of the rites is left to the practitioner. They might be used to procure a lover, reconcile with an estranged spouse, or obtain a Tantric partner—imagine the intrigues that could unfold as a virtuous wife was drawn from her marital bed, or a handsome commoner was delivered into the arms of a queen. The workings of love magic have provided Indian authors with many an exciting plot, and Buddhist purveyors of seductive spells move through their literary landscape.

An interesting feature of Buddhist love magic is that it is used to gain not only a human lover: A lover may be sought among many classes of spirits and celestial and divine beings. This reflects a broader Indic belief that nonhuman beings may have concourse and intercourse with mortals. One type of supernatural being that figures prominently in Buddhist love magic is the *yakṣiṇī,* which is the Sanskrit word for a genre of female nature spirit that resides in trees, ponds, and wells on earth and inhabits wondrous realms in the heavens. Some *yakṣiṇī* are dangerous and predatory, but those of more benevolent disposition are prized as lovers and invoked to serve in this role by a form of Tantric ritual known as *yakṣiṇī-sādhana.*

This category of love-magic uses mantras, offerings, and elaborate ritual procedures conducted in secrecy and under veil of night to conjure a *yakṣiṇī.* Once invoked, the female spirit will appear before the practitioner in bodily form and become his consort, or "wife." A *yakṣiṇī* wife will be enticingly beautiful and adopt any form the practitioner desires. She commands magical powers and can grant his every wish. Endowed with the power of flight, she will carry him on her back or in an aerial chariot, and together they will soar through the night, traversing the earth or starry sky.

A *yakṣiṇī* may visit her mortal spouse on earth, arriving every night and leaving in the morning, or transport him to her celestial home, where he can sup on the nectar of immortality and live with her for thousands of years. Erotic pleasure is guaranteed. The supernatural damsels are fond of lovemaking and can engage in

www.abc-clio.com ABC-CLIO 1-800-368-6868

sexual union for days and even years on end, bestowing unimaginable bliss with their divine touch.

Having a *yakṣiṇī* as a lover allows a Tantric practitioner to live outside the bounds of conventional society and remain free from the responsibilities of a human wife but nonetheless to have a companion, a spirit-wife who can bestow the magical powers and supernal enjoyments he seeks.

Miranda Shaw

See also Asceticism; Tantra; Yoga

References and Further Reading

Beyer, Stephan. 1973. *The Cult of Tārā: Magic and Ritual in Tibet.* Berkeley: University of California Press.

Shaw, Miranda. 2006. *Buddhist Goddesses of India.* Princeton, NJ: Princeton University Press.

Shaw, Miranda. Forthcoming. "Magical Lovers, Sisters, and Mothers: Yakṣiṇī Sādhana in Tantric Buddhism." In *Breaking Boundaries with the Goddess: New Directions in the Study of Saktism*. Essays in Honor of Narendra Nath Bhattacharyya, edited by Cynthia Hume and Rachel Fell McDermott. New Delhi: Manohar.

Marriage in Buddhism

Buddhism teaches the importance of marriage and places emphasis on the mutual respect that should exist between husbands and wives. However, the founder of Buddhism, Siddhartha Gautama, himself renounced family life, abandoning his wife Yasodhara and their son Rahula to pursue enlightenment. After he achieved enlightenment, Siddhartha, now known as the Buddha, lived as a monk and established the *sangha*—a celibate monastic order—to practice his teaching, or *dharma.* Although the Buddha's *dharma* emphasized the importance of mutual respect and support between husbands and wives—and these values are clearly manifested in all Buddhist societies today—the Buddha's own life story and the religious order he established reveal a deep ambivalence within Buddhism about family life, including marriage.

Despite this ambivalence, the Buddha's teachings on marriage emphasized its critical role to society and stressed the importance of husbands and wives supporting each other in their practice of the *dharma.* Describing the ideal way that husbands and wives should behave toward each other, the Buddha taught, "There are five ways in which a husband should minister to his wife: by honoring her, by not disparaging her, by not being unfaithful to her, by giving authority to her, and by providing her with adornments. And there are five ways in which a wife . . . will reciprocate: by properly organizing her work, by being kind to the servants, by not being unfaithful, by protecting stores, and by being skillful and diligent in all she has to do" (Bodhi 2005, 117). In the *Anguttara Nikaya,* the Buddha stated, "When both are faithful and generous, self-restrained, of righteous living, they come together as husband and wife full of love for each other. Many blessings come their way, they dwell together in happiness, their enemies are left dejected, when both are equal in virtue" (Bodhi 2005, 121).

There is no single pattern of Buddhist marriage because Buddhist societies have widely varying cultural norms and values. However, "as Buddhism has a monastic emphasis, marriage is not regarded as 'sacred,' but as a secular contract of partnership. . . . Marriage services are not conducted by Buddhist monks, although they may be asked to bless the couple at or after the marriage" (Harvey 2000, 102).

Historically, marriages in most Buddhist societies were usually arranged, although this is now changing. In Thailand, it is common for men to be deemed unsuitable for marriage until they have completed a period as a temporary monk. Although monogamy is the norm in all Buddhist societies, there are also examples of polygamy. Polyandry is also practiced by some Himalayan Buddhists, generally

as the marriage of two or more brothers to one woman, although this is only one of several marriage patterns practiced in the region. In Japan, married clergy have existed since the thirteenth century CE, and in 1872 the government ordered all monks to marry. Since then, celibate monasticism has been largely replaced by a system of married priests who pass their positions on to their sons.

Abraham Zablocki

See also Divorce in Buddhism; Filial Love in Buddhism; Sex in Marriage; Sexual Pleasure in Buddhism; Wedding Rituals

References and Further Reading

Bodhi, Bhikkhu, ed. 2005. *In The Buddha's Words: An Anthology of Discourses from the Pali Canon.* Boston: Wisdom Publications.

Harvey, Peter. 2000. *An Introduction to Buddhist Ethics.* Cambridge: Cambridge University Press.

Jaffe, Richard M. 2001. *Neither Monk nor Layman: Clerical Marriage in Modern Japanese Buddhism.* Princeton, NJ: Princeton University Press.

Levine, Nancy E. 1988. *The Dynamics of Polyandry: Kinship, Domesticity, and Population on the Tibetan Border.* Chicago: University of Chicago Press.

Marriage in Christianity

Marriage is central among Christian practices and figures prominently in Christian sacramental theologies. Although the New Testament says relatively little about the institution of marriage, the Gospel according to John gives marriage a prominent place in the ministry of Jesus Christ. John tells of Jesus attending a wedding feast at Cana. The couple's family failed to provide sufficient wine for the occasion and, at Mary's behest, Jesus turns large containers of water into wine. In John's Gospel, this miracle marks the beginning of Jesus' miraculous ministry.

As Christianity began to develop an identity separate from Judaism, Christian theologians struggling with matters of institutional theology took up the task of defining marriage and its relative importance in the church. This was not an uncontroversial endeavor. Among the Apostolic Fathers, Clement of Rome taught in the first century CE that marriage ought to be affectionate but chaste. Ignatius of Antioch, although commending marriage as an institution of reciprocation between husband and wife, taught that celibate marriage is preferable to a sexually active one. In the second and third centuries, the so-called Latin Fathers began to change this attitude, making marriage take second place to virginity (Coleman 2004, 127). Many Christian theologians of this time were influenced by the Gnostic belief that the material world was corrupt and that the only spiritual goal was to escape from it. A common, tempered position was that of Clement of Alexandria, who allowed that sex in marriage was necessary for procreation but that virginity was to be preferred.

Saint Augustine of Hippo, with his ambivalent attitudes toward sexuality, brought about the compromise that would largely define marriage until the modern era, with some adjustment by Protestant theologians. Marriage, even if it is something of a compromise with humanity's "fleshly" nature, has a good of its own, apart even from the procreation of children. Nonetheless, chastity is a virtue in marriage. Given this endorsement of marriage, Augustine interpreted the institution of marriage as sacramental, establishing a Christian tradition of marital indissolubility (Coleman 2004,127). This pattern, codified in Justinian law, remained largely unchanged in many cultures until the nineteenth and twentieth centuries.

Thinkers of the Reformation and the Catholic Counter-Reformation elevated the standing of marriage. Reform theologians, although not banning it as a vocation, rejected celibacy's standing as the highest calling of the Chris-

tian. To them, marriage was the most natural state for humans, including ministers of the faith. Backing away from earlier sacramental theologies, many Protestants came to allow divorce given appropriate grounds. Catholic theologians elevated marriage but did not reduce the status of virginity. Erasmus, for instance, wrote, "The most holy manner of life, pure and chaste, is marriage" (Coleman 2004, 179). Nevertheless, virginity and celibacy, as callings, maintain their high status as special vocations.

Recently, marriage and its definition have reemerged as a central area of dispute among Christians, particularly when national and local governments are debating whether marriage rights ought to be extended to homosexual couples. The Christian voice is often imagined to be united on the issue of homosexual marriage, but within Christianity itself there is a divide. There are Christians who believe that marriage is clearly defined as a heterosexual institution and those who believe that Christ's message of inclusive love ought to lead modern Christians to extend marriage to the historically disenfranchised. The debate over the issue of homosexual marriage and homosexuals in the Christian church threatens to divide many Christian denominations.

Defining marriage has never been a simple task and remains one of the central concerns of the Christian churches today, testifying to the earnestness of people's concern where matters of love and society meet most fundamentally.

James Allen Grady

See also Divorce in Christianity; Filial Love in Christianity; Homosexuality in Christianity; Lesbianism in Christianity; New Testament; Sex in Marriage; Sexual Pleasure in Christianity; St. Paul; Wedding Rituals

References and Further Reading

Coleman, Peter. 2004. *Christian Attitudes to Marriage: From Ancient Times to the Third Millennium.* Edited by Michael Langford. London: SCM Press.

Olsen, Glenn W., ed. 2001. *Christian Marriage: A Historical Study.* New York: Herder and Herder.

Marriage in Hinduism

Marriage, the strongest bond between a man and a woman, is one of the most important social and economic institutions in the Hindu world. It is not only the union between a man and a woman, but also of two families. Marriage is also understood as a sacrament of two souls and not just a contract between two human beings. In the *Rig Veda,* it has been mentioned that the husband pledges to the wife a lifetime partnership of good fortune with blessings from the Gods (*Rig Veda* 10:85, 36). The relationship is not confined to one life, but transcends seven or more lives. The two souls are intertwined for spiritual progress and *moksha* (liberation/salvation/enlightenment). Divorce is generally frowned upon in Hinduism because it is a sign of failure in the spiritual journey and a betrayal of the sacred relationship between a man and a woman. Divorce is granted in special cases—such as a spouse suffering from an incurable disease or mental disorder; a spouse not heard from for seven or more years; or on grounds of cruelty.

Hinduism delineates the *varnashramadharma* (four stages of life) in conjunction with *purushartha* (four goals of life). The ideal stages of life pass through four phases: *bramacharya* (celibacy), *grihasthya* (household or married life), *vanaprastha* (hermit), and *sanyasa* (ascetic).

Moksha is superior to the other three goals of life—*dharma* (duty/moral harmony), *artha* (wealth/fame), and *kama* (sensual/emotional pleasure). After the completion of *bramacharya,* a person enters the second phase of life, the *grihasthya.*

The three prescribed functions of marriage in the Hindu *dharma sastras* are: *prajaa* (progeny

for family or generativity), *dharma,* and *kama.* Sexual union between married couples for the purpose of procreation is the ideal, and sex within the parameter of marriage is the prescribed behavior in Hinduism. The balanced life of an individual is possible by channeling sexual energy within the system of marriage. So it is the life of a householder that sets the norm of sex and sexuality in Hinduism.

There are seven significant aspects of marriages in the Hindu tradition. Arranged marriages are the most common, wherein consent from the parents, the caste, the family background, and the status of the groom are considered. In the *gandharva* marriage, the consent of parents is not required and the bride and groom choose each other. A *paisacha* marriage is one in which the bride is forced to marry against her will.

Marriages in Hinduism are restricted to same-caste and same-occupational subgroups. Even within the same caste, intermarriage between persons having the same *gotra* (lineage) is not allowed. The bride and groom also should not be *sapinda* (agnate, or both descended from the same male lineage). In many cases, the *sapinda* relationship is deemed to have ceased in the seventh generation. The *dharma sastras* approve of a woman marrying into a higher caste in some cases, but not into lower ones.

Among the different *samskaras* (ceremonies), *vivah,* or marriage is central, with elaborate rules and restrictions. Amid the recital of *slokas* by the priests, there is an exchange of flower garlands; the application of vermilion on the bride's hair-parting and forehead; the tying of the mangalsutram (sacred thread) around the bride's neck, and the *panigrahanam* (clasping of hands). The last rite is that of taking *saptapadi* (seven steps) by the couple before the sacred fire, which legalizes the marriage. The husband and wife are then in a lifelong matrimonial bond, having joined together to make a complete life contributing to societal harmony.

Patit Paban Mishra

See also Divorce in Hinduism; Filial Love in Hinduism; Sex in Marriage; Sexual Pleasure in Hinduism; Wedding Rituals

References and Further Reading

Banrjee, B. N. 1970. *Hindu Culture Custom and Ceremony.* Delhi: Agam Kala Prakashan.

Basham, A. L. 1959. *The Wonder That Was India* [Reprint 1992]. Calcutta: Rupa.

Bhaiyaram, Sarma. 2001. *The Vivaha: The Hindu Marriage Samskaras.* New Delhi: Motilal Banarsidass.

Buhler, G. tr. 1975. *The Laws of Manu.* Delhi: Motilal Banarasidas.

Doniger, Wendy. 2005. *Rig Veda.* London: Penguin Books.

Harlan, Lindsey. 1995. *From the Margins of Hindu Marriage: Essays on Gender, Religion, and Culture.* New York: Oxford University Press.

Karandikar, S. V. D. B. 1929. *Hindu Exogamy.* Bombay: Taraporevala Sons and Co.

Klostermaier, Klaus K. 1994. *A Survey of Hinduism.* Albany, NY: State University of New York Press.

Meyer, Johann H. 1953. *Sexual Life in Ancient India.* New York: Barnes and Noble Books.

Mordecai, Carolyn. 1998. *Weddings, Dating and Love Customs of Cultures Worldwide, Including Royalty.* Phoenix, AZ: Nittany Publications.

Thomas, Paul. 1960. *Kama Kalpa, Or the Hindu Ritual of Love: A Survey of the Customs, Festivals, Rituals and Beliefs Concerning Marriage, Morals.* Bombay: D. B. Taraporevala Sons and Co.

Marriage in Islam

According to the Qur'an, God created everything in pairs, and for humans, God made marriage an institution through which the male and female could find tranquility and love with each other (Qur'an 30:21; 51:49; 53:45). However, the Qur'an addressed a patriarchal and medieval Arabian milieu, and concerned itself mainly with improving the standards governing the prevailing practices. Although less restrictive than ancient norms, several traditional

Islamic concepts of marriage are now the subject of intense debate as they clash with modern values.

For example, classical Islam required that children generally follow the religion of their fathers. As such, Islam did not permit the marriage of Muslim women to non-Muslim men, although it did allow the marriage of Muslim men to non-Muslim women. Many imams still insist that a non-Muslim husband-to-be convert to Islam, even if only for the purpose of the wedding. Realizing that such conversions are meaningless, some imams now permit such marriages as long as there is a prenuptial agreement guaranteeing the wife freedom from coercion to convert.

The Qur'an also permits polygyny, allowing a man to have as many as four wives at one time on the condition that he treats them all equally, but then points out that such treatment is impossible (Qur'an 4:3, 129). Muslims who oppose polygyny note that the Qur'anic directive was not an incipient law, but a restriction on the limitless number of wives a man was hitherto permitted and a temporary solution to the gradual abolishing of the practice.

Polygyny is rare today, and most Muslim countries have severely restricted or banned it completely. The Qur' an is silent on the subject of temporary marriage (*zawāj al-mut'a*), with Sunnis maintaining that Muhammad forbade it, and Shi'ites denying such proscription. Although critics view *mut'a* as similar to prostitution, proponents note that, in the former, the wife has specific rights regarding her person and the children that may issue from such a union. In prostitution, the female partner is not deemed a wife, nor do the children of such a union have any legal rights over their biological father.

Another traditional practice that has come under challenge is the marriage ceremony itself. The Qur'an does not direct how to conduct a marriage ceremony, and Muslim jurists have structured it as a legal contract with certain rituals. In some areas, the woman is represented by her father or a male relative and has little to say in the actual ceremony. Modern feminist values, however, clash with such practice, and many brides now elect to speak for themselves, sometimes retaining certain aspects of male representation only for the purposes of ritual.

Although still common, the price paid by the groom for his bride has been replaced in many cases by a more Western exchange of rings. In the traditional marriage, the husband was expected to be the breadwinner, whereas the wife was seen as the nurturer and mother, working within the confines of the home. Many couples no longer adhere to such gender-specific roles, and share wage-earning and homemaking duties.

Prenuptial agreements are binding in Islamic law (Sahih al-Bukhari 1976, 7:81), even if their terms contradict certain traditions, and are popular in contemporary Muslim marriages. Often reflecting regional and cultural concerns, the most common terms are the guarantee of the wife to continue her education and career, to practice birth control, and to obtain a divorce if the husband seeks multiple wives. To ensure the rights of women, many Muslim states have outlawed child marriage, and require marriages to be registered with a central governmental authority.

Khaleel Mohammed

See also Divorce in Islam; Filial Love in Islam; Qur'an; Sex in Marriage; Sexual Pleasure in Islam; Wedding Rituals

References and Further Reading

Ahmed, Leila. 1992. *Woman and Gender in Islam.* New Haven, CT: Yale University Press.

Al-Bukhari, Muhammad ibn Isma'il. 1976. *Sahih Al-Bukhari.* Translated by Muhammad Muhsin Khan. Chicago: Kazi Publications.

Elias, Jamal. 1999. *Islam.* Upper Saddle River, NJ: Prentice Hall.

Fadlullah, Muhammad Husayn. 1998. *World of Our Youth.* Montreal: Organization for the Advancement of Islamic Knowledge and Humanitarian Services.

Nasr, Sayyed Hossein. 2002. *The Heart of Islam: Enduring Values for Humanity.* San Francisco: HarperCollins.
Rahman, Fazlur. 1994. *Major Themes of the Qur'an.* Minneapolis, MN: Bibliotheca Islamica.
Shah, Nik Noriani Nik Badli. 1998. *Marriage and Divorce under Islamic Law.* Kuala Lumpur: International Law Book Services.
Stowasser, Barbara. 1994. *Women in the Qur'an: Traditions and Interpretation.* New York: Oxford University Press.
Wadud, Amina. 1999. *The Qur'an and Woman.* New York: Oxford University Press.
Yamani, Mai et al, ed. 1996. *Feminism and Islam: Legal and Literary Perspectives.* New York: New York University Press.

Marriage in Judaism

Marriage is a covenant that mirrors the essential concept in Judaism, which is the covenant between God and the Israelites (Exodus 19:5–8). In both covenants, the participants make a promise whose full implications they cannot know when they make it, but whose maintenance has the power to transform them as they try to live up to it. Both bind the partners together in relationships that are central to the Israelites' formation—one as individuals bound together to form a people, the other as individuals bound to form a family, which is a people in microcosm. Both provide the lenses through which people view the world, and marriage contributes to understanding God and people's relationship with God.

In the traditional morning service, Jews reenact the wedding ceremony during their prayers. They bind *tefillin* (phylacteries) around their fingers as they say the words "I betroth you to myself forever; I betroth you to myself in righteousness, justice, goodness, and mercy; I betroth you to myself in faithfulness, for you shall know God" (Hosea 2:12–22).

By repeating this covenant, they enter into the story of the Jewish people and strengthen their relationship with their personal family. The first years during which marriage partners begin to understand the meaning of their covenant may be compared to the Israelites' time in the wilderness. The prophet Hosea refers to this time as the Israelites' "bridal days," portraying their falling away from the covenant as "whoring" after other gods, and teaching people about forgiveness by taking back his unfaithful wife.

Just as marriage helps in understanding the covenant, covenant helps in understanding marriage. Those fortunate enough to look back on a longtime marriage realize that at the time they entered into the marital covenant, they were young, inexperienced, and naïve. They could not possibly have understood what they were agreeing to at the time they signed the *ketubah* (wedding contract). But later, when they have tried to live up to the marital covenant, they can find that effort transformative, having made them better able to see the other's point of view, which in turn makes them more caring and understanding.

The marital covenant, like the covenant with God, determines the lens through which people view the world, or how they see reality. The expulsion of Adam and Eve from the Garden of Eden (Genesis 3) is preceded by the pair's eating fruit from the tree of the knowledge of good and evil. That knowledge is thought to be what estranged humans and cast them out from the biblical paradise. Marriage gives them a chance to return to a new form of that paradise—knowing and being known by another in a way that is personal, intimate, and fruitful. In marriage they can be known in all their nakedness without shame and can be empowered to be most fully themselves.

Lovers tend, rightly, to glorify the wonder of new love, but it is enduring love, existing through the years, that allows them to constantly renew the world. The repeated refrain of Psalm 136, "God's steadfast love is eter-

An artist paints illuminations for a *ketubah,* a marriage contract. (Robert Holmes/ Corbis)

nal," gives people hope in thinking about their own marital love. Since human marital love is the image of God's covenantal love, perhaps human love, too, can be "fierce as death" (*Song of Songs* 8:6), and it too can be eternal.

Carol Ochs

See also Covenant; Divorce in Judaism; Filial Love in Judaism; Hebrew Bible; Sex in Marriage; Sexual Pleasure in Judaism; Wedding Rituals

References and Further Reading

Buber, Martin. 1958. *Moses: The Revelation and the Covenant.* New York: Harper.

Heschel, Abraham Joshua. 1955. *God in Search of Man: A Philosophy of Judaism.* New York: Farrar, Straus and Giroux.

Ochs, Carol, and Kerry Olitzky. 1997. *Jewish Spiritual Guidance: Finding Our Way to God.* San Francisco: Jossey-Bass.

Martyrdom

See Akiva ben Yosef; Sacrifice in Buddhism; Sacrifice in Christianity; Sacrifice in Hinduism; Sacrifice in Islam; Sacrifice in Judaism

Mary

Although Mary is venerated as "God-bearer," or the Mother of Jesus Christ in the orthodox tradition, it is in the Catholic tradition that Mary has the greatest significance. Besides affirming the virgin birth of Jesus through Mary, the Catholic tradition asserts Mary's perpetual virginity. Moreover, the Catholic tradition has asserted that Mary maintained her virginity *in partu,* meaning her hymen was not ruptured

during Jesus' birth. Distinctive Catholic doctrines concerning Mary also include the Immaculate Conception and the Dogma of the Assumption. Mary is venerated as the "Mother of God," mediatrix between humanity and the divine, and as an embodiment of maternal love and self-sacrifice.

Although Mary is mentioned in the Christian gospels, references to her are lacking in specificity. In the New Testament, Mary's origins and how she met her husband Joseph are unknown. Although one learns of the appearance of the angel Gabriel to her during the annunciation; her visitation to her cousin Elizabeth who was pregnant with John the Baptist; and her role during the wedding at Cana; nothing is revealed about her life after the death of Jesus. Catholic tradition maintains that Mary spent her life either in Jerusalem or Ephesus, although other traditions say that Mary retired to a hermitage in the wilderness.

Mary assumed a prominent place in Christian devotional practice in the fourth century, after Christianity had become accepted in the Roman Empire. There is a wide range of speculation among scholars regarding the reason Marian devotion appeared then. Some have linked the rise of the cult of Mary to an obscure sect called the Collyridians, who accepted women into the priesthood and were eventually absorbed into the church. Others see the centrality of Mary as a mediator characteristic of societies such as ancient Rome, where there existed a considerable distance between rulers and the ruled. Other theories understand Mary as a Paleolithic mother-goddess, a Jungian archetype of the Universal feminine, or as an expression of unconscious Oedipal desires.

Whatever the reason for its rise, the cult of Mary became firmly entrenched in Catholicism and the Middle Ages saw a blossoming of devotional and artistic expression surrounding Mary as a compassionate mother who intercedes on behalf of humans before God. The practice of saying the "Ave Maria" or "Hail Mary" on rosary beads came into widespread use in the Middle Ages and is popularly associated with the work of St. Dominic in the thirteenth century, although saying the rosary certainly predates Dominic's efforts.

The nineteenth and twentieth centuries saw crucial elaborations in Catholic Marian doctrine. In 1854, Pope Pius IX defined the dogma of the Immaculate Conception, proclaiming that Mary was born without the taint of original sin. In 1950, Pope Pius XII proclaimed as an infallible dogma that Mary was "assumed body and soul into heaven." When he ascended to the papacy in 1978, John Paul II did much to encourage devotion to Mary as a nurturing mother figure, and a prominent "M" for Mary stood at the center of his coat of arms. Attributing the failure of the assassination attempt against him to Mary's intervention, John Paul II placed a bullet removed from his body in the crown of the statue of the Virgin Mary in a shrine at Fatima, Portugal.

Mary is not simply a heavenly mediator in the Catholic tradition, but a continuing presence in human affairs. In what is still the most celebrated Marian apparition, Mary appeared to the farmer Juan Diego in 1531 at Guadeloupe, Mexico—now the world's most visited pilgrimage site. In 1830, Mary appeared to a French Daughters of Charity novice, Catherine Labouré, and revealed the design of the "Miraculous Medal," which displays Mary with her arms outstretched. Wearing the miraculous medal became a sign of special devotion to Mary.

In 1846, Mary appeared to Maximin Giraud in La Sallette, France, and warned him of Jesus' impending wrath. Mary also appeared to Bernadette Subirous in Lourdes, France, in 1858. Lourdes rapidly became a site of pilgrimage, and to this day millions come annually to Lourdes seeking healing by bathing in its springs. In 1917, the Virgin Mary appeared to the children Lúcia Santos and Francisco and Jacinta Marto at Fatima, Portugal. During a public gathering at Fatima that year, thousands of people witnessed a solar phenomenon later

called the "miracle of the sun," wherein the sun was seen "to dance" in the sky. Such apparitions reflect the belief that Mary remains continually involved in human affairs, sometimes by bringing reassurance and at other times bringing warning of divine retribution for the sins of humanity.

The most prevailing image of Mary within the Catholic tradition is as a loving, sorrowful mother. Indeed, one prominent devotional practice related to Mary is a meditation on her seven sorrows, which are visually represented by the symbol of a heart pierced by seven swords. For St. Louis De Montfort, a French priest who wrote in the eighteenth century, Mary was the supreme model of a Christian life of sacrifice, humility, and sanctity: Mary performed no miracles in the Gospels, nor is she mentioned often. De Montfort outlined a special consecration to Mary, in which Catholics would renew their baptismal vows, commit themselves to Mary, and wear small chains to symbolize their "slavery" to Mary. In this way, Catholics would mirror Mary's own self-effacement and sacrifice.

This image of Mary as an obedient servant of God is also prominent in the Islamic tradition, and the Qur'an dedicates an entire chapter to her. Muhammad is reported to have said that no woman ever reached perfection except Mary.

Mathew N. Schmalz

See also Catholic Mysticism; Devotion; Jesus; Liturgy in Christianity; Motherhood in Christianity; Sacrifice in Christianity; Spiritual Love in Women Mystics

References and Further Reading

Carroll, Michael. 1992. *The Cult of the Virgin Mary.* Princeton NJ: Princeton University Press.

De Montfort, Louis. 1985. *True Devotion to Mary.* Translated by Frederick Faber. Rockford, IL: TAN Books and Publishers.

Ebertshauser, Caroline H., Herbert Haag, Joe H. Kirchberger, and Dorothee Solle. 1997. *Mary: Art, Culture, and Religion through the Ages.* Translated by Peter Heinegg. New York: Crossroad.

Medieval Christian Philosophy

Medieval Scholastics held three main debates about love: What is the proper way to love God; whether natural love of God above the self is possible; and what is the proper order of love.

A few of the Scholastics were blatantly egoistic and held that the reason humans love God is the fact that such a love secures great rewards in heaven. This view shows up distinctly in Hugh of St. Victor (1090–1141) who claims that humans love God for themselves, seeing that love is the desire to possess and to enjoy God.

Other Scholastics went to the opposite extreme. They claimed that love for God must be purely selfless, and one must not have the self in mind when loving God. Peter Abelard (1079–1142) claimed that a human who loves God for the sake of acquiring heaven displays a selfish and mercenary love. A true lover of God loves God for God's own sake, without expecting anything in return, as a spouse loves an incapacitated beloved. So, says Abelard, one should be willing to love God even if God would not reward the believer with heaven. Such a disinterested view of love also occurs with John Duns Scotus (ca. 1266–1308) for whom God ought to be loved from affection for justice—that is, for God's own sake, rather than from affection for a personal advantage. This is why one should still love God if all benefit to oneself was removed.

Some medieval thinkers held that one must love God even if no spiritual consolation, that is, joy, is received from this love and the love is instead arid or desolate. Hadewijch (ca. 1230) said that all people want love, whether it is gracious and brings consolations or hostile

and brings desolation. Thinkers such as Marguerite Porete (d. 1310) went so far as to claim that she would rather have as many eternal torments as God has goodness, if that would be pleasing to God.

Most of the Scholastics held that although one must love God for God's own sake, one still finds in this love one's own goodness and happiness. This view is well represented by the Cistercian St. Bernard of Clairvaux (1090–1153), who introduces the idea that there are four degrees of love, each of which grows progressively more disinterested. First, one loves the self for the sake of the self. Second, one extends love to God, although for one's own sake. Third, one loves God unselfishly for God's own sake. Fourth, one again loves the self, but now for the sake of God.

Bernard's view was shared by saints Bonaventure (1218–1274) and Thomas Aquinas (ca. 1225–1274). They claimed that the love of God contains both a love of desire (*amor concupiscentiae*), whereby individuals satisfy their own good, happiness, and joy, and a love of friendship (*amor amicitiae*), whereby one loves God for God's own sake.

For the Scholastics, love—wherein one loves God for God's own sake and yet also finds personal happiness, joy, and heavenly reward—is possible for two reasons. The first is that humans can have as their intent or motivation a love of God purely for God's own sake, and yet such a disinterested love can allow one to attain personal good and happiness. Second, humans can love God primarily for God's own sake, but secondarily for personal happiness and heavenly reward.

It was common in the Middle Ages to hold that God should be loved above oneself and for God's own sake. Many authors claimed that such a love was impossible without supernatural grace. Bernard of Clairvaux (1090–1153) maintained that a natural love is curved in on itself (*natura in se curva*) and is so self-interested that it follows that one can love God for God's own sake only because of supernatural charity.

Another view was that by nature—that is, through a natural love and not supernatural grace—humans could love God above themselves and for God's own sake. Some of the Scholastics seemed to mean that only humans in a state of innocence, that is, in paradise and before their fall, could love God for God's own sake, but that after the fall that was no longer possible. Their view was that although it is within human "nature" to love God selflessly, after the fall, only the grace of God could render this possible. Other Scholastics, such as Henry of Ghent (ca. 1217–1293), argued that even after the fall, humans by nature are able to love God above themselves and for God's own sake.

The medieval Christians also discussed the proper order of love (*ordo caritatis*). The standard medieval doctrine in this regard was that first, one should love God above oneself; next, one should love oneself for the sake of God and above one's neighbor; and finally, one should love one's neighbor for the sake of God.

When the medievalists claimed that one should love oneself above a neighbor, they did not mean that one should act kindly toward others only for the benefit of oneself, or that one should put self-interests and needs above those of a neighbor. It was a common medieval viewpoint that it was wrong to love others merely for self-advantage; otherwise the believer would resemble a mercenary or a money-changer. What the medievalists meant by this view is exemplified by Aquinas. He asserted that one must love others more than one's own body, and thus, willingly suffer and die for them; but one should at the same time love one's own soul more than the soul of others, and so it would be improper to sin or give up personal salvation for the sake of others.

Numerous medieval thinkers argued that the good of the neighbor should always come before one's own. Some medievalists even went

www.abc-clio.com ABC-CLIO 1-800-368-6868

so far as to claim that in true love one would be willing to delay salvation for the sake of others or even go to hell for their sake.

Alan Vincelette

See also Catholic Mysticism; Divine Love in Christianity; Grace in Christianity; Joy

References and Further Reading

Alszeghy, Zoltán. 1946. *Grundformen der Liebe: Die Theorie der Gottesliebe bei dem Hl. Bonaventure.* Rome: Gregorian University Press.

Aquinas, St. Thomas. 1964–1981. *Summa Theologiae.* Translated by English Dominican Blackfriars. New York: McGraw-Hill.

Bernard of Clairvaux, St. 1987. *On Loving God.* In *Selected Works,* translated by G. R. Evans, Sections 1, 1; 7, 17; 8 and 9, 23–29; 12, 34. Mahwah, NJ: Paulist Press.

Burnaby, John. 1938. *Amor Dei.* London: Hodder and Stoughton.

Connor, Elizabeth, tr. 1990. *Aelred of Rievaulx: The Mirror of Charity.* Kalamazoo, MI: Cistercian Publications, 1: 1,4,33; 2: 6,13,18–19; 3: 2,9,20–21,25–26,37,39.

Gagnebet, Rosarius. 1948–1949. "L'amour naturel de Dieu chez Saint Thomas at ses contemporains." *Revue Thomiste* [1948] 48: 294–446; [1949] 49: 31–102.

Garrigou-Lagrange, Reginald. 1947. *The Love of God and the Cross of Jesus* Volume 1. Translated by Jeanne Marie, 29–135. St. Louis, MO: Herder.

Kelly, Thomas, and Philipp Rosemann, eds. 2004. *Amor Amicitiae: On the Love That Is Friendship.* Louvain, Belgium: Peeters.

Leclercq, Jean. 1979. *Monks and Love in Twelfth-Century France.* Oxford: Clarendon Press.

Moore, John. 1972. *Love in Twelfth-Century France.* Philadelphia, PA: University of Pennsylvania Press.

Osborne, Thomas. 2005. *Love of Self and Love of God in Thirteenth-Century Ethics.* South Bend, IN: University of Notre Dame Press.

Rousselot, Pierre. 2001. *The Problem of Love in the Middle Ages.* Translated by Alan Vincelette. Milwaukee, WI: Marquette University Press

Medieval Islamic Philosophy

Islamic philosophers envisaged their philosophical undertaking as an effort to pursue their love of wisdom, which is an exploration into the truths of nature, religion, and cultures. The Sufi mystics staunchly attested to a philosophy of love and rapture emphasizing the oneness of God. In his *al-Futuhat al-makkiyya* (The Meccan Revelations), Ibn 'Arabi (1165–1240) explained the process of creation as "an overflowing of love from God, the desire of the Necessary Being to know itself by seeing its Being reflected back on itself." Al-Ghazali attempted to reconcile the God of the philosophers with the God of the Qur'an, "speaking to everyman, judging him and loving him."

Islamic culture reached its zenith in philosophy, art, architecture, medicine, astronomy, and mathematics between the seventh and the thirteenth century of the Common Era. Great scholars such as Al-Khwarizmi, Al-Farabi, Al-Ghazali, Ibn Sina, Al-Biruni, Omar Khayyam, Ibn-Rushd, and Ibn Khaldun were some of the luminaries whose range of scholarship rivaled that of Plato and Aristotle.

Abu Ja'far Muhammad Ibn Musa al-Khwarizmi, who was from Khwarizm, in modern day Uzbekistan, lived in the ninth century CE. Al-Khwarizmi developed algebra and the decimal system in mathematics. His book *Kitab Al-Jabr wa al-Muqabilah* (The Book of Equation and Integration) was widely consulted in Europe until the sixteenth century.

Abu'l-Nasr Al-Farabi, a Persian scholar, was reverentially known as the "Second Teacher"—the first being Aristotle. Al-Farabi wrote on logic, medicine, political science, and philosophy. He was also a master of several languages and translated many ancient Greek philosophical texts into Arabic. Al-Farabi emphasized the superiority of reason over faith and argued that philosophy was superior to theology. He influenced philosophers such as Ibn Rushd and Ibn Khaldun and began the

debate between philosophers and theologians in Islam. Al-Farabi argued that only a philosopher with the aid of intellect and reason could be an ideal ruler.

Al-Biruni was also a multilingual and multidisciplinary scholar who wrote a great book on India known as *Kitab al-Hind* (Book of India). He was a physicist, biologist, geographer, and astronomer.

Abu Ali al-Husayn Ibn Abdullah Ibn Sina (980–1037 CE), known as Avicenna in the West, was a great physician and philosopher. Ibn Sina wrote on diverse topics such as politics, economics, ethics, medicine, and metaphysics.

Ghiyath al-Din Abul Fatah Umar Ibn Ibrahim al-Khayyam (b.1044 CE) is better known for his poetry than his philosophy and science, but he was also a great mathematician, and his works on geometry and algebra were much appreciated by renowned mathematicians such as René Descartes.

Abu Hamid al-Ghazali (b. 1058 CE) came from Khurasan in Persia. Al-Ghazali taught theology and philosophy at Nizamiyah University, Baghdad. His great philosophical treatise *Tuhafat al-Falasifa* (The Incoherence of the Philosophers) was a critique of philosophy from the perspective of Islamic theology. Al-Ghazali influenced both medieval Christian and Jewish philosophy. He was a Sufi philosopher but considered Sufism too extreme in its beliefs and tried to reconcile it with traditional Islamic theology.

Abu'l Waleed Muhammad Ibn Ahmad Ibn Muhammad Ibn Rushd (b. 1126 CE), known as Averroes in the West, was one of the greatest scientific and philosophical minds. Ibn Rushd was born in Cordova in Muslim Spain. His philosophical views were influenced by Greek thought. Ibn Rushd questioned the validity of Islamic theological doctrines. He was also a great physician and astronomer and wrote a medical treatise called *Kitab al-Kulyat fi al-Tibb* (*Colliget* in Latin).

Abd-al Rahman Ibn Muhammad, also known as Ibn Khaldun, wrote *Muqaddimah* (Introduction), the first of several intended volumes on world history. He was a pioneer in the field of sociology and philosophy of history. He also wrote detailed accounts of the histories of the Arab, Jewish, Persian, Berber, Greek, Roman, Egyptian, and Islamic cultures.

The philosophical variations in Islam stem from the tension between what is perceived as an innovation or a continuation of the tradition founded by Prophet Muhammad. The Prophet is considered to have improved on and completed the teachings of other prophets such as Moses, David, and Jesus. Prophet Muhammad's teachings are considered the last and final revelations. For that reason he is called the Seal of the Prophets.

Hamid Enayat writes, "The Qur'an challenges the believers to follow the example of the Prophet Muhammad, whom it describes as the *uswah hāsanah* (noble paradigm)." Later, the Islamic tradition came to signify the collection of the Holy Qur'an, the corpus of Islamic theology (*kalām*), and the Islamic Holy Law (*shari'a*), which governs the lives of Muslims. Medieval Islamic philosophers negotiated the delicate task of interpreting and reconciling what was literal and what was figurative in the Qur'an. Muslims believe that the actions and utterances of the Prophet enshrined in the oral traditions (*ḥadīth*) are also divine.

Two broad divisions exist in Islam, namely, the Shi'a (the followers of Ali) and the Sunni—from *Sunna* (tradition). The reasons for this division in the early Arab Islamic society were more political than philosophical—differences in the interpretation of the Islamic scripture and tradition began to develop later. The Islamic tradition accepts only one forum for testing a right belief, which is the consensus among the community of believers (*ÿmā'*). According to the Prophet, the community of believers would have divine guidance and would not be

led astray when there were differences in the interpretation of the shari'a. The process of intellectual appraisal using debate and reasoning sanctioned by the shari'a is called ÿtihād. By 900 CE, the Sunni scholars declared that the controversies in the tradition had been settled and the process of ijtihÿd was no longer required. But the Shi'a scholars were opposed to the abandonment of the process of ÿtihād in the interpretation of the Islamic laws.

Medieval Islamic philosophy could be characterized as a debate between reason and faith. Philosophers such as Al-Farabi, Ibn Sina, and Ibn Rushd argued that reason was superior to revelation. Al-Ghazali decried the efforts of philosophers such as Al-Farabi and Ibn Sina to accord higher status to philosophy and reason over theology and faith. Al-Ghazali wrote, "True, a belief which results from simple acceptance of authority may not be free of some weakness at the beginning, in that it can be shaken and impaired by its opposite whenever that is mentioned. . . . But the way to strengthen and confirm it does not lie in learning the art of argumentation and speculation. It is found in the reading and exposition of the Qur'an, in the study of traditions and their meaning, and in the performance of religious duties and acts of worship."

Al-Ghazali also criticized dogmatic beliefs in Islamic tradition and attempted to bridge the chasm between Sufi mysticism and the Islamic tradition. Ibn Sina's approach to metaphysics is through ontological and cosmological proofs such as, "If [its existence] is necessary then it is God (*al-Haqq*) in Himself, the Necessarily Existent in Itself—namely, 'the Self-Subsistent'(*al-Qayyum*)." Al-Kindi (805–873 CE), known as the father of Islamic philosophy, in *Fi al-Falasafah al-ula* (*On First Philosophy*), hails philosophers as the seekers of truth. But he was also mindful of the need to reconcile philosophy and Islamic theology. In *Philosophy of Aristotle and Plato,* Al-Farabi asserts, "Philosophy is prior to religion in time" and "Religion is an imitation of philosophy" (Al-Farabi 1962, 7). Al-Farabi strove to reconcile Islamic, Platonic, and Aristotelian philosophy.

The medieval Islamic philosophers were also interested in the establishment of a just Islamic state. One can find an underlying political theme in the philosophical writings of Al-Farabi, Ibn Sina, Al-Kindi, Al-Ghazali, Ibn Taymiyyah, Ibn Tusi, and Ibn Idris. Concepts such as happiness, justice, and the ideal characteristics of a just ruler were elaborately discussed by scholars.

There was also a conscious attempt to separate the Islamic theological establishment and the political authority. Philosophers such as Al-Kindi, Ibn Sina, and Al-Farabi envisaged a philosopher-king model of political governance similar to that of Plato, which would ideally be ruled by a philosopher—the true seeker of justice and happiness. On the other hand, Al-Ghazali and Ibn Taymiyyah feared that a weakened Islamic state would result in chaos and insecurity and advocated a strong ruler. According to Ibn Taymiyyah, "It is obvious that the [affairs of the] people cannot be in a sound state except with rulers, and even if somebody from among unjust kings becomes ruler, this would be better than there being none."

Sudarsan Padmanabhan

See also Happiness; Muhammad; Poetry in Islam; Qur'an; Sufi Poetry; Sufism

References and Further Reading

Afnan, Soheil M. 1958. *Avicenna—His Life and Works.* London: Allen and Unwin.

Al-Farabi. 1962. *Philosophy of Plato and Aristotle.* Translated by Muhsin Mahdi. New York: Free Press of Glencoe.

Al-Ghazali. 1999. *Iḥyā' 'ulūm al-Din, (Foundations of Belief): Book II: The Foundations of the Articles of Faith Being.* Translated by N. A. Faris. Lahore: Mohammed Ashraf Publishers.

Al-Kindi. 1974. *On First Philosophy.* Translated by Alfred L. Ivry. Albany, NY: State University of New York Press.

Enayat, Hamid. 2005. *Modern Islamic Political Thought.* London: I. B. Tauris and Co.
Hourani, Albert. 1991. *A History of the Arab Peoples.* Cambridge, MA: Belknap/Harvard University Press.
Lewis, Bernard. 1995. *The Middle East—A Brief History of the Last 2,000 Years.* New York: Scribners.

Medieval Jewish Philosophy

The concept of love in medieval Jewish philosophy was influenced by the biblical, mishnaic, and talmudic traditions on one hand, and by the platonic and aristotelian tradition on the other. When treating human love, Jewish philosophers concerned themselves with three aspects: romantic love, love between humans, and the love of humankind for God. The latter is the most exalted love and the religious base for all other kinds of love. Another aspect of love is God's love for humankind.

The love and care of a husband for his wife (romantic love) is a Halakhic (legal) obligation. According to the sages of the Talmud, a husband should love his wife as he loves himself and should respect her even more (Yebamot 62:2). The husband's care should be expressed, at least, through the legal duties that a man has toward his wife. Nevertheless, Jewish philosophers usually considered the love of a man for a woman inferior because it includes lust. Not only is this lust animalistic, which goes counter to human perfection—humans being rational creatures—but it also leads to excessive sexual activity, which causes disease.

The second kind of love—love between humans—is also prescribed in Jewish law, and is primarily based on the biblical verse, "Thou shalt love thy neighbor as thyself" (Leviticus 19:18). This love, too, is not amorphous but shaped by practical ethical duties such as the duty to help the weak, visit the sick, and perform other charitable actions. According to aristotelian tradition, ethical excellence is part of human perfection and good virtues are a condition for happiness (*eudaimonia*). Therefore, for Jewish philosophers, love between humans is exalted, and is part of the philosophical and religious principle of "imitatio Dei," namely, the religious obligation to resemble God, whose actions in the physical world are good and are an outcome of His charity.

The third kind of love, namely the love of humans toward God, is again a religious duty. It is based on the biblical verse, "And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might" (Deuteronomy 6:5). According to Jewish philosophers such as Rabbi Saadiah Gaon, Rabbi Solomon Ibn Gabirol, Rabbi Bahya Ibn Pakuda, Rabbi Abraham Ibn Ezra, Maimonides, and others, the love of God should be a rational love based on knowing His true attributes and His word and actions.

Thus, the realization of the duty to love God can only be achieved by contemplation and by studying philosophy and the sciences. By acquiring knowledge of physics and metaphysics, humans achieve perfection as rational creatures. The emotional expression of this achievement is manifested in abhorrence and rejection of the pleasures of life and desire to recognize the truth—with God as the source of truth and wisdom and as the first principle of the world. As a result, the heart overflows with the love of God and the soul hungers for God's presence.

This intellectual passion and love of God is compared to the feelings of a man who is in love with a woman whom he cannot put out of his mind. According to some philosophers such as Maimonides and Ibn Ezra, this intellectual love of God may even lead to intellectual conjunction with the metaphysical world. Moreover, for them, the intellectual love of God leads to the eternal life of the soul, because the eternity of the soul depends on the achievement of rational perfection and on the ability to reach intellectual conjunction with the metaphysical world.

Other Jewish philosophers in the Middle Ages such as Rabbi Judah Ha-Levi, Rabbi Hasdai Crescas, Rabbi Joseph Albo, among others, opposed this rationalistic concept. Their disagreement would be better understood if it were considered in a wider perspective as part of their dissatisfaction with the strong influence that aristotelian philosophy had on the Jewish-educated echelon of their time. Concerning love, they asserted that the realization of the duty to love God cannot only be achieved through rational recognition and knowledge. The knowledge of God through the sciences is "sterile" if it cannot lead to emotional love. On the contrary, love of God can only be achieved by intimate, concrete recognition. According to Ha-Levi, only when Jews experience divine providence and God's special relation with His chosen people, can their hearts overflow with the love of God and their souls hunger for God's personal presence. Moreover, only through this intimate recognition will the Jewish people be able to sacrifice their own lives to fulfill and express their love of God. In the spirit of Ha-Levi's view, philosophers who rejected the notion of intellectual love claimed that only by fulfilling the commandments as they are written in the Bible, can one achieve God's presence and love and, as a consequence, the everlasting life of the soul.

According to Plato, love is the craving of the deficient for the perfect, and according to Aristotle, God is pure intellect, a complete and constant entity, who contemplates only God and does not need or lack anything. Consequently, Jewish philosophers had to deal with the question of whether and how God can love His creatures in general and His people in particular. All philosophers share the view that God's leadership and creation of the world can be considered an act of charity and love, although some—especially those who were devoted to the aristotelian tradition—emphasized the anthropomorphist meaning of this love and positioned it in a purely natural explanation.

Maimonides, for example, asserted that charity is generally defined as an act by one person for the benefit of another to whom he owes nothing. Similarly, the natural system is an expression of God's charity, although God's activities in nature are not the result of mental virtue. Moreover, God's governance of nature may be considered as intellectual love. According to the aristotelian tradition, God moves the world by intellectual love, because He is the last cause in a chain of causes that move as a result of their intellectual love of God: The spheres of the stars' orbits move the sublunary physical world, and their movement is a result of their yearning and intellectual passion to know the metaphysical substances, which in their turn desire to know God. If so, it may be said in a way that God, as a pure intellect that contemplates only God, also possesses intellectual love. Accordingly, some philosophers, such as Ibn Gabirol and Gersonides, asserted that divine intellectual love is the force that stands behind the world and moves it. Gersonides even asserted that God, as a pure intellect that contemplates all universal forms through self-contemplation, preserves intellectual love for the world.

In contrast to these opinions, which identify Gods' love with intellectual love and with governance of the natural system, other philosophers claimed that God's love is not intellectual love. Hasdai Crescas, who constructed a solid philosophy to replace the strict aristotelian doctrine, rejected the platonic concept that love is a craving by the deficient for the perfect. On the contrary, he positions love as a revelation of power and charity of the perfect toward the weak. Therefore, for Crescas, there is no need to say that God loves the world only through intellectual self-love. God is not merely pure intellect but the embodiment of the good. Consequently, God's love of the world is a revelation of action, power, and grace.

Although Crescas admits that God's activities in nature are not a result of mental virtue, nonetheless he stresses that God's love cannot

be identical with the natural system. God's love accompanies and spills over the universe—it is not identical with it. Similarly, other philosophers claimed that God's love, charity, and intimate presence came to fruition in choosing Abraham, Isaac, Jacob, and the Sons of Israel. This choice, and the revelation on Mount Sinai, manifests God's goodness and love, which differs from the natural system. It is an act of love that can only be experienced by faith, not by intellectual comprehension.

In the view of those philosophers, this demarks the point where the love of God for humans and the love of humans for God meet, considering that neither love is intellectual. Therefore, this love can only be effectuated within the boundaries of traditional duties. According to Ha-Levi, the commandments are similar to the act of intercourse; they are the beneficiary of love, not of reason, and they are the only way to build a bridge between a Jew and the God of Abraham, and to enable their love to be realized.

Esty Eisenmann

See also Commandments to Love; Divine Love in Judaism; Happiness; Intellectual Love of God; Love of Neighbor in Judaism; Marriage in Judaism; Platonic Love

References and Further Reading

Angel, Marc Dwight. 1975. "Judah Abrabanel's Philosophy of Love." *Tradition* 15 (3): 81–88.

Gellman, Yehudah. 1992. "Human Action in Rambam's Thought; Individual Autonomy and Love of G-D." *Jewish Thought* 2 (1): 123–144.

Harvey, Zev. Warren. 1998. "Physics and Metaphysics." In *Hasdai Crescas (Amsterdam Studies in Jewish Thought).* Amsterdam: J. C. Gieben.

Lamm, Norman. 1995. "Maimonides on the love of God." *Maimonidean Studies* 3: 131–142.

Meditation

See Body in Buddhism; Compassion and Mystical Experience; Death in Buddhism; Spiritual Discipline in Buddhism; Spiritual Discipline in Hinduism; Yoga

Messengers of Love

Love stories that span many different traditions and eras involve a figure who acts as a messenger between the lovers. In the literature of the classical and medieval periods, messengers assume a spectrum of forms that include nanny, sister, mother, paid go-between, servant, procuress, and friend. The degree of importance of this third party is as varied as its range of form—in some love stories, the messenger plays a minor part, facilitating a limited number of specific events. In others, the third party is every bit as vital to the plot and theme as the lovers themselves. Third parties often act as facilitators, although in some texts they block the main love affair for various reasons.

Many literary traditions of the classical and medieval periods include examples of this third-party mediation between lovers. Classical Latin drama often portrays this figure as an old brothel-keeper known as a *lena* (old woman procuress) whose aim is to block the access of the young male lover to the courtesan in favor of a richer client. Latin elegiac poetry uses this figure as an object of ire and frustration—Tibullus (55 BCE–19 BCE), Propertius (ca. 55 BCE–ca. 16 BCE), and Ovid (43 BCE–17 CE) pour out their anger on such an old woman in moments when the beloved is not in reach. Medieval Latin comedy continues this tradition to some extent. In these genres, the *lena* is portrayed as deceitful and money-loving, and not entirely to be trusted. Ultimately her role is limited, reduced to a stereotype that performs a predictable role.

The above genres solidify the association between the figure of the old woman and messengership, especially in the context of illicit or extramarital love. With the advent of the European Middle Ages, go-betweens—if por-

trayed as old women—retain several presuppositions, but they are shown to facilitate the love affairs. They dabble in witchcraft, appear to take vicarious pleasure in the contacts between the lovers, and have some knowledge of magic potions and incantations as well as advice for lovers. The main difference in their portrayal arise from their location in a courtly or commonplace tradition.

In the traditions of courtly love, the old woman—who can be nanny or mother to one of the lovers—facilitates the love affair by offering advice or protecting the lovers from external pressures. This can be seen in some of the Arthurian romances of Chrétien de Troyes (ca. 1165–1180) or the twelfth-century *Romans d'Antiquité.* In noncourtly genres such as Medieval Latin comedy or Goliardic verse, they are shown as more crafty and profane, but also subject to mockery. Other texts wherein the go-between appears in minor roles and in a capacity as maidservant or paid go-between are the *Decameron* by Giovanni Boccaccio (1313–1375) and the *Roman de la Rose* (written by two authors around 1225 and 1280). In Geoffrey Chaucer's (ca. 1342–1400) *Troilus and Cressida,* the role undergoes a transformation and is fulfilled by a male, Pandarus, elevating it somewhat from the usual notions of sorcery and behavior associated in medieval texts with the ruses of women. The motivation of third parties in the genres and texts mentioned thus far has to do either with financial reward or loyalty to one of the lovers.

Although often present, the figure of the messenger—in all of its possible variations—rarely attains any dynamic significance in the classical, medieval, and renaissance literatures of the West. One can draw up a long list of wet nurses, procuresses, and relatives who perform some type of messengership between lovers in the profane love stories of the mentioned eras, but it is rare to find a character who transcends some variation on the stereotype of the old woman who mediates between lovers in a limited capacity. The exception to this general rule is found in the literature of Spain, in the figures of Trotaconventos from Juan Ruiz's *El libro de buen amor* (ca. 1330) and Celestina, from Fernando de Rojas' eponymous play (1499). The portrayal of both procuresses goes well beyond the stereotypical representation, to the extent that they can both be legitimately referred to as central characters. In those works, the go-between guides much of the direction of the illicit love affairs and the theories of profane love that govern the thematic organization of the works.

The vibrant presence of the character in medieval and early modern Spanish literature might have to do with medieval Spain's relationship with nearby non-Christian literary traditions. In Arabic and Persian literatures of the classical period of Islam, the go-between—often portrayed in the form of an *ajuz,* Arabic for "old woman"—has a vibrant and more significant presence. Both in the learned and popular traditions, mediation between lovers receives a prominent role. Collections of popular tales such as *One Thousand and One Nights* or *The Forty Parrots* contain many references to old women, mothers, or female neighbors who act as advisors and aides to lovers, often in illicit or adulterous situations.

In the learned realm, the wet nurse occupies an important role as the teacher, advisor, and helper of lovers in distress. The most compelling example of this genre occurs in the eleventh-century romance of *Vis and Ramini*, by Fakhreddine Gorgani (mid-eleventh century). Some of the major ordeals undergone by the two adulterous lovers Vis and Ramin are observed and guided by a woman who has been wet nurse to both, and who teaches them many lessons on how to resolve their problems.

Other examples of such mediation appear in the romances of Nizami Ganjavi (1149–1209) and Abd-ar-Rahman Jami (1414–1492). The greater significance of the go-between in Islamic traditions can be attributed in part to the stricter segregation of the sexes, a condition that requires that a free agent communicate between the two spheres—male and female—of daily life. Beyond this sociological fact, it is

www.abc-clio.com ABC-CLIO 1-800-368-6868

also possible to speculate on the idea of profane love in these literatures and to conclude that carnal love is perceived on the whole as an event that involves not just the two lovers but a community around them. The go-between reminds both reader and character that love is not strictly a private and clandestine experience, but on some level always related to a third party and therefore the community.

In Western European traditions, with the advent of the novel and the continual innovations and experiments carried out in all literary genres, the idea of messengership for lovers also expands beyond the specificity of a stock character such as an old woman or a paid panderer. The early modern era and beyond no longer allow for a strict classification of such a type, given that the novel in particular casts literary characters in so many different lights that the reduction to a simple, predictable task is no longer a useful critical tool. Although any number of go-betweens or messengers can easily be found in various texts even today, the idea of a typology for this figure ceases to be effective because the conditions that required such a presence in Roman comedy or medieval parody no longer exist. The same can be said, in highly general terms, of modern Islamic traditions, which have also undergone tremendous change since the classical period.

Leyla Rouhi

See also Renaissance Literature

References and Further Reading

Dangler, Jean. 2001. *Mediating Fictions: Literature, Women Healers, and the Go-Between in Medieval and Early Modern Iberia.* Lewisburg, PA: Bucknell University Press.

Hamilton, Michelle. 2003. "'Words Sweeter than Honey': The Go-Between in Al-Saraqusti's 'Maqama 9." *Journal of Arabic Literature.* Special Issue in Memory of çlvaro Galmžs de Fuentes. 34 (1–2): 206–219.

Márquez Villanueva, Francisco. 1993. *Or'genes y sociolog'a del tema celestinesco.* Barcelona: Antropos.

Rouhi, Leyla. 1999. *Mediation and Love: A Study of the Medieval Go-Between in Key Romance and Near-Eastern Texts.* Leiden, Netherlands: Brill Academic Publishers.

Mettā

Mettā (Sanskrit, *maitrī*) is the Pāli term the Buddha used to describe universal or spiritual love. It is variously translated as loving-kindness, friendliness, goodwill, or amity. It is not erotic love but benevolence, for its whole objective is the welfare and happiness of all beings, demanding nothing in return.

Mettā's root meanings reflect those aspects. The term *mettā* means "gentle," like a soft rain that saturates and cools all areas of the earth without exception. It also connotes "moist" and thus overcomes brittleness, allowing beings to adhere to each other. It also signifies "friend," as in befriending oneself and others. Such friendliness is both an orientation of being that guides one through daily life and a subject of meditation. Conscious cultivation of *mettā* (*mettā bhāvanā*) results in breaking through the illusion of separation and isolation into a deep sense of connectedness and fearlessness. The Buddha said that sustaining loving-kindness, even for the moment that it takes to snap one's fingers, is a sign of a mature practitioner. *Mettā* melts hard-heartedness the way sunshine dispels darkness.

Mettā is the first of the four so-termed sublime, lofty, or divine abodes (*Brahma-vihāra*). The other three qualities of mind and heart are compassion (*karuṇā*), gladness at others' success (*muditā*), and equanimity (*upekkhā*). These four attitudes are considered "lofty" because they are conducive to decreasing tension and creating peace in social relations. They are called *abodes* or *abidings,* for this is ideally where the mind/heart comes to reside.

Because these states are inclusive and impartial, they are also called the *appamañā*

("illimitables" or "boundless"). Unlike romantic love, in which people focus affection exclusively on their partner, *mettā*'s warmheartedness is extended to an infinite number of beings, human or not, without discrimination. This divine state is without limit because there is no end to generating and radiating goodwill.

Furthermore, *mettā* is a *pāramī* / *pāramitā* (perfection). In the Theravāda school of Buddhism popular in Southeast Asia, one develops ten *pāramīs:* loving-kindness, generosity, moral conduct, patience, energy, resoluteness, renunciation, wisdom, truthfulness, and equanimity. The Mahāyāna school, which spread to India, Tibet, China, Korea, and Japan, has lists of ten and six, but neither includes *mettā.* Both monastic and lay disciples engage in *pāramī* practice. Perfecting these qualities or virtues is one of several conditions that can eventually lead to Buddhahood, that is, full enlightenment or awakening.

As an antidote to dispel anger and ill will, *mettā* is central to traversing the Buddha's Noble Eightfold Path. In purifying the heart, it is integral to keeping the primary precept of doing no harm and to attaining *nibbāna* (Sanskrit, *nirvāṇa*). This is the path's ultimate aspiration: Total extinction of the three "poisons" or "fires"—greed, hate, and delusion—and thus liberation from all forms of suffering (*dukkha*) and future rebirth. Mahāyāna also emphasizes the vow of the *bodhisattva,* a being who seeks Buddhahood through perfecting the *pāramitās* so as to be maximally effective in helping all beings attain liberation from the continuity of *dukkha.* This "unsatisfactoriness of conditioned existence" is the first of the Four Noble Truths, followed by the origin of suffering (*taṇhā,* craving), the cessation of it, and the Eightfold Path that leads to the cessation of suffering. These truths constitute the briefest synthesis of the Buddha's entire teachings or *dhamma* (Sanskrit, *dharma*).

As a disposition of being, *mettā* does not grasp, cling, or try to possess. It is not based on reciprocity—"I love you; do you love me too?"—but simply given, in the way that a blessing is. It is not dependent on outer conditions—loving-kindness does not diminish simply because of a disappointment in oneself or another.

The Buddha likened *mettā* to the kind of love identified the world over with what a mother feels for her only child, wishing to protect it and ensure its well-being. Unlike carnal love, *mettā* is dispassionate. Although the Latin word *passion* means "suffering," *mettā* aims to reduce suffering by overcoming such unwholesome forces as annoyance, resentment, and hostility. Neither is it about sentimentality, which can prove to be no more than superficial caring. Both are antithetical to *mettā* because they masquerade as what they are not, leading to self-deception. Sensual desire or lust is the near enemy and more of a threat because its greedy and possessive nature is harder to recognize than the far enemy of hatred or aversion.

According to legend, the Buddha first taught *mettā* to his followers as a remedy to counteract fear. The tale is as follows: A group of monks went to meditate in a peaceful forest, where they established residency under the trees. The spirits inhabiting the trees became resentful over their homelessness and tried to scare away the monks with an onslaught of ghastly visions, dreadful shrieks, and nauseating smells. As the monks grew pale and incapable of concentrating, they decided to ask the Buddha for a different site. He advised them that the only means to eliminate their fright was to return to the same grove and make *mettā* the focus of meditation—it would also serve as their protection. He taught them the *Karaniya Mettā Sutta,* an ode to all-embracing love. The monks practiced so diligently that the tree spirits were filled with goodwill too and vowed to look after them and ensure peacefulness for meditation. More than 2,500 years later, this *sutta* ("discourse") as well as a longer chant of *mettā* (*Aham avero homi . . .*) are commonly recited in Theravāda communities.

Although one can generate *mettā* with no expectation of getting anything back, as this story indicates, the practice reaps certain benefits. By opening the heart, it also quiets the mind and allows for a deeper meditation. It provides a safeguard not only from inner negativities, but also from outer destructive forces. This practice leads one to harmonious relationships.

The Buddha described eleven traditional gains from *mettā*; happy sleeping; happy waking; no bad dreams; love from other humans; love from non-humans; protection by *devas* (celestial beings); invulnerability to fire, poison, and sword; ability to concentrate quickly; serene face, dying with an unconfused mind and, if *nibbāna* is not realized, rebirth in a heavenly realm.

What causes *mettā* to arise spontaneously is seeing the goodness and lovableness in others. This also can result from understanding such basic Buddhist premises as *kamma* (Sanskrit, *karma*), the doctrine of cause-and-effect—"as ye sow, so shall ye reap." Moreover, because all living beings have endured a countless round of rebirth (*samsāra*), every creature has been one's dear parent, sibling, child, spouse, or friend in a previous lifetime and should be treated accordingly.

Theravāda Buddhism has evolved a variety of approaches to help develop and sustain *mettā*. Although one can ultimately emanate loving-kindness in any position, one instruction begins in the meditative sitting posture, with eyes closed. Some meditators find it helpful to put attention first on the breath at the heart-center. Once settled into the present moment, one shifts attention to picturing or otherwise sensing a living individual and reflecting on his or her wholesome qualities. Then one offers goodwill by silently intoning certain traditional phrases or such adapted wishes as the following: "May you be free from mental and physical suffering; may you be safe and protected from danger and harm; may you be happy and peaceful of heart and mind; may you be strong and healthy in body, living with greater ease of well-being."

One proceeds from the easiest to the most difficult person: From benefactor, someone for whom one feels gratitude and respect; to beloved friend; to someone neutral, someone for whom one does not have strong feelings one way or the other; and finally, to the so-called enemy or difficult person, someone with whom one feels conflict.

Although the instruction does not appear in canonical texts, the *Visuddhimagga,* a fifth-century commentary, suggests beginning *mettā* practice with oneself. Although it may appear counterintuitive to do so, this is neither narcissism nor selfishness but the foundation from which well-wishing progressively extends to all beings. Here, too, one visualizes or gets a sense of oneself, reflects on one's virtuous characteristics, and then radiates *mettā.* However, the phrases begin with "May I be . . ." instead of "May you be. . . ."

One can also direct the blessings of loving-kindness to a detailed list of various categories of beings, such as all that breathes, all females, all males, all saintly ones, all who are not yet saintly, all deities, all humans, all those in unhappy states, all beings in ten different directions—four cardinal, four intermediate, above and below, those that move on earth, on water, and in air—in short, all beings in the entire universe.

One repeats the phrases even if one does not "feel" them. This is not about making believe one has suddenly fallen in love with everyone. Neither do these phrases constitute a mantra, for they are not a mystical incantation. Sometimes the words do not even arise, although the intention and the actual offering of *mettā* are strongly active. At its core, the practice is not about word repetition. Rather, it is about cultivating the intention behind the words—to be inclined toward openheartedness and kindness. The Buddha taught that humans do not overcome hatred with hatred but with its opposite.

Gradually, a transformation takes place. The words cease being rote as some people sense a naturally growing capacity to offer *mettā* in a wholehearted, unconditional way. In time, the enemy is no longer such. Practicing methodically on retreat can lead to full meditative absorption (*jhāna*) and helps loving-kindness become spontaneous.

Although the presence of *mettā* implies the absence of anger, this does not mean passivity in the face of aggression from others. One fends off the attacker, but not with animosity in one's heart. *Mettā* is such a powerful force that, as the story goes, the Buddha used it to stop a fierce elephant charging forward to destroy him. It is so essential that, when someone once asked His Holiness the Dalai Lama what spiritual tradition he followed, he replied, "My religion is kindness."

Mirka Knaster

See also Bodhisattva; Buddha; Charity in Buddhism; Compassion in Buddhism; Spiritual Discipline in Buddhism

References and Further Reading

Aronson, Harvey. 1980. *Love and Sympathy in Theravada Buddhism.* Delhi: Motilal Banarsidass.

Buddhaghosa, Bhadantācariya. 1976. "Chapter IX: Description of Concentration—The Divine Abodes (*Brahmavihāra-niddesa*)." In *The Path of Purification* (*Visuddhimagga*), Volume 1, translated by Bhikkhu Ñyān amoli, 321–353. Boulder, CO: Shambhala Publications.

Buddharakkhita, Acharya. 1989. "Metta: The Philosophy and Practice of Universal Love." [Online article or information; retrieved May 27, 2007.] www.accesstoinsight.org/lib/authors/buddharakkhita/wheel365.html.

Ñyān, Amoli, tr. 1987. "The Practice of Loving-kindness (*Mettā*), as Taught by the Buddha in the Pāli Canon." [Online article or information; retrieved June 20, 2007.] www.accesstoinsight.org/lib/authors/nanamoli/wheel007.html.

Nyānaponika, Thera. 1993. "The Four Sublime States: Contemplations on Love, Compassion, Sympathetic Joy and Equanimity." [Online article or information; retrieved May 27, 2007.] www.accesstoinsight.org/lib/authors/nyanaponika/wheel006.html.

Piyadassi, Thera, tr. 1999. "*Karaniya Mettā Sutta:* The Discourse on Loving-Kindness [Sutta Nipata 1.8]." [Online article or information; retrieved May 27, 2007.] www.accesstoinsight.org/tipitaka/kn/snp/snp.1.08.piya.html.

Salzberg, Sharon. 1995. *Lovingkindness: The Revolutionary Art of Happiness.* Boston: Shambhala Publications.

Modesty in Buddhism

The English word *modesty* comprises several different dimensions of self-awareness—shame and embarrassment; humility and lack of pretension, ostentation, or vanity; a sense of propriety and decorum, moderation, and self-control; and the quality of deference. The closest analogue to modesty is the Pali term *hiri* (Sanskrit: *hrī*), a moral sentiment of shame widely enjoined in Buddhist traditions. Values associated with modesty are also found in the various strictures of the Vinaya, or monastic rules required for monks and nuns.

Although the term *hiri* has strong moral connotations and is considered a chief resource for moral agency, it also conveys a nonmoral sense of embarrassment, such as what people might experience toward their physical body when it is exposed. *Hiri* is also used in the context of the monastic robe, which is used to cover the body modestly. Like modesty, *hiri* also suggests a sense of diffidence that can entail pulling back from self-exposure or assertion. *Hiri* is sometimes described as having self-respect like a daughter from a good family. This reference to gender is significant. Although modesty or shame is discussed largely in monastic contexts and thus is enjoined for both male and female monastics, it may carry with it a certain resonance for women. As in

many cultural contexts, it often falls particularly on women to demonstrate self-respect through reserve. Notable here, too, is a sense of social class or status—modest and self-respecting persons come from good, or well-born families. Modesty is thus a marker of social values as internalized in modes of self-presentation.

Even while evoking a certain sense of self-respect, *hiri,* like modesty, conveys elements of deference and even discomfiture that one might feel in the presence of highly respected persons. Both are particular kinds of self-consciousness that Buddhists acquire through seeing themselves in the gaze of another. The Buddha is said to have instructed his disciples to cultivate awareness of themselves in the presence of the monastic community and to consider how they might be seen by their fellows and respected elders: Looking through their eyes and deferring to their judgment in making a self-evaluation. This self-awareness is a central goal of monastic training and is developed in close contact with a good and esteemed teacher. The term *hiri* is also used in the context of exploring the feelings generated when offering a gift of alms to an exalted monk, and feelings of slight embarrassment or shyness about the humble offering in the presence of someone greatly esteemed.

The Vinaya texts enshrine many values related to the aspects of temperance and self-command that can be indicated by the term modesty. The rules prescribed for monastics evince a keen awareness of how monks and nuns—whose way of life depends on the esteem and generosity of the laity—are seen by others. Their deportment is to be modest, decorous, temperate, and humble in ways that clearly demarcate their way of life from that of lay people. The rules of the Vinaya preserve the moral and religious purity of the community by instructing that monastic robes should be humble and unrevealing in order to ward off vanity and ostentation; that monastics practice rigorous sexual modesty by avoidance of members of the opposite sex; that they observe self restraint in matters of food and property; and that their demeanor remain always reserved and unassuming.

Maria Heim

See also Buddha; Celibacy; Feminist Thought in Buddhism; Spiritual Discipline in Buddhism

References and Further Reading

Heim, Maria. "Shame and Apprehension: Notes on the Moral Value of *Hiri* and *Ottappa.*" In *Embedded Religions: Essays in Honor of W. S. Karunatillake,* edited by Carol Anderson, Susanne Mrozik, and R. M. W. Rajapakse. Colombo, Sri Lanka: S. Godage and Brothers. In Press.

Prebish, Charles, tr. 1975. *Buddhist Monastic Discipline: The Sanskrit Prātimokṣa Sūtras of the Mahāsāṃghikas and the Mūlasarvāstivādins.* University Park, PA: The Pennsylvania State University Press.

Modesty in Christianity

Modesty in the Christian tradition should first be understood as the virtue encouraging moderation and humility in every endeavor, its opposite being pride and ostentation. Jesus is the most important example of modesty, for although he could have gloried in his position as the Son of God, he allowed himself to be humbled by taking on human flesh and a cruel mortal destiny (Philippians 2:5–11). While Jesus gave up an exalted station for a humble one, modesty is also attributed to those whom God raises from modest circumstances to great honor. Mary, the mother of Jesus, is the most important of these, for although merely an unwed girl, she accepted without hesitation the profound destiny of carrying the Son of God (Luke 1:26–38).

Thomas Aquinas's formulation of modesty, that it is the "general moderation which is necessary in all virtues" (Aquinas 1981, 160) is

rooted in the examples of Jesus and his mother, for the glory of Jesus is "moderated" by taking on flesh while Mary's humility is "moderated" by the glory of becoming the *Theotokos,* the God-bearer.

The first words that God utters to Adam and Eve is to "be fruitful and multiply" (Genesis 1:28), thus sanctifying the sexual function of men and women; yet the moderating function of modesty is also pertinent here, in that the Christian tradition has always encouraged behavior and attire that is not sexually provocative. Paul's injunction in 1 Corinthians 11:3–16 that women should cover their heads during worship is usually understood in this vein, as is his advice in 1 Timothy 2:9 that "women should dress modestly, with decency and propriety." These teachings are followed in Christian communities, from the head-coverings worn by women in many of the different Orthodox churches to the ornate hats popular with American Baptists, as well as the traditional attire of both men and women in radical reformation traditions such as the Amish.

In the tradition of American Evangelical Christianity, modesty is often touted as the necessary virtue to counter what is seen as the gross immodesty and subsequent immorality of modern secular culture. In her book *Passion and Purity,* Elizabeth Elliot, the popular twentieth century American writer, emphasized the need for modest clothing and behavior in young people to live their Christian walk in a world of broken values (Elliott 1984).

Christian modesty has sometimes been equated with prudery, especially in modern times, yet a close reading of the Bible and its traditional interpretation would seem to discourage this association. In his first letter to the Corinthians, wherein Paul is discussing the necessity of each and every spiritual gift in the body of Christ that is the church, he makes an analogy to the human body such that "the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment" (1 Corinthians 12:23).

Contrary to a certain thinking that would see the source of modesty as an embarrassment concerning the body, especially its sexuality, modesty is properly understood to be rooted in a sense of propriety in which each part does the job to which it is called, and in which those parts that are weaker or unpresentable are actually afforded a greater honor. Love in the Christian tradition is not conceived in terms of a return to a primal state, such as that of Adam and Eve in the garden; rather, it has always taken the language of clothing the body out of respect while baring the heart and mind. "Rend your hearts and not your garments," says the prophet Joel (Joel 2:13); the apostle Paul writes of the Christian's longing "to be clothed with our heavenly dwelling" (2 Corinthians 5:2) until "the veil is taken away" (2 Corinthians 3:16) and one can see God "face to face," to "know as we are known" (1 Corinthians 13:12).

Aron Dunlap

See also Feminist Thought in Christianity; Jesus; Mary; Pornography; St. Paul

References and Further Reading

Aquinas, Thomas. 1981. *Summa Theologica.* Translated by the Fathers of the English Dominican Province, SS QQ 160–169. London: Christian Classics.

Elliot, Elisabeth. 1984. *Passion and Purity.* Grand Rapids, MI: Baker Publishing Group.

Taylor, Jeremy. 2005. *Holy Living and Dying.* London: Adamant.

Tertullian. 2007. "On Modesty." *Christian Classics Ethereal Library.* Translated by S. Thelwall. [Online article or information; retrieved May 26, 2007.] www.ccel.org/fathers2/ANF-04/anf04–19.htm.

Modesty in Hinduism

Modesty is one of the core values in the Hindu tradition. Guarding against the temptations that are believed to result from improper dress, particularly of women, is a major motivation

for rendering modesty one of the highest virtues in this tradition. The reason modesty is so important is an intricately woven tapestry of religious and cultural motivations.

In the Hindu tradition are six *rifus,* or enemies, that people must be able to overcome in order to obey the universal dharma and ultimately to attain *moksha,* or liberation. One of these is sexual desire. This, along with the others, forms a very strict lifestyle that a Hindu must follow. This belief is rooted in the Hindus' view of the nature of the world that is perceived through sensory interaction. In this view, everything that one interacts with is an illusion that clouds the mind from the ultimate reality, which is *Brahman.* Many precautions are taken to prevent one from committing these evils that distort the true reality. Modesty is the major way of limiting the sexual impulses that are perceived to deceive within this culture.

The tradition of guarding men against the temptations of women is ancient in its origins. As far back as the *Laws of Manu,* a Hindu law code circa 100 BCE–200 CE, women have been presented as temptresses that would lure men into sexual misconduct owing to their lack of self restraint. Therefore, male family members would watch over their females in groups of at least two in case one would still be drawn by their temptations. This stigma has continued to impact the cultural conception of the nature of women. However, in recent years both men and women have begun to view texts like the *Laws of Manu,* as detrimental to women's rights and have protested the teachings by burning copies of these books.

The association of women's virtue and shame is inseparable in Hindu culture. After a girl comes of age, she is often only permitted to go outside the home if chaperoned by a group of friends to protect her virtue. If the daughter were to commit sexual misconduct and be discovered, shame would befall the household. When male suitors seek a wife in this society, modesty is often the highest virtue on which they insist. In a culture where unmarried daughters are viewed as an economic liability, the modesty of an unmarried girl is guarded at all cost by members of the family.

Many reforms concerning the sexes are ongoing in Indian society. Women and men alike view strict practices of female modesty as discriminatory and as a form of subordination. Indian popular culture has begun to incorporate many more suggestive situations. In cinema for example, almost all Bollywood movies have an obligatory "wet sari" scene.

Although Hindu tradition and culture have practiced the highest regard for modesty, there have been countercurrents known for their acceptance of rather immodest behavior. Movements and schools such as Tantra have reversed normative views of modesty and instead, exalted nude figures and sexual practice as a way to experience the divine.

Caleb Simmons

See also Feminist Thought in Hinduism; Sexual Pleasure in Hinduism

References and Further Reading

Derne, Steve. 1994. "Hindu Men Talking about Controlling Women: Cultural Ideals as Tools of the Powerful." *Sociological Perspective* 2 (37): 203–227.

Mazumder, Sucheta. 1995. "Women on the Move." *Feminist Review* 49 (1): 1–28.

Mitter, Sara S. 1995. *Dharma's Daughters: Contemporary Indian Women and Hindu Culture.* New Brunswick, NJ: Rutgers University Press.

Widgery, Alban G. 1930. "The Principles of Hindu Ethics." *International Journal of Ethics* 40 (2): 232–245.

Modesty in Islam

Modesty is a central theme in Islam, referring to a strong instinctive feeling that ensures avoidance from sinful, shameful, and indecent actions that displease Allah. Islam recognizes three kinds of modesty, or *haya.* One is what

could be called mandatory, which must be strictly followed by all Muslims to avoid adultery, a colossal sin under Islam. Second, according to Islam, every individual has an innate feeling of modesty, which is part of human nature. Third, Islam, particularly the Sufi orders, encourages the believers to improve the innate feeling of modesty and reach a point of excellence in terms of modest behavior.

Mandatory modesty implies that every Muslim individual must refrain not only from adultery itself, but also from obscenity in its broadest sense, and any behaviors that could possibly lead to the commission of adultery. The importance attached to this kind of modesty is so solid and visible that a number of Islamic scholars hold that adulterers would not be entitled to paradise, even if they claim to be firm believers, unless they regret and fully repent for their wrongdoing. In addition to the moral liability and deprivation in the afterlife, adultery also incurs criminal liability in this world.

Like adultery itself, those improper and indecent behaviors that could lead to the commission of adultery are strongly prohibited under Islam, because they are deemed as disruptive to the human soul and to the social order as a whole. For instance, Muslims are discouraged from engaging in obscene activities including pornography, and even other lighter obscenities, on the grounds that they could be harmful to the institution of marriage, which Islam considers sacred and necessary for a properly functioning social order. To this end, Islam also requires wearing modest clothing and acting modestly to prevent obscenity and adultery.

In addition to the basic form of modesty, Islam also seeks a point of excellence in modest behavior. In an effort to create the greatest safeguard against immodest and improper acts, Islam and particularly the Sufi orders encourage Muslims to depart from the inherent and instinctive feeling of shame and bashfulness and develop a unique sense of modesty. Such an endeavor is a strong necessity, Sufis argue, because without it, the inherent feeling of modesty endowed by Allah to refrain from sinful behavior cannot be properly preserved, and might be ultimately lost.

In developing this unusual form of modesty, Muslims are instructed by the following verses from the Qur'an: "Does he not know that Allah sees (all things)?" (Qur'an 96:14); and "Allah is ever watching over you" (Qur'an 4:1). Both verses imply that because they cannot escape from Allah's constant oversight, Muslims need to be alert all the time and avoid indecent behavior that could displease Him. Muslims are further cautioned to consider the Prophet's saying, which clearly states that modesty constitutes a division of *iman,* or belief, the basic precondition for entitlement to paradise—a statement suggesting that one's belief will not be complete without a proper sense of modesty.

Modesty developed under the guidance of basic Islamic principles is considered essential, because a society composed of individuals without this feeling could be a venue of perversions and indecencies. In this regard, Islam sees the sense of modesty as a strong means for being more careful, self-possessed, and self-controlled. This is best described by the Prophet of Islam who said, "If you have no modesty, do whatever you wish." This *hadith* (saying) of the Prophet Muhammad suggests that modesty ensures that one shall always recall the presence of Allah and avoid sinful acts out of fear of Him.

Cenap Cakmak

See also Adultery in Islam; Feminist Thought in Islam; Muhammad; Pornography; Qur'an; Sufism

References and Further Reading

El Guindi, Fadwa. 1999. *Veil: Modesty, Privacy and Resistance.* New York: Berg Publishers.

Gulen, Fethullah. 1997. *Key Concepts in the Practice of Sufism.* Izmir, Turkey: Kaynak Yayinlari.

Modesty in Judaism

The Jewish concept of *tzniut* (modesty) encompasses characteristics including the way a person dresses, sexual conduct between people, and everyday behavior in the general sense. One of the rationales behind Jewish modesty laws that is often given today—especially in the Orthodox Jewish community—is that these laws exist to ensure that people will not be judged by their external appearances, but instead by their internal being, which should then lead to relationships based on love and respect instead of physical appearance and sex.

Laws recited in Jewish legal texts cover the various issues of modesty. These laws relate to issues ranging from how much skin one can show in public to whether a man can touch a woman in the context of shaking her hand. An early reference to the term *tzniut* can be found in the Bible (Micah 6:8): ". . . and what does the Lord require of thee, but to do justly, and to love true loyalty, and to walk modestly (*hatnzneah lechet*) with thy God." This verse is the subject of much discussion in the traditional Jewish legal-religious literature on how exactly one can "walk modestly with God." The texts outline prescriptions and proscriptions relating to appropriate dress and appropriate behavior.

Numerous categories are included under the framework of Jewish modesty. These include style of dress, covering one's hair, and rules regarding touching members of the opposite sex. Most members of the Orthodox community observe a standard of modest dress for women, which includes wearing skirts that must fall below the knee and wearing shirts that cover the collarbone and elbows. One reason often given for such a dress code is that modestly dressed women help to insure that men are not led to sin by looking at a scantily clad woman and subsequently thinking lustful thoughts. Although this traditional interpretation of modesty has its roots in Jewish Law, there are other interpretations of modesty that do not read it as setting absolute, unvarying standards about what people can and cannot wear. Instead, these argue that modesty of dress is culture-relative, corresponding directly to a person's environment and social context.

Another category that appears in the Jewish religious literature pertaining to modesty of dress is that married women should display their married status by covering their natural hair. There are numerous ways and degrees of head covering within the Jewish community. Some women, particularly ultra-Orthodox women, cover all their hair with a snood or a wig (*shaytl*), and they never allow anyone but their husbands to see their natural hair. Other women wear hats with all their hair tucked inside, and still others, mostly in the Modern Orthodox community, wear a hat with their hair showing from under the hat. Most non-orthodox women do not cover their heads except when attending services at the synagogue.

Another issue of Jewish modesty is physical relationships between the sexes. Strict rules exist to ensure that men and women do not engage in premarital sex, even extending so far as to prohibit touching between members of the opposite sex unless the person is a spouse or member of the immediate family. Many Orthodox communities expect couples to have their first physical contact on their wedding night.

Ilana Gleicher

See also Feminist Thought in Judaism; Marriage in Judaism

References and Further Reading

Ellinson, Getsel. 1992. *The Modest Way,* Volume 2 of *Women and the Mitzvot* [Hebrew]. Translated by Raphael Blumberg. Israel: Eliner Library.

Schreiber, Lynne, ed. 2003. *Hide and Seek: Jewish Women and Hair Covering.* Jerusalem: Urim Publications.

Mother Earth: Native American Religions

As in most preindustrialized societies, Native Americans relied heavily upon the bounty of nature to provide their food, clothing, and shelter. Although their religious beliefs vary, this intimate relationship with the natural cycle of the earth is perhaps the reason many tribes conceive of the earth as playing a sacred, mother-like role in their religions.

Most Western religions state that the earth was placed here for humans to use and that humans are separate from it. They also demonstrate this separation from the earth in their belief that those worthy of salvation go somewhere other than the earth, like heaven, paradise, or Valhalla when they die. In contrast, many Native American religions believe that the deceased stay on this earth and change form but still roam the same lands.

Native American religions often place the earth as the creator or bearer of the energy that gives humans and all things life and believe that humans are very much an integral part of it. By being from the earth, humans are part of everything that is also from the earth, such as the plants, animals, soil, and water. The fox and the maple tree are given life by the same energy that gives humans life. Humans, animals, and nature are viewed more like family than master and servants. The fox is still a fox but is often seen as an equal with its own aspirations, dreams and motivations. The common practices of naming people and clans after animals are signs of the respect and reverence Native Americans hold for their nonhuman companions on this earth.

A translated version of a speech, reportedly by Chief Seattle (although no verbatim transcripts had ever been found) that appeared in the *Seattle Sunday Star* on October 29, 1887 sums up the general beliefs of many Native American religions regarding the earth:

> To us the ashes of our ancestors are sacred and their resting place is hallowed ground . . . Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander away beyond the stars. They are soon forgotten and never return. Our dead never forget this beautiful world that gave them being. They still love its verdant valleys, its murmuring rivers, its magnificent mountains, sequestered vales and verdant lined lakes and bays, and ever yearn in tender fond affection over the lonely hearted living, and often return from the happy hunting ground to visit, guide, console, and comfort them.

Sacred Sites

Traditionally sacred Native American sites have strong connections to nature and the earth. Unlike the churches, temples, and mosques of Western religions, which are all connected to the work of humans, Native American sacred sites are nearly all connected to actions of the earth. Many national and state parks and landmarks have for centuries been held sacred by the original peoples of North America. The Black Hills, Devils Tower, Grand Canyon, the Wisconsin Dells area, and many more sites well known for their uniqueness and beauty are sacred places in Native religions.

Devils Tower is said to have been created when the earth rose up to protect two young sisters who were being chased by a young man who had turned into a bear. The story portrays the vertical marks on the tower as the claw marks from the bear attempting to climb up to reach the sisters. This is one example that demonstrates a vision of the earth as a protector of humans and animals. The story does not have a warrior killing the bear; rather, the earth simply separates the two without injuring either.

Legislation and Activism

Although aware of the sacredness of certain sites to Native Americans since the birth of the

nation, the United States government has only recently begun to address this issue based on the freedom of religion guaranteed to all citizens in the Bill of Rights. One of the first acts in a series of legislation addressing Native American religious freedom and access to sacred sites was the American Indian Religious Freedom Act, or AIRFA (Public Law 95–341). AIRFA was signed into law by President Jimmy Carter on August 12, 1978. President Carter defined the intention of AIRFA well when he stated at the signing ceremony, "It is the fundamental right of every American, as guaranteed by the First Amendment of the Constitution, to worship as he or she pleases. . . . This legislation sets forth the policy of the United States to protect and preserve the inherent right of American Indian, Eskimo, Aleut, and Native Hawaiian people to believe, express, and exercise their traditional religions."

On May 24, 1996 President Clinton specifically addressed access and protection of Native American sacred sites when he issued Executive Order 13007, titled "Protection and Accommodation of Access to Indian Sacred Sites." The order states that executive agencies and departments should "accommodate access to and ceremonial use of Indian sacred sites by Indian religious practitioners and avoid adversely affecting the physical integrity of such sacred sites."

Native Americans hold the earth as sacred, so it is no wonder that they have formed several local, national, and international environmentalist organizations. These groups have fought against air pollution, destructive mining, deforestation, and a host of other environmental causes. Several tribes have been on the forefront of the environmental movement, including the Menomonee, whose sustainable forestry programs serve as an example for people worldwide.

James Thull

See also Food in Buddhism; Food in Christianity; Food in Hinduism; Myth; Nature in Buddhism; Nature in Christianity; Nature in Hinduism; Nature in Islam; Nature in Judaism

References and Further Reading

Amon, Aline. 1981. *The Earth Is Sore: Native Americans on Nature.* New York: Atheneum.
United States Congress. 1978. *Public Law 341: American Indian Religious Freedom Act.* 95th Congress, Second session.
Vecsey, Christopher, ed. 1991. *Handbook of American Indian Religious Freedom.* New York: Crossroads Publishing Co.

Motherhood in Buddhism

The attentive love that develops dynamically between mother and child is widely regarded throughout the Buddhist world as paradigmatic of the ideal human relationship. However, representations of motherhood across Buddhist cultures have always been complex and rife with ambivalence. As a biological and social practice, motherhood is often perceived as intimately linked to the moral life of a community.

Pāli canonical sources like the *Mahātanhāsankhaya Sutta* assert that biological maternity begins at conception. The Buddha describes motherhood as a "heavy burden" filled with anxiety because a woman must carry the embryo in her womb for nine or ten months, endure the pangs of labor, and suckle the child. But as the title of the *sutta* indicates, it is not the mother per se, but craving (*tanhā*) that produces or reproduces a sentient being. Craving is symptomatic of the forces that propel the birth–death–rebirth cycle, a process often represented visually by a series of explicit pictograms in the outer rim of the Buddhist cosmological map known as the Wheel of Life (*bhavacakra*). These vivid images include a couple lying in sexual embrace and a woman giving birth to old age, sickness, and death. Because motherhood encompasses the very causes that perpetuate suffering, biological maternity may be the most potent symbol of

all that the Buddha renounced. A misogynistic ideology developed in medieval China and Japan that even condemned mothers to hell by equating biological maternity with a sin that only a pious daughter or son could expiate.

Motherhood is also understood positively as the preeminent social practice for moral cultivation. According to the *Mettā Sutta,* anyone who wishes to attain *nirvāna* (liberation from suffering) can do so by cultivating a boundless heart toward all living beings, just as a mother protects an only child at the risk of her own life. Buddhaghosa's well-known *Path of Purity* provides instructions for how to generate loving-kindness (*mettā*) by asking the practitioner to review the Buddha's teachings on birth and death and, by so doing, recognize that in the vast cycles of rebirth there is no one in the world who has not formerly been one's very own mother: "Consequently, [you] should think . . . This person, it seems, as my mother in the past carried me in her womb for nine or ten months and removed from me without disgust as if it were yellow sandalwood my urine, excrement, spittle, snot, and so on, and played with me in her lap, and nourished me, carrying me about at her hip" (Buddhaghosa 2001, 331).

The ascendancy of Buddhism in premodern Sri Lanka and Southeast Asia has been attributed, in part, to this emphasis on the intimate care and protective love of a mother. Often the most poignant expression of maternal love involves the grief of a mother over the loss of a child. The lament of such famous mothers as Maddī, Patācārā, and Kisa Gotami is a frequent theme in Buddhist art and literature. Even the Buddha's own foster mother Mahā-Pajāpatī Gotamī cannot bear the thought of the Buddha's passing. She successfully petitions the Buddha to allow her to attain *nirvāna* by recasting him as *her* mother: "I suckled you with mother's milk which quenched thirst for a moment. From you I drank the dharma-milk" (Walters 1994, 121). Encoded in such metaphors is the belief that the ideal human, regardless of status or gender, is a mother. This is epitomized in the Sinhalese saying *Amma gedara Budun* (The mother is the Buddha of the home).

Todd LeRoy Perreira

See also Buddha; Fatherhood in Buddhism; Filial Love in Buddhism; Mettā

References and Further Reading

Andaya, Barbara Watson. 2002. "Localising the Universe: Women, Motherhood and the Appeal of Early Theravada Buddhism." *Journal of Southeast Asian Studies* 33 (1): 1–30.

Buddhaghosa, Bhadantācariya. 1956 [2001]. *The Path of Purification (Visuddhimagga)* [in Pali]. Translated by Bhikkhu Ñānamoli. Singapore: Singapore Buddhist Meditation Center.

Cole, Alan. 1998. *Mothers and Sons in Chinese Buddhism.* Stanford, CA: Stanford University Press.

Faure, Bernard. 2003. *The Power of Denial: Buddhism, Purity, and Gender.* Princeton, NJ: Princeton University Press.

Walters, Jonathan S. 1994. "Gotamī's Story." In *Buddhism in Practice,* edited by Donald S. Lopez, Jr., 113–138. Princeton, NJ: Princeton University Press.

Motherhood in Christianity

Motherhood is a central theme in the Christian tradition. Although it harbors many connotations, Christian understanding of motherhood can be divided into three notions: motherhood as an aspect of God; motherhood as symbolized by Mary, other female figures in the Bible and the role of saints; and motherhood as a significant or central aspect of female identity.

The Holy Spirit has often been considered to represent the feminine side of God. More common has been the understanding of Jesus as a maternal figure who feeds human beings in the Eucharist. Images of Jesus lactating are not uncommon in medieval mysticism and, in some pictorial representations from this period, the wound in Jesus' side is depicted near

his breast to indicate his maternal, generative power.

Mary the mother of Jesus is an especially important symbol of motherhood, although a paradoxical one because of her virginity. In the Catholic tradition, Mary has been understood as a mediatrix who intercedes with God on behalf of human beings. In the Protestant tradition, Mary has a less doctrinally central place, but is nonetheless respected for her love and fidelity. Christian tradition has taken other women from the Hebrew Bible, the New Testament, and the canon of saints as exemplars of maternal values: Hannah, the mother of Samuel, is praised for her sacrifice; Eunice, the mother of Timothy, for her faith; and Monica, the mother of Augustine, for her perseverance.

From these perspectives, motherhood involves nurturance, service, and sacrifice—qualities that allow mothers to intercede for others and, in essence, to redeem them. Most importantly, motherhood is considered as an essential part of being female—a point most recently emphasized not only by John Paul II in his encyclicals, but also by evangelical Protestant theologians in various discourses on childrearing and "Christian parenting." But even within these essentialized visions, motherhood is not limited to biological functioning. In both the Catholic and Protestant traditions, there are explicit and implicit notions of what could be called "spiritual motherhood," in which women can give birth to the "souls" of others through moral example.

Conventional Catholic and Protestant understandings of motherhood have been strongly challenged by theologians and ethicists who understand such portrayals as part of a patriarchal ideology that subordinates women to men. Feminist and womanist theologians in particular have attempted to retrieve a Christian understanding of motherhood that respects the creative agency of women and does not reduce motherhood to submissive service and sacrifice or the capacity to bear offspring.

Motherhood then becomes a vocation that can be experienced and fulfilled in a variety of ways and contexts: by raising children either in a traditional marriage, a same-sex union, or as a single person; by nurturing people and the environment without regard to class, racial, or familial boundaries; and by simply expressing one's own creativity. As contemporary as they are, such understandings of motherhood are perhaps not far removed from understandings of "spiritual motherhood," observing that both emphasize the generative and creative power of being a mother beyond the framework of biological reproduction.

Mathew N. Schmalz

See also Catholic Mysticism; Fatherhood in Christianity; Feminist Thought in Christianity; Filial Love in Christianity; God as Mother; Jesus; Mary; Spiritual Love in Women Mystics

References and Further Reading

Bynum, Caroline Walker. 1987. *Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women.* Berkeley: University of California Press.

Catechism of the Catholic Church. 1994. Cittá del Vaticana: Libreria Editrice Vaticana.

Miller-McLemore, Bonnie J. 1994. *Also a Mother: Work and Family as Theological Dilemma.* Nashville, TN: Abington Press.

Moltmann-Wendel, Elisabeth, and Jurgen Moltmann. 1991. *God—His and Hers.* New York: Crossroads.

Motherhood in Hinduism

Motherhood is a central concern of religions. The act and experience of birthing gives women a chance to experience the "cosmic in the immanent." The goddess is ubiquitous in Hinduism and plays an overwhelmingly important role in the lives of Hindus. Many female divinities are referred to as mother—Ma, Mata,

or Amma being adjuncts to many of the epithets of goddesses. Praying in "mother language" is completely natural for Hindus and is a deep part of Hindu religious consciousness. This concept of mother is linked by the sense of *shakti,* which is feminine power and energy.

The idea of the goddess on whom all creation depends for both protection and nurture is basic to the Hindu way of life. This profound philosophical idea found powerful expression in Hindu myths from early times. Some of these goddesses are biological mothers, however it does not seem to be a necessary criterion for them to be addressed as "mother." Ample reasons exist to believe that motherhood is defined not only biologically in Hinduism, but comprises many other characteristics. Besides their nurturing, the goddesses possess power, wealth, or even a fearsome mien as their main attribute. Some of these goddesses are more prominent as warrior goddesses or are viewed as a mother in the sense of being the source of fertility and nourishment, the grantor of all wishes. The Hindu goddess is the protector of field, soil, crop, boundary, fetus, disease, flood, drought, famine, and many more travails that would harass the worshipper.

Various appellates of mother such as *amma* and *ma* are applied to girls and mature women in areas such as Tamil Nadu in southern India. This title protects them from being looked upon in sexual terms. To call a woman a mother is a classic way for an Indian male to deflect a woman's hint at marriage. It also reflects an ethos of reverence for them.

The mother-goddess iconography is at variance with the ideology of motherhood as applied to real-life mothers. An example is the notion of "mothers-in-common" found in the Sapta Matrikas, the "Seven Mothers," or the "Ashtha Matrikas," the eight mothers. These are divinities who are depicted side-by-side in sculpture, without any accompanying male deity.

There are other goddesses referred to as "mother," although not necessarily portrayed with children. Shitala Mata's image is as a hot, angry, capricious, and deadly mother—the word *mata* is also a word for the family of diseases that includes small pox, chicken pox, and measles. The same is true with Kali Ma, a fearsome, terrifying, elemental form of the goddess. Despite her devouring nature and gruesome appearance, many see her as a mother. The approach of the devotees is to become a child returning to the fierce mother for protection. They believe that in this manner it is easier for them to confront the truth of life and death and that through such confrontation, they may become liberated.

It is in the practices of worship of the mother–goddess such as pilgrimages to Vaishnnomata or the all-night *jagrana* of the Durga ma wherein one finds that caste boundaries are routinely transcended. Similarly in the case of ascetic women saints, low caste does not seem to be an impediment for women becoming prominent gurus. Historically women have been discouraged from pursuing spiritual paths, for it necessitates a detachment from family and society.

In Northern India, only the mother is thought to be effective in enacting household rituals designed for the protection of family members and securing prosperity for the coming year. Mothers are primarily responsible for the well-being of the children. Ritual practices are often devoted to the prevention of sickness and the promotion of healing. The charismatic women sages, even though they are not reproductive at all, and are in fact celibate, are called *matas.* Such women have included Anandmayi Ma and Amritanandamayi Mata.

In patriarchal religious traditions such as Hinduism, concerns about motherhood focus on ensuring correct paternity, which in turn is thought to ensure the perpetuation of a correct religio-ethical order. As such, men are made central, whereas women are made peripheral to an ideological construction of biological processes. Married women with a potential for

www.abc-clio.com ABC-CLIO 1-800-368-6868

bearing children are considered auspicious, but giving birth to a son confers enormous status on the mother. A male heir is the supreme gift a wife can give to her husband and his kinsmen, because it is this male heir who will carry out the *shraddha* ritual by which his father will be conducted safely into the world of the ancestors after his death. Looking at motherhood as a code of conduct and as an ideology, the relationship between the parent and child is expected to be subordinated, sacrificed, and transcended in the interests of the manifest solidarity of the joint patriarchal family.

Nilma Chitgopekar

See also Fatherhood in Hinduism; Filial Love in Hinduism; Feminist Thought in Hinduism; Goddesses in Hinduism; Guru

References and Further Reading

Ahmed, Durre S. 2002. *Gendering the Spirit, Women, Religion and the Post-Colonial response.* London: Zed Books.

Becher, Jeanne, ed. 1990. *Women, Religion and Sexuality: Studies on the Impact of Religious Teachings on Women.* Switzerland: World Council of Churches.

Bumiller, Elizabeth. 1990. *May You be the Mother of a Hundred Sons, A Journey Among the Women of India.* New York: Random House.

Chawla, Janet, ed. 2006. *Birth and Birth Givers; The Power Behind the Shame.* Delhi: Har-Anand Publications.

Chitgopekar, Nilima, ed. 2002. *Invoking Goddesses: Gender Politics in Indian Religion.* Delhi: Har Anand Publications.

Clooney, Francis X. 2005. *Divine Mother, Blessed Mother.* New York: Oxford University Press.

Erndl, Kathleen M. 1993. *Victory to the Mother: The Hindu Goddess of Northwest India in Myth, Ritual, and Symbol.* New York: Oxford University Press.

Hallstrom, Lisa Cassele. 1999. *Mother of Bliss: Anandmayi Ma 1896–1982.* New Delhi: Oxford University Press.

Kurtz, Stanley. 1992. *All the Mothers Are One: Hindu India and the Cultural Reshaping of Psychoanalysis.* New York: Columbia University Press.

Preston, James J., ed. 1982. *Mother Worship: Themes and Variations*. Chapel Hill, NC: University of North Carolina Press.

Sjoo, Monica, and Barbara Mor. 1987. *The Great Cosmic Mother: Rediscovering the Religion of the Earth.* Harper and Row.

Young, Serenity, ed. 1999. *Encyclopedia of Women and World Religion,* Volume 2. New York: Macmillan.

Motherhood in Islam

In classical Islam, the role of the woman is primarily as homemaker and mother. The Qur'an therefore states that the mother may suckle her child for two years, whereas the financial responsibility lies with the father. Since the mother was viewed as the primary caregiver in the first few years of a child's life, a tradition counsels that a Muslim man may marry a woman for her beauty, her property, and her status, yet the most important consideration should be for her righteousness. As such, some scholars draw attention to the fact that even though Noah was a good person, according to the Qur' an (11:45–46), his son was not (Fadlullah 1998, 29). One theory suggests that Noah's wife was not a good woman, drawing the conclusion that a wife, and therefore a mother-to-be, must be a woman of virtue who can serve as a role model for her children.

One of the worst insults in medieval Arab society was to be called "son of a whore"—and this term indicates that motherhood was not just a biological function, but also one that had connotations of honor. In some Muslim countries, religious authorities still hold that a woman working outside of the home could compromise the honor of the family, and that a wife must not only have the permission of her husband to do so, but should only seek it where economic necessity forces it (Al-Zuhayli 2003, 169). Several scholars have pointed out that in Muhammad's time many women worked out-

side of the home, and that the roles of wife and mother therefore are not religiously, but culturally, dictated.

Modernity and women's rights movements have brought a change of perspective in traditional views, and it is common to find a mother who functions as homemaker as well as breadwinner. Prenuptial agreements are binding in Islamic law (Sahih al-Bukhari 1976, 7:81) even if they countermand certain normative practices, and are popular in contemporary Muslim marriages. Among the most common terms, often reflecting regional and cultural concerns, are those that affect the traditional role of motherhood, guaranteeing, for example, the right of the wife to continue her education and career; the right to practice birth control; and the right of hiring a maid to assist in household duties. To protect the rights of women, many Muslim states—among them Algeria, Indonesia, Malaysia, and Morocco—have laws that specify the rights of wives and mothers in marriage and divorce.

A tradition states that a man came to Muhammad and said, "O Messenger of God! Who among the people is the most worthy of good treatment from me?" The Prophet said, "Your mother." The man said, "Then who?" The Prophet said, "Then your mother." The man further asked, "Then who?" The Prophet said, "Then your mother." The man asked again, "Then who?" The Prophet said, "Then your father" (Sahih al-Bukhari 1976, 8:2; Siddiqui 1992, 4:6180). This view is confirmed by several verses in the Qur'an, among which is the following: "We have enjoined on man kindness to his parents; in pain did his mother bear him, and in pain did she give him birth" (46:15).

Khaleel Mohammed

See also Fatherhood in Islam; Feminist Thought in Islam; Filial Love in Islam; Modesty in Islam

References and Further Reading

Ahmed, Leila. 1992. *Woman and Gender in Islam.* New Haven, CT: Yale University Press.
Al-Bukhari, Muhammad ibn Isma'il. 1976. *Sahih Al-Bukhari.* Translated by Muhammad Muhsin Khan. Chicago: Kazi Publications.
Al-Zuhayli, Wahba. 2003. *Fatawa Mu'asira.* Damascus: Dar al-Fikr. [Online article or information; retrieved June 20, 2007.] www.forpeoplewhothink.org.
Elias, Jamal. 1999. *Islam.* Upper Saddle River, NJ: Prentice Hall.
Fadlullah, Muhammad Husayn. 1998. *World of Our Youth.* Montreal: Organization for the Advancement of Islamic Knowledge and Humanitarian Services.
Nasr, Sayyed Hossein. 2002. *The Heart of Islam: Enduring Values for Humanity.* San Francisco: Harper Collins.
Rahman, Fazlur. 1994. *Major Themes of the Qur'an.* Minneapolis, MN: Bibliotheca Islamica.
Siddiqui, Abdul Hamid, tr. 1992. *Sahih Muslim.* Lahore: Sh. Muhammad Ashraf.
Shah, Nik Noriani Nik Badli. 1998. *Marriage and Divorce under Islamic Law.* Kuala Lumpur: International Law Book Services.
Stowasser, Barbara. 1994. *Women in the Qur'an: Traditions and Interpretation.* New York: Oxford University Press.
The Qur'an (any translation).
Wadud, Amina. 1999. *The Qur'an and Woman.* New York: Oxford University Press.
Yamani, Mai et al, eds. 1996. *Feminism and Islam: Legal and Literary Perspectives.* New York: New York University Press.

Motherhood in Judaism

Jewish maternal love in contemporary culture finds an image of itself at two very different ends of the spectrum—the guilt-inducing martyr who publicly sacrifices her happiness for her children, and the suffocating Jewish mother who cannot let her children become adults. However, these popular images do not resemble the tradition of Jewish maternal love found in the Hebrew Bible. Although Eve does not demonstrate any relationship to her children, she is presented as a maternal figure who experiences what every mother fears—a child

who is murdered and another who is a murderer. Sarah's maternal love is revealed by the midrashic interpretation that she dies upon hearing of the possibility of Isaac's death. Rebecca is portrayed as a woman willing to go to great lengths to ensure the future of her favored son. Each mother is presented differently, yet each mother represents a dimension of maternal love: anxiety, joy, despair, profound grief, and favoritism. If taken together, these women present a robust image of maternal love that is deeply complex.

Eve (Chava) is the first woman and the first mother in the Hebrew Bible. She is the first woman to give birth, and as the narrative in the Bible indicates, she is also the first woman to experience the pain of childbearing. Rashi tells us that God's declaration that Eve will feel the pain of childbirth has less to do with the actual physical pain than it does with the consistency of feeling the pain of mortality that women are now condemned to experience. Eve will know the pain of separation—as her children grow into adults. In her case, however, she experiences what most parents would be horrified to experience—their child predeceasing them. God's declaration is actually a foreshadowing of what was to transpire between Cain and Abel. However, aside from this comment from God and the fact of Cain, Abel, and then Seth, nothing is known about Eve as a mother. From the narrative and even from midrash there is no mention of Eve as a mother, or the mothering of her children.

The figures of Sarah and Rebecca present a deeply textured image of maternity and maternal love. Sarah originally believed that she was unable to conceive a child, and then at the age of ninety she conceives and gives birth to a son whom she names Isaac, (Yitzhak) or "one who laughs," a demonstration of her joy at giving birth to her own child. The *Aqedah,* or the binding of Isaac, is often cited as one of the most horrifying stories in the Hebrew Bible—a father is about to sacrifice his own son, in obedience to God's request.

The midrash on this story contrasts the intensity of Sarah's love for her child with a father's presumed devotion to a God who would demand the child's life (Pirkei d'Rabbi Eliezer, Chapter 32). The midrash explains that the next narrative in the Bible, *Chaye Sarah,* is called the Life of Sarah because it opens with the announcement of Sarah's death. Sarah dies, the midrash tells us in one story, because she heard what was to happen on Mt. Moriah. While the events of Mt. Moriah are told to her by Isaac, thus Sarah knows that Isaac is not dead—since he stands there before her, the fragility of life overcomes her—the thought that her beloved child had come within a hair's breath of dying overtakes her, and she dies. Here, Sarah's maternal love is presented so intensely that she dies at the mere *thought,* the mere *imagining* of her own child's death.

Rebecca's love for her twin sons Jacob and Esau is presented differently from Sarah's love for Isaac. Maternal love is now portrayed in terms of the complexity of having two children —the realities of everyday life are revealed in Rebecca's favoring Jacob over Esau. Rebecca desperately wants Jacob to receive the birthright blessing from Isaac, even though the birthright belongs to Esau, who was technically the first born; she is willing to risk her marriage by duping her husband into giving this blessing to Jacob. If one turns to the biblical portrayal of maternal love in Judaism, one finds a multifaceted view of maternal love that cannot be located in any single mother; instead, this view is found in the collective maternal experience presented in the narratives.

Claire Katz

See also Fatherhood in Judaism; Filial Love in Judaism; Hebrew Bible; Sacrifice in Judaism; Sibling Rivalry

References and Further Reading

Katz, Claire Elise. 2003. *Levinas, Judaism, and the Feminine: The Silent Footsteps of Rebecca.* Bloomington, IN: Indiana University Press.

Levinas, Emmanuel. 1990. "Judaism and the Feminine." In *Difficult Freedom,* edited by

Emmanuel Levinas and Seán Hand, 30–37. Baltimore, MD: Johns Hopkins University Press.
Nashim: A Journal of Jewish Women's Studies and Gender Issues. No. 3; (2000) *Motherhood.*
Patai, Raphael. 1990. *The Hebrew Goddess: Jewish Folklore and Anthropology.* Detroit: Wayne State University Press.
de Rabbi Eliezer, Pirke. 1981. Brooklyn, NY: Sepher Hermon Press.
Roth, Philip. 1994. *Portnoy's Complaint.* New York: Vintage.
Zornberg, Avivah Gottlieb. 1996. *The Beginning of Desire: Reflections on Genesis.* Philadelphia: Jewish Publication Society.

Muhammad

Muhammad, The Prophet of Islam, 570–632 CE bore several names: "Ahmad," "Muhammad ibn Abdullah," "the one from whom God eradicated any possibility of sin," "the one who attracts everyone to him," and "the one after whom there will be no more prophets." He was the paragon whom Muslims follow in their aspiration to do God's will, and the finest example—*uswah hasanah*—the very paradigm on whom to model themselves. As a result, Muslims refer to him as the "living Qur'an," believing that Muhammad not only received the final Revelation to humankind, but perfectly exemplified it. He is the model they strive to follow and to actualize in their own lives.

Consequently, from the outset Muslims sought to preserve the Prophet's words and the records of his conduct. Those examples—*sunnah*, also known as *hadīth,* the Prophet's tradition—encompass the most diverse aspects of his life on earth and provide the paradigm for believers to follow.

The Qur'an leaves no doubt regarding Muhammad's status, because it clearly states that he is a Prophet, and that there were other prophets before him (3:144). Indeed, according to the hadith, there have been 124,000 prophets of the word of God besides the 25 or 27 prophetic figures explicitly mentioned in the Qur'an. The Qur'an also states that Muhammad is the *rasū1* (messenger) of Allah (49:29), and that there is no distinction between him and any of God's prophets (2:285). In Islam, the understanding of prophethood is rather broader than in Judaism and Christianity: Muslims differentiate between a *nabiyy* (prophet) and a *rasū1* (messenger)—messengers being those to whom God has given a message for the community in the form of a book.

This is a basic difference between Islam and Christianity: In Christianity the Word of God became flesh (Jesus Christ), whereas in Islam the Word of God became a book, the Qur'an. However, the Qur'an does *not* deify Muhammad; indeed, it is explicit that he is but a man like other men, and *umiyy* (unlettered) at that (7: 157). In one passage he is even reproached for turning away from a blind man when in conversation with a group of influential people (80:1–11).

As related in *Sura Maryam* (19:16–35), the Qur'an is explicit in corroborating Mary's virgin conception by the Holy Spirit—it also corroborates Jesus' coming, in 43:61. Just as Maryam, or Mary, had to be a virgin to receive the Word of God—pure, that is—so too Muhammad had to be unlettered and pure of profane knowledge to be able to receive the Word of God.

The prophetic mission of Muhammad was to reaffirm the truth of *tawhīd,* the Oneness of God, and to close the cycle of prophethood: "Muhammad is not the father of any one of your men, but is God's Apostle and the Seal of all Prophets" (33:40). And yet, the Qur'an says of him that he keeps "indeed a sublime way of life" (68:4), and that God and His angels bless the Prophet, hence those who have attained to faith should bless him and send him greetings (33:56).

The importance thus accorded to the Prophet Muhammad as the paragon and paradigm of Muslim conduct was preserved by maintaining

his and his companions' traditions. The *sunnah* (the established path) became the norm for the life of the entire Muslim community. The Prophet's sayings and deeds, transmitted orally or in writing as a tradition, are known as *ahādīth* (singular *hadīth*), and deal with every aspect of Muhammad's life. Hazrati 'Aisha best testified to the life of the Prophet Muhammad when she said that "The Qur'an was the Prophet's lived reality."

Furthermore, the Prophet's traditions are the second formal source of classical commentaries on the Qur'an itself. The major task of classical Qur'anic commentators was to discover which of the Prophet's traditions was a particularization (*takhsīs*) or a generalization (*ta'mīm*). This is based on the textual evidence of the Qur'an, which says of the Prophet Muhammad, " . . . neither does he speak out of his own desire: That [which he conveys to you] is but [divine] inspiration with which he is being inspired" (53:3–4). In fact, the entire praxis of the Prophet and his *ahādīth* can be regarded as a specific methodology of generalization and particularization, of specifying the meaning and practical application of Qur'anic words or phrases. He was also the first *hafiz-e Qur'an,* the first to memorize the entire Qur'an by heart.

Muhammad's spiritual genealogy is based on the pre-election or predetermination which occurred in the pre-existent state. The selection of the Prophet of Islam as the keystone of the entire heavenly revelation also took place in that same state. In Islamic doctrine, the Prophet of Islam (*Rasūlullāh*) is truly the central link in the sacrohistorical chain of the Divine transmission of the heralds of His words and the central prophet figure. This is in line with God's preexistent choice of the ideal metaphysical paradigm or the perfectly conceived *ur*-personality.

From the beginning of the Islamic era, the idea that Muhammad had existed eternally or was of the Muhammadan light (*an-nūr muhammadī*) was widespread. In the case of Ibn 'Arabi and other Sufis, the Muhammadan light was still the Muhammadan reality or truth, and the idea of Muhammad (*al-haqīqa al-muhammadiyya*) and the Muhammadan logos (*al-kalima al-muhammadiyya*) was the most perfect theophany. The Muhammadan logos —for Ibn 'Arabi the final, twenty-seventh prophetic jewel—is the quintessence of all previous prophetic logo, as a result of which, he is at the level of absolute synthesis (*martabat al-jam'iyya al-mutlaqa*). He is of the first particularization in which was actualized the one and only being, and above which there is nothing other than transcendent being beyond all particularization, beyond every attribute and name, since the Muhammadan reality was the first to be created as light; and God first created light, and then created all other things from light. This is why the wisdom of the Muhammadan logos is unique (*fardiyya*), and for this reason he is the most beloved prophetic figure in the Muslim community.

Navad Kahteran

See also Community in Islam; Liturgy in Islam; Marriage in Islam; Qur'an

References and Further Reading

Armstrong, Karen. 1992. *A Biography of the Prophet.* New York: HarperCollins.
Hamidullah, Muhammad. 1982. *Introduction to Islam* [Series]. Paris: Centre Culturel Islamique.
Lings, Martin. 2006. *Muhammad: His Life Based on the Earliest Sources.* Rochester, Vermont: Inner Traditions, 5th edition.
Shimmel, Annemarie. 1985. *And Muhammad Is His Messenger: The Veneration of the Prophet in Islamic Piety.* Chapel Hill, NC: University of North Carolina Press.
Watt, W. Montgomery. 1961. *Muhammad: Prophet and Statesman.* New York: Oxford University Press.

Mysticism

See Catholic Myticism; Compassion and Mystical Experience; Daoism; Ecstasy; Hasidism; Hindu Mysticism; Kabbalah; Kissing in Ju-

daism; Longing in Hinduism; Longing in Sufism; Lover and Beloved in Sufism; Protestant Mysticism; Sufism

---

Myth

Derived from the Greek term *mythos* meaning "word" or "speech," myth is a narrative that embodies knowledge and wisdom about important events and actors, whereas mythology refers to the entire corpus of myths within a particular religious tradition. From the perspective of the history of religions, a myth is a narrative that relates a story about what occurred at the beginning or end of time and the adventures of supernatural beings or cultural heroes. Myths are stories about substantial issues such as creation, life and death—not tales of trivial events. Because a myth relates primordial events that helped to shape current society, it is directly connected to ontology and sacred history. In many cultures, myth functions as an exemplary model for all significant human activities by enabling humans to copy the original actions of the supernatural beings.

By representing the primary narratives of a culture, myth gives a reader or listener a glimpse into the roots of a culture and its primary stories that form its foundation. Many of these narratives are violent, whereas some are also about love, desire, and/or passion—which are often tinged with violence. The Egyptian goddess Isis, consort of Osiris, for instance, finds the inert body of her dead husband, restores him to life, and sexually unites with him. The Greek gods and goddesses, such as Zeus, Aphrodite, and Dionysius, were renowned for their various sexual exploits with other divine beings and humans. The Hindu deity Shiva is a married householder, naked ascetic, and phallic figure who is famous for seducing the wives of the forest sages. The Hindu deity Krishna frolics in an idyllic setting with the cow-herding girls (*gopis*) by playing tricks on them and dancing with them. Many of the narratives regarding Krishna are about lust and love.

The myths of a particular culture often form an interconnecting web, and some of them reflect the world-view of a religious culture. A myth is a narrative in compositional process, development, and unfolding of the truth. This dynamic feature of myth is especially evident in oral cultures because the sharing of the myth by a storyteller influences its shape—the hearers may alter the story based on what they remember, and the storyteller may alter the story based on the reaction of the audience. The telling of a myth is sometimes restricted to certain times and places, whereas other religious traditions place no restrictions on the telling of a story. Restrictions on when a myth can be recited are directly related to its authoritative language, which enables a storyteller to simply present the story and not have to argue in a philosophical way for it.

Not only are the mythic narratives entertaining, they are worthwhile knowledge and a form of knowing. The convincing nature of the myth gives hearers a secret knowledge about the origin of things that is otherwise inaccessible to ordinary people. If the origin of something is known, that confers a power that can be controlled, manipulated, or reproduced. When one knows a myth, it is possible to repeat its actions in ritual and re-enact ritually what occurred at the beginning of time. The knowledge gained from knowing a myth liberates the knower from having to think about certain things because the myth explains everything, can be taken for granted, and not questioned. It frees the knower from the burden of thought.

Knowing the myths of one's culture lets an individual locate a place in the world and the social order—one knows to what group to belong, one's relationship to their culture, and the identity of the outsiders. As useful tools of knowledge, myths establish personal and cultural boundaries, sustain the integration and interpretation of social and personal situations, and guide the knower to properly adjust to normative attitudes, statuses, and roles.

The oral recitation of a myth is extremely important because it makes the listener current with the primordial mythical events. Hearing the myth and living within it, social members live in the presence of the divine beings and cultural heroes, which transports them into a sacred time when everything originated. The telling of a myth is a social action that the storyteller shares with others. It is also a performative act in the sense that the narrative is re-enacted and makes the mythical events current again.

As Claude Lévi-Strauss and Raffaele Pettazoni make clear, myth is a form of truth for those living within the myth. Sick persons are convinced that they are cured by a shaman because they live within the mythical world of the shaman. The Pawnee Indians of the American Plains differentiate between true and false stories regarding which myth fits into the former type of narrative, whereas the false tales have a profane content. The Wichita Indians relate a narrative about a contest between a coyote and a man wherein both are required to tell a story in turn. After a period, the man is slower at finding a new tale to tell to match the one told by the coyote, whose repertory seems endless. At last, the man admits defeat and is killed by the coyote. This story suggests that the coyote wins because his stories are false, invented, and therefore indefinitely endless, whereas the man's narratives are true and limited. Myth is not pure fiction—it is a sacred history for a particular social group; that is, a true story about what actually happened in the remote past.

Not only does myth possess the power to unite people, it can also subvert the prevailing social situation and/or dominant paradigm. This point indicates the political nature of myth. During World War II, the Nazi regime propagated the Aryan myth about a superior race that should lead the world, which was essentially a political myth grounded in flawed biology; it was used to justify in part the extermination of "social misfits" and "inferior types of human beings."

From a historical perspective, myth has not always been comprehended as a narrative. In fact, myth has been a contested category among scholars, beginning with the nineteenth century and the quest for the origins of religion with such figures as Edward B. Tylor (1832–1917), Sir James George Frazer (1854–1941), and Friedrich Max Müller (1832–1900). Under the influence of Darwin's theory of evolution, Tylor used elements of religion such as myth, folklore, and customs to construct an evolutionary model of the development of humanity. He identified three stages: savage, or hunter-gatherer; barbaric, which was characterized by domestication of plants and animals; and civilized, which began with the art of writing.

With his preconceived plan, Tylor wanted to reestablish the basic unity of humankind and to find survivals, which were processes, customs, and opinions carried by force of habit into a new state of society, in distinction to the previous state. Tylor argued that myth was an elaboration of belief about gods and an explanation of the natural world, and it thus represented a history of errors of the human mind. Tylor's program of research was related to his attempt to develop a "science of culture" that would provide a history of the human mind. Not only do myth and science contradict each other, science has replaced myth and religion, resulting in the demise of myth, although animistic beliefs that form the foundation of religion continue to exist.

In comparison to Tylor, Frazer's evolutionary sequence included magic, religion, and science, which were equated with the truth, whereas religion was false. Magic was defined as more primitive than religion, a propitiation and conciliation of powers believed to be superior to humans. Magic was the mistaken application of an association of ideas, and it was thus necessarily false, whereas religion stood in opposition to magic and science. Frazer envisioned a time when humanity would reject magic, religion, and myth, and embrace science, which he equated with knowledge and

enlightenment. In the meantime, Frazer linked myth to ritual, which reenacted myth.

Frazer shared a similar grasp of the subject of myth with members of the so-called myth–ritual school, which was advocated by such scholars as William Robertson Smith (1846–1904), Jane Harrison (1850–1928), and S. H. Hooke (1874–1968). Smith argued that myth was not autonomous because it was tied to ritual. Hence all myths, which were actions, accompanied rituals, and vice versa. According to Harrison and Hooke, myth explained what happened in ritual, originated in ritual, and thus represented a secondary, later abstraction.

If the scholarly agendas of Tylor, Frazer, and others were ultimately to replace religion with something more enlightening, Müller called for a science of religion, which was the last of the sciences to be developed. Müller's science of religion was to be historical and trace the evolution of its subject; it would also be inductive and adhere to the laws of causation. For Müller, the early development of religion is characterized by sacred human speech, giving religion and language an intimate connection. If there is thus a genetic relationship between languages, Müller thought that the same should hold true for religions of the world. He was convinced that the language of religion possessed a dialectic nature that helps to explain decay of religion. Therefore, myth represented a disease of language, which degenerated from an original monotheism.

Instead of emphasizing the decay of language, Lucien Lévy-Bruhl (1857–1939) stressed the social nature of myth, which he thought expressed the social solidarity of a group and that of surrounding groups. In addition to social solidarity, myth reflected a naïve imagination that was impressed by natural phenomena. Lévy-Bruhl was primarily concerned about myth for what it taught about what he called "primitive mentality," which he argued was different from that of Europeans because primitive minds were prelogical, or indifferent of the laws of logical contradiction. This meant that so-called primitives possessed minds that were concerned with collective representations, manifested a mystic mentality, and were pervaded by a sense of affectional participation, or a feeling of connectedness with other persons and objects that resulted in the data of experience flowing together and associating with each other in many complex ways rather than being regulated by strictly cause and effect relationships. There are, for instance, people that think of themselves as animals or birds, such as the Bororo of Brazil who call themselves parakeets and humans. Lévy-Bruhl argued that these kinds of people were not thinking metaphorically or symbolically, but their equation implied an actual participatory identity.

Philosophers of the nineteenth and twentieth centuries also made contributions to the understanding of myth. For Hegel and Marx, myth was false consciousness. Friedrich Nietzsche argued that myth was a pragmatically necessary fiction, whereas the Neo-Kantian thinker Ernst Cassirer advocated myth as symbolic thought. Myth, an important life form for Cassirer, was a major mode of cultural objectification and a form of thought and intuition.

In the twentieth century, Claude Lévi-Strauss, who devised the structural method to study his subject in a scientific manner that includes all its variants, identifies myths as structured stories.

His theory was that myth is repetitive, which functions to expose its structure; myth reveals the inner workings of a society by incarnating central contradictions of a social system; myth also records and preserves the memories of primary systems of classification, which can be used to clarify the reasons for beliefs and customs; and, moreover, myth reveals the discovery of operational modes of the human mind, which have remained constant over centuries.

This ability of myth to reveal mind, which is autonomous and manifests nature, leads one to a natural reality, suggesting that myth is more than a simple story. Myth exemplifies logical thinking that is rigorous and concrete—unlike

the abstract modern mode of thinking—possesses its own end and inner drive, represents an autonomous mode of representation, and dies when its structure weakens.

By means of his method, Lévi-Strauss decomposes the mythical narratives by identifying and charting their most elementary constituent units called mythemes, which the mythmaker assembles into meaning wholes that manifest a dialectical organization of facts. The structuralist must analyze each myth individually by breaking down its story into the shortest possible sentences and to discern their bundle of relations. This gives the scholar a two-dimensional time referent: synchronic, which provides a horizontal axis that is nonreversible, and diachronic, which forms a vertical axis that is reversible and paradigmatic. It is the vertical axis that stands for the deep structure that reveals variations over a period of time. For Lévi-Strauss, the growth of a myth is continuous, but its structure remains constant. However, the overall purpose of myth is to provide a logical model capable of overcoming contradictions.

In addition to the structural approach to myth, it has also been studied from a psychological approach, such as that of Sigmund Freud with his emphasis on the unconscious origins of myth that represent repressed wishes and Carl Jung and his notion of archetypes that are buried in the unconscious and form a way for the collective unconscious to communicate with consciousness. René Girard developed Freud's insights in his book *Violence and the Sacred* by applying Freud's insights to biblical narratives, such as the story of Cain and Abel. Additional anthropologist, philosophers, phenomenologists, and historians of religion have also made contributions to the topic of myth, whose contributions are beyond the scope of a short essay to consider.

Carl Olson

See also Gods and Goddesses in Greek and Roman Religions; Krishna; Mother Earth: Native American Religions; Narcissism

References and Further Reading

Eliade, Mircea. 1963. *Myth and Reality.* Translated by Willard R. Trask. New York: Harper and Row Publishers.

Lévi-Strauss, Claude. 1963. *Structural Anthropology.* Translated by Claire Jacobson and Brooke Grundfest Schoef. New York: Basic Books.

Segal, Robert A. 1999. *Theorizing about Myth.* Amherst, MA: University of Massachusetts Press.

Von Hendy, Andrew. 2002. *The Modern Construction of Myth.* Bloomington, IN: Indiana University Press.

N, O

Narcissism

The term narcissism was appropriated for psychological use from the Greek myth of the handsome youth Narcissus, who fell in love with his own image in a pond. Every time he reached forth to touch the handsome boy reflected in the pond, the image shattered. Fulfillment of love was kept beyond his reach, and he wasted away from unsatisfied desire until he was turned into the flower that now bears his name.

When most people hear the term narcissism, they think of either excessive self-involvement, or erotic self-love. Although these are also meanings for that term, in psychological thinking there are more specific meanings. The psychologist thinks of three categories of narcissistic process: primary narcissism; secondary or pathological narcissism; and finally, normal, healthy, necessary narcissism.

Narcissus at the Fountain. (Mimmo Jodice/Corbis)

Psychoanalytic thinking teaches that all human beings are narcissistic in the early stages of their lives. Infants and toddlers believe that they are the center of the universe—the most important, omnipotent, and omniscient of beings. The "purpose" is to shield the infant and the toddler from the inescapable hurts and fears attendant to the individuation–separation process that leads to personal development. These children perceive parents as immortal and awesomely powerful, yet existing solely to cater to their needs—protecting and nourishing. In psychodynamic models, this stage is called primary narcissism. This narcissism is "normal," but only in the early phases of human development.

www.abc-clio.com ABC-CLIO 1-800-368-6868

Inevitably, the conflicts of real life bring about disillusionment—this leads to the child's evolving more realistic ways of coping, using mature defenses such as sublimation, altruism, and humor. There can be, however, obstacles to moving beyond narcissism. The obstacles can be internal, as in the child who has an inborn genetic lack of capability to properly "read" his or her environment, and misses or misinterprets interpersonal cues. There can also be barriers in the form of parents who withhold opportunities from the child to learn age-appropriate coping skills by overprotection and otherwise preventing separation–individuation, so the child cannot develop the self-esteem that comes from meeting and overcoming the challenges that are the motivations to evolving healthier coping skills. Finally, the ambient culture may encourage self-centered behaviors. Most often the etiology of narcissism lies in a combination of varying degrees of these obstacles.

The above-mentioned failure in development leads to pathological or secondary narcissism, which is a pattern of thinking and behaving in adolescence and adulthood that involves infatuation and obsession with oneself to the exclusion of others. It manifests in the chronic pursuit of personal gratification and attention; in social dominance and personal ambition, bragging, insensitivity to others; and in lack of empathy and/or excessive dependence on others to meet his/her responsibilities in daily living and thinking.

Pathological narcissism is at the core of narcissistic personality disorder. Pathological narcissism exists when most of the libidinal energies are concentrated in the self and the victim cannot move beyond this fixation. The psychoanalytic term *self* is difficult to define. It is best thought of as the opposite of *objects*—persons or entities outside of the individual—as represented to the individual in his mind. The self can be thought of as the integrated description the individual maintains as a thinking, experiencing, acting, or interacting entity. The designation self is close to the word *ego* as used in the popular sense. The more replete one is of the self, the less space there is for objects, that is, other people. The self can never fill the function of objects. Feelings, empathy, sympathy, regard for, and attachment to others are traded for an internal void that can never be filled, even though narcissistic sufferers unconsciously imagine that possessions, praise, status, and achievements can fill their cold emptiness. Moreover, many psychoanalysts believe that shame lies at the heart of pathological narcissism. People like that have never developed a sense of self-adequacy and are deeply ashamed of their condition, spending all their psychological energies trying to hide the deeply felt inadequacy.

Pathologically narcissistic persons display childish, immature behaviors. These people have a grandiose sense of self-importance, exaggerating achievements and talents, expecting to be recognized as superior without commensurate achievements. They are preoccupied with fantasies of unlimited success, power, brilliance, beauty, or ideal love. They believe that they are special and unique and can only be understood by, or should associate with, other special or high-status people. They require excessive admiration.

Pathological narcissists entertain a concomitant sense of entitlement, with unreasonable expectations of especially favorable treatment and automatic compliance with their expectations. These individuals are interpersonally exploitative and take advantage of others to achieve their own ends. They lack empathy and are unwilling to recognize or identify with the feelings or needs of others. They are often envious of others or believe that others are envious of them. They exhibit arrogant, haughty behaviors or attitudes.

Paradoxically, if someone expresses asked-for admiration to the narcissist, the narcissist feels contempt for the admirer for having successfully duped the admirer into overlooking the narcissist's internally felt sense of self-

contempt, inadequacy, and shame. The vast majority of people with narcissistic personality disorder are men.

There is also healthy narcissism. This aspect of narcissism is necessary, healthy, and required for an individual's sufficient motivation to care for one's "self" enough to function normally. There is a world of difference between being self-centered (egotistical) and being centered in the self (possessing ego strength). To survive, one must find that important realm that exists between selfishness and selflessness, between reckless disregard for the self and paralyzing self-absorption.

The authors of post-biblical Jewish religious texts often had valuable psychological insights to offer. To be viewed as a serious religious authority, the archetypal Jewish religious sage not only had to be educated in Jewish text, but also be married, be part of the community, and be engaged in an occupation. Many Jewish authors were physicians, especially in the medieval era of western Europe. In their communal and professional involvements, the sages of many eras were regularly exposed to real human beings who were in mental and emotional pain. It would follow that these sages found it necessary to discover methods of treating this pain; therefore, it can be surmised that valuable psychological insights often permeate their works.

In the modern period, these religious leaders developed an ethical literature, known as the *mussar* literature. This Jewish religious literature includes recurring topics such as pride and humility that can be interpreted as the description and management of what is called pathological narcissism.

To treat a condition, it is first necessary to diagnose, recognize, and identify its features. Many chapters throughout Jewish ethical literature address pathological narcissism in the descriptions of the condition signified by the Hebrew term *ga'avah*, usually translated into English as pride. Rabbi Moshe Hayim Luzzatto, the eighteenth-century Italian ethicist and kabbalist, summarizes many of the main themes found throughout this literature. In *Mesillat Yesharim* (*The Path of the Just*) (1990), he wrote, "Pride consists in a person pluming himself *with* his self and considering himself worthy of praise."

Luzzatto proceeded to list various prideful types (Luzzatto 1990, 155). There was the "vain type" who, "thinking he is deserving of praise and is impressively unique [as he imagines] in the possession of his particular attributes," deports himself in a manner he presumes is impressively unique. "He will not speak to all people, but only with men of eminence; and even with them he will utter only terse oracular remarks . . . in all his ways—he will conduct himself with great pompousness . . ." (ibid., 156–7).

Further symptoms appeared in this type who "since he is worthy of praise and possessed of many superior qualities, he must become the terror of the earth and everyone must tremble before him. He feels it would be insolent on the part of people to speak with him or ask anything of him."

Rabbi Luzzatto continued with the one who thinks "that he is already so great and so invested with honor, that honor is inseparable from him, and that consequently he need not pursue it." He observed, "This one goes on to behave as if he were a humble man, all the while his heart is swelling within him, as if to say, 'I am so exalted and greatly honored that I no longer have any need for honor and might as well decline it, for it resides within me in great measure'" (ibid. 157).

Luzzatto went on to describe two additional sets of personality traits that today would probably be seen as narcissistic (Luzzatto 1990). Another of *Mesillat Yesharim*'s prideful types was expressed as, the one "who desires to be widely renowned for his outstanding qualities and the uniqueness of his ways, in which praise is not enough for the qualities that he desires, but he also wants to be praised for being 'the humblest of the humble' (ibid., 157)

. . . He puts himself far beneath those who are far inferior to him . . . [however] . . . their evil intent will show through their deeds, and their seeming self-effacement will be recognized as specious humility and deceitful lowliness" (ibid., 159). One type of defense is to make the feared feelings one's own and thereby give oneself the illusion of control over this intolerable affect, thereby taking pride in shame.

The final type mentioned by *Mesillat Yesharim* is that of "those whose pride remains buried in their hearts, without receiving expression in deed, but who nurse the thought that they are great sages . . . not many can hope to be as wise as they . . . and so thinking, they pay no heed to the thoughts of others."

These and other passages serve to bring the reader's attention to the identification of the trait of *ga'avah* (pride). As seen by the mussar authors, the way to deal with this excessive self-pride—narcissism—is to cultivate *anavah* (usually translated as humility). The English word humility may conjure up in the contemporary mind infantile dependency, social paralysis, and obsequious obedience—a threat to the cherished values of the dignity of man, freedom, basic human rights, and efficacy. In religious literature however, humility is an ideal emotional stance to be cultivated.

The concept of anavah is found in numerous Jewish texts beginning with the Bible. One biblical verse states "Before destruction the heart of man is haughty, and before honor goes humility" (Proverbs 18:12). In *Mesillat Yesharim* it is stated, "The essence of humility is in a person's not attaching importance to himself for any reason whatsoever" (Luzzatto 1990, 283).

Humility may be discerned in both thought and deed—attitude and actions. Humility in thought consists of a person "recognizing as a truth that he does not deserve praise and honor . . . both because of his natural limitations and because of his accumulated defects . . . it is obvious that it is impossible for any man . . . to be without many faults because of heredity, experience, familial training, and effects of previous acts" (Luzzatto 1990, 284–285).

Luzzatto points out that wisdom ". . . is [often] responsible . . . for a person's coming to feel self-important and proud" (Luzzatto 1990, 285). An intelligent person only acts according to his inborn nature. It is as natural and effortless for him to learn as it is for a bird to fly, or an ox to pull with his natural strength. Therefore the cautionary teaching: "If you have learned much Torah, do not take credit for it, for you were created to do so" (*Pirkei Avot* 2:9).

There is no place for pride in wisdom. Furthermore, a person who possesses learning and wisdom is obligated to impart it to those in need of it, just as the wealthy man must share his wealth in the giving of charity, or the strong man must assist the weak. Additionally, one should recognize that the learning one has gained is because the consequence of the earlier efforts of others: "The greatest sage among us is no more than the disciple of the disciples of earlier generations." One need not compare oneself to others, especially if it is to denigrate oneself. Luzzatto wrote that humility of deed consists of "conducting oneself with lowliness, bearing insults, hating authority, and fleeing honor" (Luzzatto 1990, 299).

Humility is seen to have benefits: It "removes many stumbling blocks from a man's path and brings him near to many good things; for the humble man is little concerned with worldly affairs and is not moved to envy by its vanities. Furthermore, his company is very pleasant and he gives pleasure to his fellowman. He is perforce never aroused to anger and to controversy; he does everything quietly and calmly" (Luzzatto 1990, 299).

In his *Kad Ha-Kemah*, Rabbi Bahya ben Asher, a late thirteenth-century Sephardic kabbalist and ethicist, comments on the verse in Proverbs: "By humility and the fear of the Lord are riches honor and life" (Proverbs 22:4). This notion resembles the verse from the *Mishnah*, "Who is rich?—he who is happy in his portion is rich" (*Pirkei Avot* 4:1). Yaakov

Anatoli, a thirteenth-century preacher-philosopher, similarly notes, "If one cannot have what one wants, one ought to want what one has." Want what you already have and you will have everything you want.

Mastery of the humility necessary to combat pride lies in recognizing the important concept that, on the deeper level, humility consists not so much in thinking little of oneself as in not thinking of oneself at all—the quality is one of self-forgetfulness, rather than of self-denigration.

Bittul ha-Yesh, self-abnegation, is a concept found often in the eastern European Hasidic writings. Persons practicing bittul ha-Yesh become absorbed in worthy aims for their own sake and merit, and not for the sake and merit of the self. In modern psychoanalytic terms, the cathexis (attachment of psychic energy) of the libido to the self is to be freed so that it may be directed to objects outside of the self. This notion is similar to the goal of meditation in Hinduism, Buddhism, and Daoism—to aid in emptying the mind of all attachment so that the self may achieve liberation, which then frees it to be creative, energized, and ready to do the service of The Other. One example of this effacement of the self is the remarkable anonymity of utterance in the Hebrew Bible and in subsequent Jewish writings. The prophets never speak in their own names, rather, "Thus says the Lord. . . ." The text rarely includes the first person pronoun—"I."

The management of the narcissistic ego was addressed by the authors and sages of the Jewish religious literature in ways that can still be implemented today. Removal of pathological pride and absorption in the self begins when a person identifies that same inner element of pride and takes steps to change it.

The next step is to perceive the elements of humility, anavah, and work constantly to emulate it. Making room for other people and for the Eternal One requires emptying the self of "self:" to allow room for other people, and for the Eternal One; being satisfied with what one has and with what cannot be changed, thus relinquishing envy; realizing the vastness and complexity of creation, that one is only an infinitesimal part of this cosmos; recognizing anger as self-sabotage and leaving no room for it in the self; striving to take pleasure in the ordinary; neither comparing oneself to others, nor devaluing them or oneself; maintaining normal self-esteem, and not discounting one's accomplishments; and giving up striving to be righter, smarter, better than others all the time. It is then that will discover the religious approach to taming pathological narcissism.

Richard David Knapp

See also Hasidism; Pleasure; Self-Love; Spiritual Discipline in Buddhism; Spiritual Discipline in Christianity; Spiritual Discipline in Hinduism; Spiritual Discipline in Islam; Spiritual Discipline in Judaism

References and Further Reading

Cohen, Seymour J., tr. 1969. *Orhot Tzaddikim, The Ways of the Righteous*. New York: Feldheim Publishers.

Jacobs, Louis. 1969. "Humility." In *Jewish Values*, 108–117. Hartford, CT: Hartmore House.

Luzzatto, Moshe Hayim. 1990 [1966]. *The Path of the Just—Mesillat Yesharim*. Translated by Shraga Silverstein. New York: Feldheim Publishers.

Morrison, Andrew P., ed. 1986. *Essential Papers on Narcissism.* New York: New York University Press.

Nature in Buddhism

To the degree that nature is manifest in desire, aversion, and cravings for nourishment and sex, Buddhist traditions prescribe a path to overcome nature. According to early Buddhist authors, nature—in its wild and pristine state—is subject to a moral order and reflects the spiritual condition of sentient beings. As the result of collective karma, nature cannot be intrinsically valuable, and the path to enlightenment

leads to the transcendence of nature. Nevertheless, Buddhists extend the ethics of nonviolence to animals, and later Buddhist thinkers formulated positive accounts of nature. In East Asia, many Buddhists believed that natural objects are already enlightened and provide spiritual teaching. More recently, Buddhists in Asia and Western countries have situated care for the natural world at the heart of Buddhist practice and emphasized the interdependence of humans and other members of ecological communities.

Buddhist cosmology lacks a fixed species identity; one can be reborn as a human or an animal. Stories of the Buddha's previous lives sometimes describe him born in animal bodies, and Buddhist narratives often attribute moral virtues such as compassion to animals. Buddhists recognize that nonhuman animals, just like humans, simply want to avoid suffering and find happiness. Because animals can suffer, and Buddhists ground morality in the compassionate alleviation of suffering, animals are morally considerable; the Buddhist prohibition against violence applies to animals as well as humans.

Although Buddhists characterize human existence as unsatisfactory, they view animal existence, with its discomfort and relentless struggle for life, as even more unhappy. Generally, South Asian Buddhists regarded nature as a realm of conflict and violence, a struggle for existence where the strong dominate the weak. Buddhist utopias were conceived in contrast to wild nature: densely populated, lacking nature in its threatening wildness, with artificial trees made of precious metals. Untamed nature was considered an appropriate place for meditation and spiritual retreat not primarily because of any inherent positive attributes, but owing to the lack of social distraction.

Mahāyāna Buddhists, especially in East Asia, came to believe that enlightenment did not lead "somewhere else," but was a nonclinging orientation to this world. The idea that the world surrounding sentient beings is the world of enlightenment enabled a new and more positive relationship with nature. This new relationship is manifested in the doctrine that all sentient beings possess the primordially pure essence of Buddha-nature. In this context, animals are viewed not simply as morally considerable; Buddha-nature is the very foundation of their being.

Some Buddhists in East Asia suggested that Buddha-nature was not restricted to sentient beings but pervaded all of nature, including grass, mountains, streams, and trees. The Japanese monk Dōgen (1200–1253) argued that not only are natural objects already enlightened, but nature is itself a religious process that edifies those who attend to its teachings.

Traditional Buddhist ideas of the interdependence of all things—the Buddha-nature of natural objects, the critique of egocentric craving and consumption, and the extension of moral considerability to animals and nonhuman nature—have inspired an ecologically oriented Buddhism. The Dalai Lama, Gary Snyder, Joanna Macy, Thich Nhat Hanh, and others have shown that Buddhism provides intellectual and spiritual resources responsive to the contemporary ecological crisis, resulting in a movement sometimes termed "eco-Buddhism."

William Edelglass

See also Buddha; Compassion in Buddhism

References and Further Reading

Badiner, Allan Hunt, ed. 1990. *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*. Berkeley, CA: Parallax Press.

Kaza, Stephanie, and Kenneth Kraft, eds. 2000. *Dharma Rain: Sources of Buddhist Environmentalism*. Boston: Shambhala.

Tucker, Mary Evelyn, and Duncan Ryūken Williams, eds. 1997. *Buddhism and Ecology: The Interconnection of Dharma and Deeds*. Cambridge, MA: Harvard University Press.

Nature in Christianity

Nature is essentially a matter of the constitution, being, potencies, and characterization of the world outside, involving a physical and a spiritual dimension. The study of nature's capacity to reflect divine love has yielded varied definitions in the history of Christianity.

Nature can be delineated according to type of being—animate or inanimate, human or divine, vegetative or animal. Each type is subsequently delimited by its relative position to all other forms of being, most especially the Divine Being. Preconceived notions of moral or amoral value also characterize nature—something or someone is good or bad, capable or incapable of love. Presuppositions concerning the created order help determine the meaning and value of nature itself as well as that of any one form of being.

Although it is a Christian supposition that God, who *is* love, created the world as good, views have varied on the completeness or incompleteness, the perfection or imperfection, of that created order. In the East, in refuting Gnostic belief that the world was created by a lesser, evil god, consequently unworthy of love and salvation, St. Irenaeus conceived creation as a being in the process of becoming a dwelling place for a God who is love. Sin challenges the significance of creation, but the experience of evil—that is, the absence of good—exists in part because of creation's incompleteness, not because of a lack of worth in the eyes of a loving God. Influenced by Platonism, St. Augustine conceived the Western conception of the created order in terms of degrees of perfection and imperfection—God created the world essentially good but various forms of nature do not share the same degree of goodness or perfection. His position was that there is only one perfect being—God—and all other beings pale in comparison. Together they present a beautiful tapestry of the wonders of God's love and creation.

Distinct as they are, both perceptions of the world assume the essential goodness of nature as created by a loving God. Rather than denying the wounded reality of the created order because of sin, each in its own way upholds the first principle of the created order, the gift of God's love, as being stronger than sin and death.

In the Christian tradition, sometimes nature and grace have admittedly been perceived as wholly disparate—opposing realities—because of original sin. Human nature especially has been judged inimical to divine love, such that only grace can restore the human being to a right relationship with God. This grace must come from above, for nature and grace are perceived as mutually exclusive.

Despite the occasional portrayal of a created order distinct from grace, Christian tradition more often than not thinks of it in terms of being the love and glorification of God, itself grounding and moving nature according to its intended purpose. Drawing on many such insights, including those of St. Thomas Aquinas, contemporary theologian Karl Rahner conceived there to be a supernatural existential in the world. He thought that there is no pure nature, but a graced nature, and although sin had compromised the significance of nature, it need not have the last word. The doctrines of the incarnation and resurrection suggest otherwise—they suggest that the final word is love.

Kathleen Borres

See also Beauty in Christianity; Church Fathers; Grace in Christianity; Platonic Love

References and Further Reading

Augustine of Hippo, Saint. 2005. "True Religion and Enchiridion." In *On Christian Belief: The Works of Saint Augustine: A Translation for the 21st Century*, edited by Boniface Ramsey, 51–52, 69–73; 78–85. Vol. 8, Pt. 1. Hyde Park, NY: New City Press.

Rahner, Karl. 1961. "Concerning the Relationship between Nature and Grace." In *Theological Investigations*, translated by

Cornelius Ernst, O. P. Baltimore, MD: Helicon Press.
Saward, John, trans. 1990. *The Scandal of the Incarnation: Irenaeus against the Heresies.* San Francisco: Ignatius Press.

Nature in Hinduism

The Hindu religious tradition manifests a variety of views, evolving understanding, and attitudes toward nature. During the ancient Vedic period, various phenomena of nature were depicted as deities: Sūrya (sun), Maruts (storms), Apas (waters), Prthivi (earth), Agni (fire), and Uṣas (dawn). This close association with divine beings and elements of nature reflects a conception of nature as a living organism in which every part is related to the whole. The closest equivalent in ancient and classical Hinduism to the term nature is *prakṛti* —a cosmic entity consisting of five elements: air, fire, water, earth, and space. By breathing, humans are connected by air, whereas fire—which possesses the power to be destructive and creative—is also associated with the sun and lightning. Water is a life-sustaining and purifying element; the earth is conceived as a living organism; and space is the subtlest and most omnipresent pervasive element that fills any vacuum. In addition to representing openness, brightness, expansiveness, and fullness, space is manifested as a gravitational force.

In the earliest Upaniṣadic texts, there is a positive attitude toward nature. It is compared to a spider that spins its web, or a fire that gives forth sparks because it originates from the universal self, according to the *Bṛhadāranyaka Upaniṣad* (2.1.20). Nature forms a state of meditation in the ancient *Chandogya Upaniṣad* (7.6.1), implying that deep reflection upon nature can lead a person to reflect also on the ultimate reality (Brahman), which is identical to it because nature originates from the one reality.

The *Taittirīya Upaniṣad* (1.6–7) makes this point lucid when the five elements are stated to originate from Brahman. A different way of expressing the unity of the five elements of nature and ultimate reality appears in the *Kaṭha Upaniṣad* (6.1–2), with the metaphor of the inverse cosmic tree with its branches—earth, water, fire, air, and space—below and its roots above it. If nature is a visible manifestation of Brahman, it is intrinsically valuable. Becoming the sphere for the immortal soul that is reborn reduces the status of nature, because the realm of rebirth becomes associated with pain and sorrow.

The Upanishad texts function to inspire the Advaita Vedānta philosophy of Śaṅkara (ca. 800), in which nature gets devalued because it is depicted as a mere appearance of Brahman that gets mistakenly superimposed on the non-dual reality. If nature is ultimately unreal for Śaṅkara, it is real and valuable for Ramanuja (d. 1137) and his system of Viśiṣṭādvaita (qualified non-dualism) because nature forms the body of God for which the religious thinker finds inspiration and support in the epic literature.

The epic *Bhagavad Gītā* (7.4–5) marks an important change with respect to nature because it posits a conceptual change by describing nature as eightfold—five elements, along with mind, intelligence, and ego-sense. Another important change is the equation of nature with the divine being Krishna. It is identified with the lower nature of the deity who creates, sustains, and will eventually destroy it. In the later *Purāṇic* literature, especially the *Bhagavata Purāṇa* dated around 950 CE, Krishna is depicted as closely tied to nature, where he frolics with the cowherd maidens in the idyllic settings of the forest, mountains, and riverbanks. These bucolic scenes are captured in Indian paintings that are often intended to depict the cowherd maiden's love and erotic feelings

for Krishna. The literature and artwork also express a love of nature, which is identical to the deity—by loving nature, devotees love god, and vice versa.

In the dualistic Sāṃkhya and Yoga systems of philosophy that have nothing to do with love, nature (*prakṛti*) is defined as unconscious; the principle of all becoming and differentiation; the fundamental substrative cause for all non-spiritual things; and a state of rest and equipoise. Its two dimensions are the unmanifest (uncreated) and manifest (created). Its most important characteristic is the three strands (guṇas)—pure (*sattva*), dark (*tamas*), and red (*rajas*).

The most perfect strand is the first one, sattva, which is characterized by pleasure and illumination; it is buoyant and shining, whereas the dark strand, (tamas), represents inertia, indifference, and restraint. Because the dark represents heaviness and enveloping nature, it forms the basis of everything that obstructs and materializes, causes psychological obtuseness, psychical dejection, and moral wickedness —it is responsible for languor, apathy, dullness, stupidity, and gloom.

The third strand (rajas) is the element of nature that is energetic, excited, and passionate; it is characterized by pain and actuation, but it motivates and drives the other strands. The three strands exist simultaneously, although in unequal proportion, in every physical, biological, or psycho-mental phenomenon. Although they are constantly in tension with each other, they cooperate to accomplish certain ends. When the three strands of nature are in a state of equilibrium, there is no creation or evolution, but nature manifests itself when the equilibrium is disturbed. The other cosmic principle, *puruṣa* (self), is the exact opposite of nature, although they need each other for liberation of the person. This conception of nature exerted a strong influence on Hindu thought into the seventeenth century.

Carl Olson

See also Bhagavad Gita; Gods in Hinduism; Krishna; Yoga

References and Further Reading

Chapple, Christopher Key, and Mary Evelyn Tucker, eds. 2000. *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*. Cambridge, MA: Harvard University Press.

Jacobsen, Knut A. 1999. *Prakṛti in Sāṃkhya-Yoga: Material Principle, Religious Experience Ethical Implications*. New York: Peter Lang.

Nelson, Lance E., ed. 1998. *Purifying the Earthly Body of God: Religion and Ecology in Hindu India*. Albany, NY: State University of New York Press.

Nature in Islam

Nature and its structure is taken in Islam to be one of the great proofs of the role of God in the world. The evidence of design is obvious, according to the Qur'an, and the character of the creator can be hinted at, given all that he has created. The shining of the sun and the moon, the seasonal cycles, the mountains and the streams are, in the Islamic perspective, signs (*ayat*) of God. This is the same word used for the verses of the Qur'an, which are also taken to be signs of the presence of God.

Nature is understood by the Sufis to be more than forms in the external world and, rather, indications of a reality that is at once inward and transcendent. Nature is not distinct from grace but is a participant in the Qur'anic revelation. Some commentators on the Qur'an such as Muhammad Iqbal have pointed out the numerous references to nature in the Qur'an, and have argued that as a result, Islam is particularly close to natural science and its methods. Some scholars have followed this logic and argued that the Qur'an in fact has within it indications of later scientific theories, so close is Islam to science and the natural world. Thinkers like Seyyed Hossein Nasr argue that

Muslims adopt a particular attitude to nature and science, one that involves their responsibility for its welfare. That is, Muslims cannot seek to merely use nature, but are required to preserve it, thereby carrying out their divinely assigned role as caretakers.

It would be wrong to think that Islam is of the view that everything in nature is positive, since of course there are many natural events that have a negative impact. These should be seen as a test for Muslims since the natural environment provides a context in which to flourish and establish a positive lifestyle in accordance with God's will. Humans are told to contemplate nature, to understand how it operates, and how it can best be harnessed while at the same time using it to comprehend deeper realities. For example, the fact that the land is revived by rain should bring to mind the belief in resurrection. The Being—who can naturally restore to life what appears to be dead in the spring—should be thought of as having no greater challenges in restoring the dead to life in the next world.

Oliver Leaman

See also Grace in Islam; Qur'an; Sufism

References and Further Reading

Leaman, O. 2006. "The Natural World and the Qur'an." In *The Qur'an: An Encyclopedia*, edited by O. Leaman, 451–457. New York: Routledge.

Rahman, F. 1966. *Islam*. Chicago: University of Chicago Press.

Rahman, F. 1980. *Major Themes of the Qur'an*. Chicago: Bibliotheca Islamica.

Nature in Judaism

Nature in the Hebrew Bible reveals God's awesome power, orderliness, wisdom, and beauty, and even praises and worships God (Psalms 19:1; 147:7–9,16–18; 148:8–10), but nature always points to the Creator who transcends nature. Although nature must not be worshipped for its own sake, the Bible is replete with natural imagery that conveys human and divine love relationships.

Moses Maimonides (d. 1204) linked the commandment to love God with the obligation "to reflect upon and contemplate His commandments, His orders, and His acts in order to apprehend Him and through this apprehension delight exceedingly" (Maimonides 1981, 3). For Maimonides, the orderliness of nature manifests God's governance of the world, that is, attributes of action—the only aspect of God that can be known by humans. From "reflecting upon his great and wondrous works and creatures" one comes to see God's infinite wisdom and immediately comes to love God (Maimonides 1937, 2:2). By means of science and philosophy, one observes the commandment to love God through the study of the natural world. Love of God is commensurate with the knowledge of God to the extent that humans can know the divine.

From the thirteenth to the sixteenth century, the attitude toward nature among Jewish intellectuals was dominated by rationalist philosophers, but from the sixteenth to the eighteenth century, the kabbalistic outlook prevailed, generating two conflicting attitudes toward nature. On the one hand, Jews focused on the interpretation of scripture to the exclusion of interest in observation of the natural world but, on the other hand, kabbalah also inspired the belief that one can master nature through the mastery of its linguistic code. For the kabbalist, the love of God is expressed not in the understanding of the laws of nature accessible to human reason, but in decoding the symbols of the biblical text, God's self-revelation.

The rise of modern science in the eighteenth century challenged both premodern Jewish outlooks. Beginning with Francis Bacon and René Descartes, nature was understood to be governed by mechanistic laws accessible to human reason and God was removed from the management of the physical world. With the

secularization of Western culture, the study of nature was no longer viewed as a religious obligation that leads to the love of God. Conversely, the study of Scripture was no longer understood to reveal God's inner life, because Scripture was no more than a human product, reflecting specific historical circumstances.

Modernity posed a significant challenge to the Jewish people. Those who sought integration into modern society and culture would flock to the universities where their interest in the natural sciences replaced the study of Torah and Talmud, because for them the study of nature was devoid of religious meaning. Those who wished to remain loyal to Judaism while participating in modern society would be compelled to reinterpret Judaism. Liberal or Orthodox as this might be, the reinterpretation of Judaism in the nineteenth century had little to say about the love of nature beyond the medieval paradigms. By contrast, a radical reinterpretation of Judaism was offered by Zionism, which made the love of nature, and especially the love of the land of Israel, the lever for the cultural transformation of the Jewish people.

In Zionist thought, love of nature for its own sake either replaces the love of God or translates spiritual impulses into a secular ideology of self-transformation. Love of nature in Zionism was expressed in numerous environmental activities, including such things as nature hikes, reforestation, and protective environmental legislation.

Ironically and paradoxically, the Zionist love of nature employed the Bible as justification and legitimization of the return to the land—the historic birthplace of the Jewish people. Yet, the Bible was read as a historical, national document without the rabbinic and medieval commentaries. Returning to the Bible, the Zionists revived the *Song of Songs* as powerful nature poetry and relished nature for its own sake, contrary to the covenantal theology of the Bible.

Hava Tirosh-Samuelson

See also Beauty in Judaism; Divine Love in Judaism; Hebrew Bible; Kabbalah; *Song of Songs*

References and Further Reading

Maimonides, Moses. 1937. *Mishne Torah, Yesodei Ha-Torah.* Edited and translated by Moses Hyamson. New York: Bloch.

Maimonides, Moses. 1981. *Book of Commandments. Sefer Hamitzvot* edited by Hayyim Dov Schevel. Jerusalem: Mosad Ha-Rav Kook.

Schweid, Eliezer. 1985. *The Land of Israel: National Home or Land of Destiny*. Translated by Deborah Greniman. Rutherford, NJ: Fairleigh Dickinson University Press.

Tirosh-Samuelson, Hava, ed. 2002. *Judaism and Ecology: Created World and Revealed Word*. Cambridge, MA: Harvard University Press.

Yaffe, Martin, ed. 2001. *Judaism and Environmental Ethics: A Reader*. Lanham, MD: Lexington Books.

Neo-Paganism

In the milieu of modern pagan witchcraft, "love" conjures up images of love spells, demonic orgies, and the sexual revolution that accompanied the "back to the earth" movement of the 1960s. All of these images contain some element of truth because the very idea of witchcraft is weighed down by centuries of history, superstition, and romance.

Modern pagan witchcraft—a term coined by historian Ronald Hutton—refers to a diverse set of beliefs and practices. Practitioners may refer to themselves as witches, pagans, neopagans, Wiccans, druids, or many other possible names. Some of them are deists who worship gods and goddesses; some practice magic and do spells; and some refer to what they do as a religion.

Modern pagan witchcraft is in many ways an eclectic path composed of idiosyncratic teachings and practices. Because practitioners do not agree on one set of beliefs and principles, scholars must resort to several approaches to explore the pagan concept of love.

Modern pagan witchcraft has its roots in England, and the most common branch of witchcraft, known as *Wicca,* was developed by Gerald Gardner, a civil servant, amateur historian, and collector of antique weapons. Gardner had an interest in the occult and the writings of the ceremonial magical orders that flourished in England in the late Victorian era—sects such as the Order of the Golden Dawn, whose members included William Butler Yeats and Aleister Crowley.

In the 1940s, Gardner created a book of ritual texts to be performed by members of the coven he formed, and to be shared with others of like mind. He claimed to have discovered these texts as relics of antiquity, but it is obvious to scholars that they are amalgams of many works with some original language that links them, including poetry by Crowley, portions of the Lesser Key of Solomon, and other works.

Certainly the animistic beliefs of paganism have their origins in earlier cultures, but it was clever of Gardner to pool so many sources and create a whole new religion. One element of the rituals has caused some controversy among scholars—ritualized scourging. There is some historical evidence this may have been practiced in goddess cults in ancient Greece—during the rites of Attis or at Saturnalia for example. One prominent scholar, Aidan Kelly, suggests this was no more than Gardner's own proclivity for sadomasochism—and the history of modern witchcraft has been mired in sexual controversy from its earliest days.

The ritual texts emphasize a close relationship with nature. They embody the earth as a Mother Goddess, whose lover/consort, and sometimes son, is the Horned God. Although many goddesses and gods may be invoked in these roles, the most common personas are from the Greco-Roman pantheons. Rituals follow a "wheel of three years" containing eight major festivals or high holy days, including the two solstices, the equinoxes, and the cross-quarter days of Beltane, Lammas, Samhain, and Imbolc. The Demeter-Persephone myth is a common theme in rituals during fall and winter, which observe the changing seasons, making the central conflict that of a mother whose daughter is stolen away by a man. Rituals that celebrate the rebirth of the land in spring and summer contain themes of courtship and love-making, with Aphrodite and Pan taking central roles.

In some witch covens, the people who take the lead roles in rituals, traditionally known as the high priestess and high priest—usually the pair is in a committed relationship—may engage in ritualized sex. During the ritual, known as the Great Rite, sex will often take place while other participants leave the room or turn their heads aside, because sex in this context is considered one of many mysteries in this modern mystery religion.

Spells are an important part of many witches' practice; they are magical workings designed to achieve a particular goal. A central teaching found in many books on witchcraft states that any magical act can return upon the practitioner threefold, so any spell working should be carefully considered beforehand. Many witches also adhere to a rule known as the Witches' Rede, which says, "Harm none and do as you will."

Because interfering with another person's free will is seen as harmful, performing a love spell to force someone to return the love is not recommended—witches may perform a spell to make themselves more desirable, or to prepare themselves for love in their lives. Love spells typically involve candles, herbs, and other ingredients used to create a charm, and a period of meditation is observed, possibly accompanied by chanting or prayer, and whatever other activity the witch decides to use to raise energy—such as singing, drumming, or dancing. The energy created in the physical plane is then "imprinted" with the psychic image of the desired goal—in this case, the symbol for a lover.

Witches also use sex magic. Although long considered the provenance of ceremonial magicians such as Aleister Crowley, who was an

enthusiastic practitioner, many modern pagans use a form of sex magic to achieve specific ends. The raising of energy for such workings is done through ritual sex and may be accomplished by a solitary practitioner or a couple. An image or symbol is chosen as a focus during sexual activity. At the point of orgasm the participants cease stimulation, and repeat the process until the desired level of energy is achieved; then at the moment of orgasm the desired goal is once again brought into focus. Such workings can be very powerful and are often employed by witch couples trying to conceive a child.

Hutton considers the Romantic poets an important influence upon the pagan revival in England near the turn of the twentieth century, which in turn ushered in a period of exuberance and decadence. Many of the Romantics famously supported the idea of free love—in the case of Byron and Shelley, they lived by it. These poets also were very interested in classical mythology and wrote many odes and verses about Pan, Hyperion, Psyche, and various other figures, most of them involving dramatic portrayals of love, jealousy, and heartbreak. This poetry directly inspired the ritual texts written by Gardner and others—and much of the literature of modern witchcraft is based upon ideals directly concerned with love, romance, and sex.

Contemporary pagans and witches often hold unorthodox views on relationships. Polyamorous relationships are fairly common among pagans—in such arrangements, a couple may have sexual relationships outside their "primary" one. Researchers believe that this lifestyle became widespread among pagans as a result of the founding of the Church of All Worlds (CAW), a community inspired by the Robert Heinlein novel *Stranger in a Strange Land*, in which characters engage in polyamorous relationships. Most polyamorous couples follow a set of rules regarding sexual behavior, many of them suggested by the literature of the CAW founders, including Oberon Zell. The rules might include practicing safe sex at all times, not engaging in sex with a secondary partner while there is conflict in the primary partnership, and so on.

The early days of paganism's most recent revival, in the 1970s, occurred alongside the feminist movement. The image of the divine as feminine was a powerful model for women seeking to explore a different paradigm. Goddess worshipping groups and Dianic (all female) covens were popular throughout the 1980s. One author and California witch, Starhawk, was known for recommending ecological activism as part of any witchcraft practice. Interestingly, the goddess movement appealed to many men as well, and they joined the pagan movement as eagerly as women.

Wiccan ritual structure calls for gender polarity, especially during the Great Rite, and it is believed by most witches that certain energies and correspondences—planets, the four elements, and the like—have male and female qualities. But even in all-female or gay-male covens, participants usually observe this gender balance and strive to embody the god or goddess in ways that are magically appropriate to their group setting.

A pagan or witch wedding is known as a *handfasting*, an event wherein the couple's wrists are ritually bound together to signify their union. Based on folk traditions in England, pagan couples sometimes renew their vows after "a year and a day"—devised so that a couple could separate without fear of disapproval if the union did not prove fruitful after twelve months—and have a justice of the peace present to legally marry them at their handfasting.

The central symbolic act of such a ceremony, as at most witch rituals, is the sharing of "cakes and wine." During this rite, a knife is inserted into the cup, symbolizing sexual union, and the wine thus consecrated is passed around the circle. Everyone present then shares a kiss and drinks from the cup to celebrate the couple's pledge. The handfasting cords are sometimes

www.abc-clio.com ABC-CLIO 1-800-368-6868

Wiccan handfasting. (Heather Cornelius)

left on until the next morning, or until after the couple has consummated their union.

Peg Aloi

See also Gods and Goddesses in Greek and Roman Religions; Hierodouleia; Myth; Sexual Revolution; Sexual Symbolism

References and Further Readings

Anand, Margo. 1995. *The Art of Sexual Magic*. New York: G. P. Putnam's Sons.

Bonewits, Isaac. 1971. *Real Magic*. San Francisco: Creative Arts Book.

Clifton, Charles S., and Graham Harvey, eds. 2004. *The Paganism Reader*. New York: Routledge.

Farrar, Janet, and Stewart Farrar. 1984. *The Witches' Way: Principles, Rituals and Beliefs of Modern Witchcraft*. Custer, WA: Phoenix Publishing.

Hutton, Ronald. 1999. *The Triumph of the Moon: A History of Modern Pagan Witchcraft*. Oxford: Oxford University Press.

Luhrmann, T. M. 1989. *Persuasions of the Witch's Craft: Ritual Magic in Contemporary England*. Cambridge, MA: Harvard University Press.

Murray, Margaret. 1952. *The God of the Witches*. Oxford: Oxford University Press.

Pike, Sarah M. 2001. *Earthly Bodies, Magical Selves: Contemporary Pagans and the Search for Community*. Berkeley: University of California Press.

Purkiss, Diane. 1996. *The Witch in History: Early Modern and Twentieth-Century Representations*. London: Routledge.

Starhawk. 1979. *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess*. San Francisco: Harper and Row.

New Age

See New Religions; Sexual Revolution

New Religions

The term new religions covers a wide range of groups that emerged in the twentieth century, especially after World War II. The comparatively small number that scholars have studied —mostly in the Western world—pales compared to the numbers of largely unstudied new groups that flourish throughout Africa, India, South America, the Chinese diaspora, and the Muslim world.

Love in new religious movements shares qualities with mainstream religions while also taking new forms. Conceptually, notions of love relate to God, fellow human beings, and the cosmos. Practically, love includes relationships of individuals to the group's spiritual leader; relationships among group members; toward onself, family, and non-members.

Notions of love in relation to God are similar to those found in mainstream religions, since often those new religions evolve from schisms within mainstream faiths. For example, the Hare Krishna movement in the West grew out of the Gaudiya Vaishnava tradition in Hinduism, dedicated to spreading the teachings of Chaitanya. The form of Vishnu to which Hare Krishna devotees lovingly surrender (*bhakti*) is Krishna as a cowherd, and the love affair that he has with cowherdesses is supposed to embody spiritual love (*prema*) that devotees feel toward him. This form of love contrasts with sexual love (*kama*), which the group fundamentally disparaged.

Other Hindu-based new religions followed traditional beliefs that the way to God was through love. The concept was epitomized in the teachings of the popular psychologist-turned-guru, Richard Alpert (Baba Ram Dass), who wrote in his widely distributed 1971 book *Be Here Now*, "The way bhakti works: you just love until you and the beloved become one" (Dass 1971, 62–63). In general, within Eastern-based new religions that have living gurus, devotees live with the belief that those gurus embody love and manifest it to their followers.

Less philosophical but certainly widespread was the greeting by members of various "Jesus-People" groups in the 1970s. Their "Jesus loves you" reflected a basic tenet of Christianity (Enroth, Ericson, and Peters 1972, 21). One Jesus-People offshoot that developed the concept of Jesus' love in unique ways was the Children of God, a group that in 1978 even changed its name to the Family of Love (Chancellor 2000, 10). In 1974 it put forward an idealistic, biblical position that read, "'Love doeth thy neighbor no harm' for 'Thou shalt love thy neighbor as thyself': This is God's Law of Love!" (Berg 1976, 2,414).

Another Christian-influenced new religion that began in 1968 and flourished in the 1970s was the Seattle-based Love Family, whose theology stated, "Through his example of perfect love, Christ represented the spirit of God in man, but when Jesus died on the cross, the essence of his vision was lost and mankind succumbed to the forces of darkness and separation" (Balch 1998, 70).

The Reverend Sun Myung Moon's Unification Church is a high-profile Christian-influenced group with Korean origins. The role of love is interwoven in its theology, espousing "a theory of proper relations" in that "the human race and God are to exist in a correct, holy relationship—that of children and their parent" (Lowney 1992, 69). This relationship on earth takes the form of God-centered marriages, which can restore perfection that humanity lost—Adam and Eve's original sins, committed in the Garden of Eden. That sin was "an act of improper love, an act of premature sexual conduct" (Lowney 1992, 79). In the restoration process, "the more one receives God's love, the more beautiful he or she becomes" (Lowney 1992, 81).

Various new religions outside of those influenced by Hinduism or Christianity contain the concept of love within their theologies. For example, the Wiccan and Goddess worshipper Starhawk (Miriam Simos) claims that love is embodied in both the God and the Goddess, as

well as in their sexual relationship (Starhawk 1999, 49, 123). Indeed, she claims that "love is the glue that holds the world together" (49). Other abstract understandings of love appear in texts and practices associated with those new religions often categorized as New Age, in which a widespread tendency exists "to describe love in terms such as 'energy,' 'frequency,' or 'level of vibration'" (Hanegraaff 1998, 298). For example, New Age theologian David Spangler claimed to channel an entity called Limitless Love and Truth, who portrayed love as an infinite entity or power that embraces everything (Hanegraff 1998, 298; Spangler 1976, 69, 80).

In his work on the implicate order of the universe, the late physicist David Bohm argued that the ultimate ground of the universe is permeated with love (Bohm 1985, 124). Likewise, American spirituality author Gary Zukav represented love as the highest frequency-current of energy, whereas other emotions are at lower frequencies (1989, 120). Among the most general statements about the concept appears in the widely studied and deeply revered *A Course in Miracles* (Foundation for Inner Peace 1996), in which the reputedly channeled voice stated that all is love, including individual people.

In practice, love takes numerous forms within new religions, some of them quite unusual and controversial. Among the most usual is the training program undertaken by a subgroup of women within the Raelians called the "Order of Rael's Angels." Raelians believe that aliens created humans in a laboratory and soon will return to Earth. Consequently, the training for the Order was "to prepare women to receive the extraterrestrials when they landed, to act as hostesses, companions, and lovers to the alien visitors (Palmer 2004, 134).

Often controversial for some Westerners is the practice that occurs in Hindu-influenced new religions or ones with either guru figures or leaders claiming to be divine (Gordon 1987, 35; Jacobs 1989). In these groups, members often aspire to receive divine love and other spiritual benefits by surrendering to them (Jacobs 1989, 73–77). By surrendering, individuals may feel special connections with these teachers, even if little tangible proof exists of such a connection. For example, a contemporary Canadian spiritual teacher, John de Ruiter, spends much of his public performances sitting in silence, making eye contact with people around the room. "Strangers to de Ruiter's meetings find themselves locked in an intimate gaze and it is not surprising that attendees confuse the *act* [of intimate eye contact] that usually accompanies intimacy with *actual* intimacy, feeling connected to de Ruiter in a deeply loving way" (Joosse 2006, 367).

Even if spiritual teachers single out people for special attention or ignore others' needs, followers often remain convinced that those teachers love all members equally. As a devotee of India's Satya Sai Baba wrote, "I know Baba has the same love for all of his devotees—even though at times he appears to be actually avoiding or ignoring them" (Sandweiss 1975, 142). Frequently, however, the process of surrendering is harder than it appears, as followers of Meher Baba discovered in the late 1960s. "Time and again, Baba would bring them into situations where they could not avoid seeing how they rejected his love, either through disobedience, mistrust, or even betrayal" (Needleman 1970, 98). Not all betrayal, however, occurs on the part of followers—the spiritual figures themselves can engage in activities that make some followers question the depth and quality of their masters' spiritual love and/or godliness (Jacobs 1989, 90).

Jacobs (1989, 98–109) and Puttick (1997, 43–73) cited these reasons contributing to followers' loss of love toward gurus and spiritual leaders: Abusive practices either committed or sanctioned by leaders; emotional disappointment with their mutual love-relationships; feelings of spiritual betrayal through observations

of leaders' lifestyles and actions; and the allure of new avenues for directing and receiving love, often involving a new group or teacher.

In many new religions, competition can arise among group members for the affections of their spiritual leaders. For that reason, many groups maintain social relationships that make it difficult for members to form dyadic interpersonal bonds among themselves. Consequently, numerous new religions allowed either celibacy or sexual license—often with special leader privileges—which made it difficult for any two members to form close emotional bonds (Coser 1974, 106).

For example, in her field work with followers of Osho/Rajneesh, Susan Palmer (1994) observed that members had multiple short-term sexual relationships with one another. Rajneesh advocated and encouraged this type of free love, and his followers felt that sharing the energy of love through sexual relationships unfettered by the constraints of marriage cultivates spiritual development and acts as a form of therapy.

In some cases, feelings of love for one's family and its members can clash with obligations toward one's group and/or spiritual master, often with dire consequences for family members. Children, for example, may be neglected or abused because the resources that they need, including love and attention, may compete with group needs or leaders' demands. Moreover, some groups claim that God's love directs them to discipline their children with harsh corporal punishment.

Love of self may present problems for new religions—such as Rajneeshism—that claim that one's ego hinders true spiritual achievement (Gordon 1987, 33). Despite criticisms that self love fosters narcissism among adherents, various New Age publications and writers extol the virtues of loving the self. Many New Age adherents "emphasize that all love must be grounded ultimately in *self-love*" (Hanegraaff 1998, 299). For example, one of the more significant advocates of love of self is Louise L. Hay, who believes that a lack of self love is the cause of all psychological, material, and physical problems an individual might experience (Hay 1984). Among other New Age practitioners who do not necessarily advocate self love, conceptions of love are still diffused and therefore not directed specifically to other people or things. Advocates of this perspective believe that the cultivation of diffused love ultimately serves to benefit those who cultivate it through their own spiritual development.

As in mainstream religions, practices of love toward non-group members take various forms, depending upon the group and its period of development. In the 1970s and 1980s, the Unification Church gained a reputation for "overwhelming their guests with affection"—a practice that earned the name "love-bombing" (Barker 1984, 181). In varying degrees, other groups used the same approach toward both potential converts and the academics that studied their group (Richardson, Stewart, and Simmonds 1979, 316). The most controversial application of manipulative love toward non-members occurred in the Family of Love. That group developed a practice in the 1970s and 1980s called "flirty-fishing" or "f-fing." That practice involved mostly female members showing affection and using sex, if necessary, to recruit new members or gain resources—money, donations, and so on—from outsiders.

Although considerable controversy is associated with conceptions and practices of love in many new religions, evidence also suggests that some new groups can have positive and socially integrative effects on members. For example, Robbins and Anthony (1981) argued that alienated youth in the 1970s who rejected mainstream society and flocked to new religions may have reintegrated into that society by applying concepts of love that they learned within their new faiths. As documented in the followers of Meher Baba, many alienated youth

www.abc-clio.com ABC-CLIO 1-800-368-6868

developed feelings of love in various groups that diffused throughout their social relationships. Moreover, they were able to transfer those feelings of love into views that saw work as another expression of love. They attempted "to act 'lovingly' toward others, whether those others accept[ed] their ethic or not" (Robbins and Anthony 1981, 209).

Thus, as is the case with forms of love in major, older religions, love in new religions presents opportunities and creates challenges to those who experience and express it. In and of itself, love is neither helpful nor harmful, but the various forms that it takes shows that, conceptually and practically, it is central to religious life and experience.

Janet M. Klippenstein and Stephen A. Kent

See also God as Father; God as Mother; Guru; Krishna; Love of Neighbor in Christianity; Neo-Paganism; Sexual Revolution; Sexual Symbolism; Teachers in Hinduism

References and Further Reading

Balch, Robert W. 1998. "The Love Family: Its Formative Years." In *Sects, Cults, and Spiritual Communities*, edited by William W. Zellner and Marc Petrowsky, 63–94. London: Praeger.

Barker, Eileen. 1984. *The Making of a Moonie.* London: Basil Blackwell.

Berg, David. 1976. "Mo Letter 302C (March 21, 1974): The Law of Love!" In *The Mo Letters, 301–400*, edited by David Berg, 2413–2415. Rome: The Children of God.

Bohm, David. 1985. "Hidden Variables and the Implicate Order." *Zygon* 20 (2): 11.

Chancellor, James D. 2000. *Life in The Family: An Oral History of the Children of God*. Syracuse, NY: Syracuse University Press.

Coser, Lewis A. 1974. *Greedy Institutions: Patterns of Undivided Commitment*. New York: Free Press.

Dass, Baba Ram. 1971. *Be Here Now*. San Cristobal, NM: Lama Foundation.

Enroth, Ronald. 1977. *Youth, Brainwashing, and the Extremist Cults*. Grand Rapids, MI: Zondervan.

Enroth, Ronald M., Edward E. Ericson, Jr., and C. Breckinridge Peters. 1972. *The Jesus People*. Grand Rapids, MI: Eerdmans.

Foundation for Inner Peace. 1996 [1975]. *A Course in Miracles*, Combined Volume, Second Edition. Toronto: Viking.

Gordon, James S. 1987. *The Golden Guru.* Lexington, MA: Stephen Greene Press.

Hanegraaff, Wouter J. 1998. *New Age Religion and Western Culture*, 1996 Reprint. Albany, NY: State University of New York Press.

Hay, Louise L. 1984. *You Can Heal Your Life*. Carlsbad, CA: Hay House.

Jacobs, Janet Liebman. 1989. *Divine Disenchantment: Deconverting from New Religions*. Indianapolis, IN: Indiana University Press.

Joosse, Paul. 2006. "Silence, Charisma, and Power: The Case of John de Ruiter." *Journal of Contemporary Religion* 21 (3): 355–371.

Judah, J. Stillson. 1974. *Hare Krishna and the Counterculture*. New York: John Wiley and Sons.

Kent, Stephen A. 2005. "Education and Re-education in Ideological Organizations and Their Implications for Children." *Cultic Studies Review* 4 (2): 119–145.

Lowney, Kathleen S. 1992. *Passport to Heaven: Gender Roles in the Unification Church.* London: Garland Publishing.

Needleman, Jacob. 1984 [1970]. *The New Religions*. New York: Crossroad.

Palmer, Susan J. 1994. *Moon Sisters, Krishna Mothers, Rajneesh Lovers: Women's Roles in New Religions.* Syracuse, NY: Syracuse University Press.

Palmer, Susan J. 2004. *Aliens Adored: Rael's UFO Religion*. New Brunswick, NJ: Rutgers University Press.

Puttick, Elizabeth. 1997. *Women in New Religions*. New York: St. Martin's Press.

Richardson, James T., Mary W. Stewart, and Robert B. Simmonds. 1979. *Organized Miracles*. New Brunswick, NJ: Transaction Books.

Robbins, Thomas, and Dick Anthony. 1981 [1972]. "Getting Straight with Meher Baba: A Study of Mysticism, Drug Rehabilitation and Postadolescent Role Conflict." In *In Gods We Trust: New Patterns of Religious Pluralism in America*, 191–213. New Brunswick, NJ: Transaction Books.

Sandweiss, Samuel H. 1975. *Sai Baba: The Holy Man and the Psychiatrist*. San Diego, CA: Birth Day Publishing.

Spangler, David. 1976. *Revelation: The Birth of a New Age*. San Francisco: Rainbow Bridge.

Starhawk. 1999. *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess*,

Twentieth Anniversary Edition. San Francisco: HarperCollins.
Ward, The Right Honourable Lord Justice Alan. 1995. "Principal Registry in the Matter of ST (a Minor) and in the Matter of the Supreme Court Act 1991." In *Writ 42 1992 in the High Court of Justice, Family Division. London, October 19*, 295 pages.
Whitsett, Doni, and Stephen A. Kent. 2003. "Cults and Families." *Families and Society* 84 (4): 491–502.
Zukav, Gary. 1989. *The Seat of the Soul*. New York: Simon and Schuster.

New Testament

Love is one of the central themes of the New Testament. The most-often quoted text in the New Testament is "God so loved the world that he gave his only Son, so that everyone who believes in Him may not perish but may have eternal life" (John 3:16). God's love for the world is manifested in the life, death, and resurrection of Jesus the Christ, and that love is available to all for the transformation of life into a love-filled life. At the center of the New Testament is St. Paul's eulogy on love—the thirteenth chapter of his first letter to the church at Corinth (I Corinthians 13). This passage by Paul refers to the love that humans need to express toward one another. He ends that chapter with these words: "And now faith, hope, and love abide, these three; and the greatest of these is love" (I Corinthians 13:13).

The idea of love within the New Testament may be divided into three categories: God's love for the world, human love toward God, and human love toward one another. The New Testament maintains that the very nature of God is love; and that is why it is possible to say "God is love" (I John 4:8,16). Love is not simply one of the attributes of God, but it is what God is. Although love is the essence of God, it is not simply an idea—it is a relationship of love that accepts the other unconditionally.

This view is illustrated beautifully in Jesus' parable of the prodigal son (Luke 15:11–32). God, like the father in the parable, is patiently waiting for his wayward son to return home. When he returns home, the father accepts him completely. Similarly, God accepts the sinner as he or she is. The supreme manifestation of God's love of humanity is the sending of God's own Son, Jesus the Christ, into the world for the well-being of the world and its peoples (I John 4:9–10). Therefore, the life, ministry, teachings, death, and resurrection of Jesus the Christ are a symphony of love. The cross of Christ is seen as the place where God's love is powerfully expressed as self-giving and suffering love.

Although God, through Jesus Christ, loves the world and its peoples, humans are expected to love God as well. Human love for God is neither a duty to be performed nor an obligation to fulfill. Human love is only a response to the ever-existent and manifested love of God. As St. John expresses it, "We love because he first loved us" (I John 4:19). Since God has loved the world unconditionally, humans are called to love God unconditionally as well. Jesus says, "You shall love the Lord your God with all your heart, with all your soul, with your entire mind, and with all your strength" (Mark 12:30).

Human response to God's love is expressed not only through one's love of God with one's entire being; it is primarily expressed through the love of the neighbor. After citing the Jewish commandment to love God, Jesus invites his disciples to love their neighbors as themselves: "You shall love your neighbor as yourself" (Mark 12:31). The love of neighbor is not only a response to God's love; it is also a litmus test for one's love of God. St. John states, "Those who say, 'I love God,' and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen" (I John 4:20).

The love of one's neighbor is concretized in the love of one's family as well. The New

Testament speaks of the love between husband and wife. St. Paul writes, "Husbands, love your wives, just as Christ loved the church and gave himself up for her" (Ephesians 5:25). Given the patriarchal setting of those days, when the New Testament instructs wives to be obedient to their husbands, such obedience is an expression of love. Similarly, the relationship between parents and children is that of love and care (Ephesians 6:1–4). Neighborly love is that which expresses itself in friendship among humans. Jesus addressed his disciples as friends and speaks of friendship in highly appreciative terms. Jesus said, "no one has greater love than this, to lay down one's life for one's friends" (John 15:13). The greatest challenge for love is to love one's enemy. Jesus taught that one should love one's enemies and pray for those who persecute them (Matthew 5:44).

Another way to come to grips with the New Testament teaching on love is to look at the Greek words used in the New Testament to denote love: *eros*, *philia*, and *agape*. In earlier New Testament scholarship, the words eros and agape were set off against each other to emphasize the unconditional and self-giving love implied in agape in contrast to the more sensual love of eros. Scholars no longer maintain such stark contrast, although the centrality of unconditional and self-giving love in the New Testament is affirmed.

Another way to understand the various layers of the meaning of the word love is to examine the idea of love as expressed in each of the twenty-seven writings of the New Testament. Each book has its own nuances and unique meanings in extolling the primacy of love in the life of a Christian. However, the New Testament never fails to present love as the "fruit" of the Holy Spirit (Galatians 5:22), and as that which is poured into the hearts of those who believe in Jesus the Christ (Romans 5:5).

M. Thomas Thangaraj

See also Altruistic Love; Body in Christianity; Commandments to Love; Divine Love in Christianity; Feminist Thought in Christianity; Filial Love in Christianity; Jesus; Marriage in Christianity; Mary; St. John; St. Paul; Unconditional Love

References and Further Reading

Freedman, David Noel, ed. 1992. *The Anchor Bible Dictionary*, Vol. 4. 381–396. New York: Doubleday.

Furnish, Victor Paul. 1972. *The Love Command in the New Testament*. Nashville, TN: Abingdon Press.

Nygren, Anders. 1982. *Agape and Eros*. Translated by Philip S. Watson. Chicago: University of Chicago Press.

Nirvana

See Bliss; Bodhisattva; Buddha; Ecstasy; Forgiveness in Buddhism; Gods in Buddhism; Saints in Buddhism; Spiritual Discipline in Buddhism

Old Testament

See Ahavah, Commandments to Love, Covenant, Hebrew Bible, *Song of Songs*

Online Dating

See Disenchantment

P

Pain

Pain, defined in medical literature as an unpleasant and aversive feeling that is connected with tissue damage, plays a prominent role in religious literature around the world. Although it is undesirable by definition, pain has been pursued and glorified throughout religious history. Virtually every known tradition describes pain in spiritual terms, praises its effects, or prescribes it to its adherents—from ancient Near East religions and the three Western monotheistic traditions, to Greece and the mystery cults, to the major South and East Asian traditions, and the religions of the Americas, Africa, and Australia.

The religious contexts in which pain has been discussed or promoted include ascetic disciplines, martyrdoms, initiatory ordeals and rites of passage, training of shamans, and traditional forms of healing such as exorcism. Other events involving pain include contests, installations of kings, rites of mourning, pilgrimages, vows, festivals, carnivals, and other types of celebrations. The most highly revered religious documents around the world have often treated pain as a useful and important sensation worthy of understanding and cultivating.

The literary and ritual articulation of the role of pain in human life has been extremely diverse and context-sensitive. The richness of the data resolves itself into a number of distinct patterns or models articulating the nature and function of pain. These include: juridical, evidentiary, and business-law models of pain and punishment, including tests and oaths; curative and preventive medical models; military and athletic models; models relating to magic, alchemy, or purification; educational models; psychotropic models; models relating to religions and the emulation of their figures; and shared, communal, vicarious, sacrificial, and social-bonding models.

These are not areas of life in which one necessarily finds instances of pain. Rather, these are ways in which pain is characterized and perhaps even experienced. Considered from a religious context, Eve was meant to experience labor pain as punitive, and according to John Paul II, sinners need to buy back redemption through suffering.

Based strictly on the pain's effects on the religious person—specifically his or her sense of self—all conceptions of pain split into two basic types. The two are disintegrative and integrative pain, or what the psychologist David Bakan (1968) called "telic decentralizing" and

www.abc-clio.com ABC-CLIO 1-800-368-6868

"telic centralizing." The pain Job experienced was disintegrative—it entirely disrupted his life, isolated him from the world, and devastated his sense of well-being.

In sharp contrast, the labor pain of a healthy woman is far more ambiguous. According to the American Association of Midwives, it is integrative because it strengthens the mother's sense of identity, and her ability to situate herself within nature and within her social and spiritual world. Despite its undeniable intensity and Eve's curse in Genesis, labor pain is more likely to be described by a midwife as healing or transformative, rather than punitive.

From the ego's perspective, disintegrative pain is that which weakens or destroys it and disrupts its relationship to the lived world. The second type emerges from narratives that describe the strengthening of more highly valued goals that lie outside the self. These may include the family, the community, the nation, or God. Religious literature that promotes supreme values insists on the subjugation of ego to the higher purpose by means of rituals, disciplines, asceticism, martyrdom, and other methods in which pain plays a role. The type of pain that helps to transform and broaden individual identity is sacred pain.

The capacity of pain to integrate the identity of the religious individual into a broader and more highly valued goal is a complex biological and psychological fact associated with the cybernetic properties of the central nervous system. On the level of experience, it explains the intriguing paradox that pain can be experienced as a beneficial force and the fount of profound feelings of joy and love. Within religious literature and sanctified practice, this manifests in diverse contexts and in a variety of ways according to all the positive models listed. Shared pain, for example, is hurting for someone else, feeling the suffering of a prophet or even God. In the words of Colossians 1:24, "Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body (which is the church) in filling up that which is lacking in Christ's afflictions."

One need not be a Christian to experience the smooth transition between pain and joy, or love. A South Indian pilgrim on the annual pilgrimage to Sabari Malai comes to feel an overwhelming love for Lord Ayyappan, son of Shiva, thanks to the pain of the barefoot walk. In his words, recorded by E. Valentine Daniel, "At one moment everything is pain. But at the next moment everything is love (*anpu*). Everything is love for the Lord" (Daniel 1987, 269). Pain makes the pilgrimage efficacious by erasing individual identity and submerging it in a broader devotional context. The presence of an ultimate value, in this case Ayyappan, as a frame of reference for the sharp feelings of pain, unify into a profound theological feeling of love.

There may be something universal about this surprising theological discovery—a religious psychology based on empirical observation. For instance, contemporary participants in the Native American Sun Dance ritual describe a series of performances that move through increasing discomfort to the profound pain of chest piercing and the tearing of flesh as one breaks free from the central pole. According to one account, "Every time I looked at my piercing bones, I saw the faces of my children. . . . It felt glorious and explosive" (Twofeathers 1996, 90). Though the pain was searing, the feelings it triggered included courage, faith, and love.

This is a transformative pain, alchemical, ascetic, or an ordeal that builds faith through the conquest of human weakness. The first-century Jewish teacher Akiva ben Yosef, reciting the Shema, regarded his extreme pain while the Romans were combing the flesh off his bones as a test not only of spiritual strength but love of God. The second clause of the Shema prayer commands Jews to love God with all their heart, possessions, and soul. *Baraitha Berakhot* 61b reports that Rabbi Akiva told his students, who were witnessing the torture, that

he had always known that he loved God with all his heart and possessions. Here, finally, was his chance to see if he loved God with all his soul as well.

The pain, then, was not a source of love but a test of love. This is how the sixteenth-century Varanasi poet-saint Kabir conceptualized the relationship between pain and his love for God (*Ram*): "If you want to saw my limbs,/ I will not flinch./ Even if You kill my body,/ I will not stop loving You" (Dass 1991, 148–149).

No religious figure has explored the relation between sacred pain and love with greater insight than the thirteenth-century Sufi poet Jalal al-Din Rumi. He was a master of the poetic and mystical trope of transforming hedonic reversal: "Hunger gives pleasure, not fresh sweetmeats. . . . Pain renews old medicines and lops off the branch of every indifference" (Chittick 1983, 208). Pain cancels out the world and leaves only the love for God. Or as he put it, "Love is a physician searching for the ill" (209). The illness of the soul can only be healed through love conditioned by a painful retreat from worldly pleasures.

Ariel Glucklich

See also African Religions; Akiva ben Yosef; Asceticism; Festivals of Love in Hinduism; Healing; Pain and Love in Christianity; Sacrifice in Christianity; Sacrifice in Islam; Sacrifice in Judaism; Sufi Poetry

References and Further Reading

Bakan, David. 1968. *Disease, Pain and Sacrifice: Toward a Psychology of Suffering*. Chicago: University of Chicago Press.

Chittick, William. 1983. *The Sufi Path of Love: The Spiritual Teachings of Rumi.* Albany, NY: State University of New York Press.

Daniel, E. Valentine. 1987. *Fluid Signs: Being a Person the Tamil Way*. Berkeley, CA: University of California Press.

Dass, Nirmal. 1991. *Songs of Kabir from the Adi Grant*. Albany, NY: State University of New York Press.

Glucklich, Ariel. 2001. *Sacred Pain: Hurting the Body for the Sake of the Soul*. New York: Oxford University Press.

Twofeathers, Manny. 1996. *The Road to the Sundance: My Journey into Native Spirituality*. New York: Hyperion.

Pain and Love in Christianity

Love and pain are uniquely joined in the Christian story of redemption. Both the birth of Jesus and his death are seen in John's gospel as a sign of God's love (John 3:16)—at the same time the suffering of Jesus is described as a necessary part of his saving work (Luke 24:26).

The conjoining of painful suffering and atoning sacrificial death is a distinctive feature of Christianity. The Old Testament sacrificial system rarely suggested that pain suffered by the victim was a factor in the atoning value of the death. Just as the Christian understanding of suffering derives from the New Testament, so too does its understanding of love. The New Testament presents a divine love that is free of the insecurities and complexities associated with human love. The New Testament model of love is ideal in its intensity of devotion and self-offering, and in its ability to absorb apparent contradictions such as love and pain.

One of the earliest Christian models of the relationship of love and pain was that of participation—the afflictions of the early church were Christ's afflictions; the experience of pain was to be one common both to Christ and his followers. Adding to this was a sense of the educative value of pain whereby people were trained in virtuous living or given access to higher states of knowledge through the experience of pain. Although the theology of Christianity is one that prioritizes suffering as a way of sharing in the redemptive sufferings of God in Jesus, its views share much with Buddhism as well as reflecting the Hellenistic culture in which Christianity was formed.

Among Hellenistic writers, Aristides validated pain as beneficial and saw it as a channel

for encountering the divine. This view developed in the face of Stoicism's negation of both love and pain. Within early Christianity itself, the Patristic writer Ignatius of Antioch fully developed the centrality of pathos (suffering) to describe Christ's death, and went on to assert that Christ's suffering was his essential message and that therefore Christian acceptance of suffering was the sign of their commitment to that message. Significantly, during this period there was the explicit divorce of sex from pleasure in works such as *De nuptiis et concupiscentia* (*On Marriage and Concupiscence*) by St Augustine.

The medieval devotion to the five wounds of Christ strengthened the link between pain and love in Christianity. Such thinking found expression in ascetical practices whereby the body reoriented both desire and its gratification toward suffering and away from comfort and pleasure. In the post-Enlightenment period, key texts in the literature of European love such as Goethe's *Sorrows of Young Werther,* Richardson's *Clarissa*, and Rousseau's *La Nouvelle Héloïse* intensified the linkage between pain and suffering and the exaltation of noble sentiments and purity of feeling.

Against the romanticizing of both love and pain, Christian theology has had to address those occasions when pain can be seen as setting the boundary to love and to ask whether inflicting pain is compatible with loving someone. In such a process it is important to distinguish between pain that is involuntary and pain that is chosen. Intolerable pain is perhaps the strongest argument for euthanasia—a practice to which the Christian tradition has always been opposed, arguing that if human life is valued so highly, there is a clear reason to value every last moment of it, even if it is deeply uncomfortable or accompanied by intense pain.

Against the "tranquilizing" metaphor for love, which is so much a part of eighteenth- and nineteenth-century discourse, Christian treatments of the power of love to overcome or validate pain have often turned to the Gospel account of Christ in his agony—when offered an anodyne in an act of compassion, he tastes it and turns away, declining the relief to which both the reality and the metaphor of that compassionate act invited him.

Christian thinking about pain is more than merely thinking about the idea of pain. Rooted in the incarnation and the redemptive act of Christ, each action is a supreme metaphor of the freely chosen suffering of a "holy righteous man" engaged in the task of reaching those who are under the curse of pain and suffering that follows the expulsion from Eden (Genesis 3:16–19). Christianity attempts to hold together the intimate relation of love and pain that lies at the heart of its understanding of divine revelation.

James Thomas Rigney

See also Church Fathers; Compassion in Christianity; Divine Love in Christianity; Jesus; New Testament; Pain; Sacrifice in Christianity; Suffering in Christianity

References and Further Reading

Armstrong, John. 2002. *Conditions of Love: The Philosophy of Intimacy*. London: Allen Lane.
Fraser, Giles. 2002. *Redeeming Nietzsche. On the Piety of Unbelief*. London: Routledge Publishers.
Hauerwas, Stanley. 1988. "Reflections on Suffering, Death and Medicine." In *Suffering Presence: Theological Reflections on Medicine, the Mentally Handicapped, and the Church*, 23–38. Edinburgh: T and T Clark.
Moore, Gareth. 1992. *The Body in Context: Sex and Catholicism*. London: Continuum.
Perkins, Judith. 1995. *The Suffering Self: Pain and Narrative Representation in the Early Christian Era*. London: Routledge Publishers.
Taylor, Charles. 1989. *Sources of the Self: The Making of Modern Identity*. Cambridge, MA: Harvard University Press.

Paradise in Islam

Witnessing to the unicity of faith (*tawhīd*) is the cornerstone of the revealed wisdom and

the stepping-stone to paradise; it is the final haven of the righteous believers, the Garden of Eden where the inhabitants of *al-Jannah* (paradise) will have their abode. This belief is stated not only by the Abrahamic traditions, including Islam, but also as proferred by the eschatological images of heaven and hell in all traditional religious outlooks. Despite the modulations and alterations brought about by history and theology—the diverse theological outgrowths, that is, of these traditions—believers are in a position to recognize the spiritual rhythms of the universal celestial message, which their traditional perspectives provide regarding just these eschatological images.

Eschatology is the theological discipline dealing with the last things of the world, but it is also a major philosophical discipline, given the nature of Eastern teachings and the close bond between philosophy and religion, which have not been disassociated or divided as in the Western philosophical tradition. Although in principle universal, it may yet, given its temporal continuity and discontinuity, be a past, present, or future *impending* eschatology. The communitarian or general eschatological situation may be *national*, as in the case of the Old Testament, *ecclesial*, as that of the New Testament, or *Muslim*, as that of the Qur'an. That of the Hebrew Bible constitutes a past-tense, already-achieved view of the communitarian eschatological situation, which has reduced every other view of eschatological events to the national outlook. The ecclesial, New Testament, eschatology, also viewed in its communitarian dimension, expresses a complete, present view of eschatological events, in which the heavenly reality of the kingdom of God is reduced to the typical earthly, human reality represented by the institution of the church.

The Muslim—or rather, Qur'anic—eschatology denotes an ever-impending, future eschatological reality, into the outlook of which every visible and invisible reality of the macro- and microcosmic worlds is to come to rest, mature, and attain its existential completion.

Furthermore, the future or impending view of Muslim eschatology, from the moment of the Prophet Muhammad's death to the end of the world, has three basic stages or developmental periods: the final-historical (*ākhar az-zamān*) period, the intermediate (*zamān barzakhiyy*) period, and the eschatological period of the resurrection (*yawm al-qiyāma*).

The first is essentially characterized by the last signs of time, heralding the imminence of the eschatological plenitude of time: Gog and Magog (*Ya'jūj wa Ma'jūj*); the Creature of earthly materials, (*Dābbat al-ard*); the Antichrist (*Dajjāl*); Christ's second coming; the rising of the sun in the west; and the content of the Revelation returning to its universal heavenly prototype.

The intermediate period or cycle extends in both historical and ahistorical or supra-historical time, and takes two essential existential forms: in the world of the imaginative, and in life in the grave.

Finally, the third great cycle, which is also the final period, denotes the plenitude of individual and communitarian eschatology and the resolution of the eschatological situation, where the long night of the eschatological autumn of the cosmic worlds finally wakes to the dawning of the day wherein there is no longer any morning, noon, or dusk—and no divisive interplay of light and shadow. An important spiritual station that should not be lost sight of on that existential journey of one's personal spiritual self-actualization: This is the act of measuring (*Mīzān*, LV: 7) every word and deed, and even of every intention (86:9) before the final abode in the heavenly Gardens of Eden, or the pains of the abode in hell.

These details from the Muslim interpretative tradition would remain at a merely infantile level if one were to fail to make their fecund symbolism clear and their spiritual

www.abc-clio.com ABC-CLIO 1-800-368-6868

message figurative. For instance, Islamic architecture is a kind of view of metaphysics in stone. As inspired by the Qur'an, Islamic gardens are the earthly reflection of the Garden of Eden and of Paradise. They are the locus of human nostalgia for one's heavenly abode and hopes, crucial to the Islamic *chahar bagh* (fourfold garden).

In form, an Islamic garden is both the embodiment of the deepest universal symbolism and, in particular, of the Qur'anic vision of the four rivers of paradise: "Can the parable of the paradise which the God-conscious are promised—wherein there are rivers of water which time does not corrupt, and rivers of milk the taste whereof never alters, and rivers of wine delightful to those who drink it, and rivers of honey of all impurity cleansed, and the enjoyment of all the fruits and of forgiveness from their Sustainer—can this be likened unto such as are to abide in the fire and be given waters of burning despair to drink, so that it will tear their bowels asunder?" (Qur'an 47:15).

In fact, no holy scripture pays so much attention as the Qur'an to describing the horrors and sufferings of hell and the joys and delights of paradise, counterbalancing descriptions of hell with those of heaven (for example, Qur'an 47:12; 13:35; 52:11–19). The word most commonly used in the Qur'an to denote paradise is garden, and one of the most frequent Qur'anic descriptions of heaven is "gardens through which rivers flow," a phrase that appears in some thirty-five Qur'anic ayāts. Indeed, the very word *Jahannam* (garden) sounds ominous, while *Jannah* sounds sweet, gentle, and full of promise.

Rābi'a al-Adawijja (d. 801) was a Sufi poet who wrote poems on the unconditional, pure divine love. Her poems have been an inexhaustible spiritual source of inspiration for an entire spiritual fraternity—a movement that was to be advanced at various times within diverse spiritual horizons and maps by mystics and lovers of Islamic spirituality. The poetry belongs within the wholly authentic and recognizable title of *fedeli d'amore* [love's faithful] *(ashāb al-'āshiqīn*).

Rābi'a al-Adawijja said, "O God! whatever share of this world Thou hast allotted to me, bestow it on Thine enemies; and whatever share of the next world Thou has allotted to me, bestow it on Thy friends. Thou art enough for me." She said further, "O God! if I worship Thee in fear of Hell, burn me in Hell; and if I worship Thee in hope of Paradise, exclude me from Paradise; but if I worship Thee for Thine own sake, withhold not Thine everlasting beauty!"

For Rābi'a, love is a supranatural, unearned gift, not doled out to measure nor requited for any kind of merit, for only such love is worthy of the spirit of God, and only such love can attain the mysterious face of God and the very niche of light in the spiritual chambers of the human heart. She thus regarded all dogmatic definitions of heaven and hell as existential "veils" preventing the gaze of the mystic seeker from *looking upon* the living God. On account of these veils, love as an unearned gift has twofold meaning: The love that is promoted by self-interest, the desire to gain Paradise, and the fear of ending in hell; and the disinterested love that finds its true realization in the kingdom of the spirit of God.

Nevad Kahteran

See also Beauty in Islam; *Divine Comedy*; Divine Love in Islam; Muhammad; New Testament; Protestant Mysticism; Qur'an; Sufi Poetry

References and Further Reading

Murata, Sachiko, and William C. Chittick. 1996. *The Vision of Islam*. London: I. B. Tauris.

Nasr, S. H. 1991. *Islamic Spirituality*, Vols. 1 and 2. New York: Herder and Herder.

Smith, J. I., and Y. Y. Haddad. 1981. *The Islamic Understanding of Death and Resurrection*. New York: Oxford University Press.

Parents

See Fatherhood in Buddhism; Fatherhood in Christianity; Fatherhood in Hinduism; Fatherhood in Islam; Fatherhood in Judaism; Filial Love in Buddhism; Filial Love in Christianity; Filial Love in Confucianism; Filial Love in Hinduism; Filial Love in Islam; Filial Love in Judaism; Motherhood in Buddhism; Motherhood in Christianity; Motherhood in Hinduism; Motherhood in Islam; Motherhood in Judaism

---

Passionate Love

See Ahavah; Desire; Eros; *Gita Govinda*; *'Ishq*; Reasonless Love; *Song of Songs*

Passions

Beginning with Plato, eros, or erotic passion, came to figure in philosophical thought as the force motivating human endeavor that nevertheless must be shaped, directed, educated, and transformed, but never sidestepped. Transforming passion for primitive sources of pleasure into a passionate search for understanding in the widest sense is the central problem and project of a life well lived. In the search for knowledge as Plato envisions it, the world becomes an erotic object. Without this projection of passion onto the world, the world is of little interest; human beings remain passionately solipsistic, and hence, barren.

From Plato through Aristotle to Freud, this is one stream of thought that informs the Western intellectual tradition. For Aristotle, like Plato, desire is the motivation that is the source of all human action—either a desire like that of animals or a rationalized and intellectualized one unique to humans. Ethics progresses from primitive to educated desire, a wisdom that motivates and informs actions and shapes lives.

The medieval Arabic rationalist tradition of philosophy fostered by both its Muslim and Jewish practitioners—including Alfarabi, Avicenna, Averroes, Maimonides, Crescas, and Spinoza—continued and even radicalized this Platonic-Aristotelian tradition. Transforming eros through intellectual understanding, wisdom for these thinkers was the source and content of the ethical. The rabbinic notion of *'torah l'shma'* (Torah for its own sake) grounds the Jewish philosophical approach as a widely accepted and normative Jewish value. Spinoza's famous remark captures the tradition of the *Symposium* best: "The endeavor to understand is the first and only basis of virtue."

In contrast to the Platonic eroticized intellect, the second intellectual stream envisions action as stemming from the act of decision itself, from the will, designated as free. This view separates passion from scientific reason, and action from theoretical understanding and discovery. In this way of thinking, it is practical reason itself that comes to decisions and acts upon them. This is the legacy of a tradition that separates theoretical intellect and wisdom from eros, and ultimately, in its Kantian version, desire from action.

Building upon the Stoics, the philosopher René Descartes argues that the passions do not encompass all emotions but only the passive emotions, hence their designation as "passions" rather than "actions" or active emotions. Passive emotions overtake and overwhelm and result in a loss of control. For Descartes, the mind is not primarily the intellectual mind of theoretical thinking but the mind as a decider, as an initiator of its thoughts and feelings, and hence of its actions. Descartes thinks of the mind's endeavor in voluntarist terms, as the power of control over itself, its thoughts and its emotions, and thereby over its body and as much as possible, over the world.

For Descartes, this voluntarist mind is the true self, whereas the body is in some sense external to the person as the external world. The "passions" are those emotions that the world triggers by impinging upon the body and the body reacts passively and reflexively, flooding the mind with emotions (passions) it cannot resist.

The active emotions, on the other hand, are those initiated by the mind and felt in the body and the mind, and that motivate actions by which the self and the world are controlled. Ethical action is motivated according to Descartes by active emotions rather than by transformed passions—as in the Platonic tradition—but the former in turn rely upon the voluntary control of the will, which is the essential quality of the mind. In Kant, the emotions, whether passive or active, are outside of the ethical; the will itself stands alone as initiator, without recourse to the spur of emotions.

This Cartesian view owes a debt to a tradition of voluntarism, of the freedom of the will, which many scholars believe was initiated, popularized, and made normative by St. Augustine. Augustine transformed the Platonic legacy of eros in three important ways. First, he weighted belief over knowledge, transforming Platonic *pistis* (faith) into belief based on authority—in this case, the authority of Christian doctrine and text, that is, faith.

Second, Augustine detached love that is the consummate motivator of good action from the Platonic love of theoretical understanding and replaced it with love that stems from Christian faith—embracing authoritative Christian beliefs. Third, Augustine reinterpreted Christian love by means of a voluntarist psychology whereby Christian spiritual love is contrasted with and opposed to a worldly love.

Augustine held that each person is confronted with a choice between the two loves—this is the ethical choice par excellence. That choice is "free" in that there is nothing behind it that motivates it. The grace of God enters into it but the choice is nevertheless "free," and one for which each individual is held responsible.

This Christian version of the Platonic eros introduced by Augustine diverged further in its trajectory from the Platonic one as the voluntarist sources of motivation came to be further articulated, theorized, and emphasized over the affective sources, until the latter disappeared in the Kantian version which remains the standard one today.

Heidi M. Ravven

See also Emotions; Eros; Intellectual Love of God; Medieval Christian Philosophy; Medieval Islamic Philosophy; Medieval Jewish Philosophy; Rabbinic Judaism; *Symposium*

References and Further Reading

Aristotle. 2000. *Nicomachean Ethics*. Edited and translated by Roger Crisp. Cambridge: Cambridge University Press.

Augustine, St. 1998. *The Confessions*. Translated by Henry Chadwick. Oxford: Oxford University Press.

Augustine, St. 2005. *The City of God against the Pagans*. Edited and translated by R. W. Dyson. Cambridge: Cambridge University Press.

Cobb, William S. 1993. *The Symposium* and *The Phaedrus: Plato's Erotic Dialogues*. Albany, NY: State University of New York Press.

Kant, Emmanuel. 1998. *Groundwork of the Metaphysics of Morals*. Edited by Mary J. Gregor; introduction by Christine M. Korsgaard. Cambridge: Cambridge University Press.

Maimonides. 1963. *The Guide of the Perplexed*. Translated by Shlomo Pines, with introduction and notes. Chicago: University of Chicago Press.

Spinoza, Benedict de. 1991. *The Ethics*, *Treatise on the Emendation of the Intellect* and *Selected Letters*, Second Edition. Edited by Samuel Shirley; introductions by Seymour Feldman. Indianapolis, IN: Hackett Publishing.

Spinoza, Benedict de. 2005. *The Ethics* and *On the Improvement of the Understanding*. Introduction by Heidi M. Ravven. New York: Barnes & Noble.

Voss, Stephen H., tr. and ed. 1988. *Descartes: The Passions of the Soul*. Indianapolis, IN: Hackett Publishing.

Peace

See Bliss; Daoism; Happiness; Harmony; Hebrew Bible; Interfaith Dialogue; Jainism; Jesus; Muhammad; New Testament; Qur'an; Sikhism

---

Persian Love Lyric

Love poetry in Persian dates at least to the advent of Islam (seventh century CE), and is a rich tradition that has influenced both Persian (Iranian) and other Islamic cultures for centuries. The corpus, which is vast and filled with a variety of metric patterns and thematic traits, usually favors an intense engagement with metaphor and symbolism. Many Persian poems straddle at once the universes of profane and divine love, allowing interpretations of a worldly and religious type at the same time. This capacity for double application, which leads to a vital ambiguity, is one of the hallmarks of Classical Persian poetry.

As one of the languages of Islamic culture, Persian poetry shares many traits with Turkish and Arabic, especially in the periods that mark the flourishing of Classical culture and belles-lettres during and after the eighth century CE. The topic of love is manifested in this poetry in numerous ways, but certain motifs repeat themselves with variations to express the feelings associated with love. These range from despair to exhilaration, for example, wine suggests the intoxication of union; departed caravans, originally from Arabic poetry, evoke separation; the zephyr acts as messenger between lovers; the rose and the nightingale stand in for beloved and lover; and the canopy, orchard, and garden constitute the *locus amoenus* where bliss is found.

Because of the strong presence of mysticism in some of this poetry, the symbols are easily interchangeable as units of meaning for the love of God—wine stands for the drunkenness derived from His love, and laments of separation occur because of His distance.

There are many great names associated with Persian love poetry. Mohammad Shams al-Din Hafez, often identified simply as Hafez, is one of the most accomplished poets in the Persian language. Probably born in 1325 and died in 1389 CE, Hafez assembled the finest examples of metaphor, metrics, and structure, often in discussions of love. His favored form was the *ghazal,* which in some ways approximates the sonnet in English, although this comparison is not optimal. The *ghazal* is a poem of variable length—rarely more than fifteen couplets—in which the most important feature is the simultaneous independence and interdependence of each verse. Although each line of verse contains an autonomous idea, it also relates subtly to the lines before and after it.

In Hafez's hands, the *ghazal* reached a height of musical and thematic complexity without falling victim to complication or needless inaccessibility. The themes of separation, sensuality, despair, union, anticipation, rivalry, jealousy, forgiveness, resignation, and revolt are explored through an intricate, yet naturally flowing construction of metaphor. The *ghazal* lends itself to the exploration of love because of its relatively short length and the intensity of its figurative language. It is a composition used by numerous other Persian poets such as Muslihuddin Mushrif ibn Abdullah Sa'adi (1184–1283), Khaju Kermani (1280–1352), and Khaghani (1120–1190), to name only a few—all of whom were experts in other poetic forms as well.

The mystical dimension of love poetry in Persian is every bit as significant as this poetry's heightened sensitivity to metaphor. Mysticism is a general term that encompasses a range of specialized and esoteric spiritual ideologies, but even to the uninitiated reader, the poetry conveys the intensity of the quest for union with the Divine. Because this quest is expressed in terms of sensual feeling, it can on many occasions be

interpreted as an expression of physical and worldly love. This ambiguity not only does not take away from the power of the poetry, but in fact strengthens its passion.

One of the best-known artists of the mystical tradition is Jalal ad-Din ar-Rumi (1207–1273). His most famous verses celebrate his love for a holy man named Shams, through whom Rumi experienced the exhilaration of separation and union with the Divine. The poetry often reads as completely physical and sensuous—Rumi speaks of such things as drunken bouts, torn garments, and physical struggles, all of which lend themselves perfectly to depictions of an entirely earthly and stormy love affair. But his message is ultimately the communication of a perfect love, the type attainable only—in the mystical view—through interaction with the Divine. This requires a passage through all the trials associated with profane love, but subsequently a transcendence of this path, wherein the "I" is made one with the "you" and where the self no longer has a place. The ego is lost in love for the Divine, as are possessions and earthly pursuits.

Paradoxically—although understandably—mystical poets of the Persian language often expressed this transcendental move through sensual and sexual imagery. In addidtion to Rumi, Hakim Sana'i (twelfth century CE), Fariddudin Attar (twelfth to early thirteenth century), and Shabistari (thirteenth and fourteenth centuries) were some of the many Persian poets working in mystical traditions.

The highly formal and figurative dimensions of Persian poetry led to a natural decadence by the eighteenth and nineteenth centuries, for it became increasingly difficult to breathe new life into the motifs of roses, nightingales, and wine, while maintaining the demanding metric structures. With the introduction of European ideas into Persian culture, love poetry underwent a transformation that reached its peak in the twentieth century in the hands of such modernist poets as Nima Yushij (1896–1960), Ahmad Shamlou (1925–2000), and Forugh Farrokhzad (1935–1967). Blank verse and novel types of imagery came to express the anxiety of love in a modern framework. Farrokhzad is of particular interest. She was a woman poet whose articulation of desire and erotic contact constituted a breakthrough in a poetic tradition that had long favored an essentially masculine view of desire.

With the passage of the twentieth century and the occurrence of the Islamic Revolution of 1979, blank verse continues to reign in Iranian poetic traditions, while the images hearken back to Classical and Modernist Persian figures as well as trends from such Western sources as Latin American, French, American, and German poetry.

Poetry published in the Iranian Diaspora—online and elsewhere—does take on the topic of erotic love in a variety of forms, not shying away from graphic terms. Inside Iran, because of restrictions on the expression of carnal desire after the Islamic Revolution, love poetry of a profane nature is rare to see, although the sensual imagery of the huge repository of poetic motifs does persist and undergoes continual renovation. The deference to Islam continues to be expressed in religious poetry in praise of God, the Prophet, and his successors.

Leyla Rouhi

See also Bliss; Longing in Sufism; Poetry in Islam; *Sawanih*; Separation; Sufi Poetry; Sufism; Wine in Sufism

References and Further Reading

Ahmad, Karimi-Hakkak. 1995. *Recasting Persian Poetry: Scenarios of Poetic Modernity in Iran.* Salt Lake City, UT: University of Utah Press.

Schimmel, Annemarie. 1992. *A Two-Colored Brocade: The Imagery of Persian Poetry*. Chapel Hill, NC: University of North Carolina Press.

Thackston, Wheeler M. 1994. *A Millennium of Classical Persian Poetry: A Guide to the Reading & Understanding of Persian Poetry from the Tenth to the Twentieth Century.* Washington, DC: Ibex Publishers.

Philia

See Church Fathers; Friendship; *Symposium;* Unconditional Love

---

Philosophical Allegory in the *Song of Songs*

Although the rabbinic authorities in the period of the Mishnah interpreted the *Song of Songs* as an allegory for the love between God and the Jewish people, the Jewish philosophers of the Middle Ages interpreted it as a philosophical allegory for the love between God and the individual. The rabbinic concept that the *Song of Songs* relates to national and universal redemption was replaced by the concept that it relates to personal redemption.

According to this concept, God is the primary cause of the world's intellectual and formative system, and therefore closeness to Him cannot be achieved only by fulfillment of the commandments, but through intellectual recognition and conjunction with the metaphysical world. This can be achieved by acquiring knowledge of physics and metaphysics and using the human intellect, thus achieving a high degree of human perfection.

From the point of view of these philosophers, the Pentateuch and the other books of the Bible carry this rational theme forward and are in themselves philosophical documents, although this is not always apparent at first glance. Nonetheless, it is hidden beneath the literal meaning of the text. To uncover the philosophic meaning of the Bible, one needs to allegorize the text. Obviously, this method should also be implemented in relation to the *Song of Songs*.

Moreover, the great Mishnaic scholar Rabbi Akiva ben Yosef determined that the entire Bible should be considered holy, and that the *Song of Songs* should be considered the Holy of Holies (Yadaim 3:5). Similarly, the Jewish philosophers considered the entire Bible to be a philosophical document that praises wisdom and guides human beings in the acquisition of ethical and intellectual virtues; but they especially considered the *Song of Songs* to be a book that deals specifically with the question of how to achieve wisdom and reach intellectual conjunction.

Since the eternity of the soul depended on achieving rational perfection and on the ability to reach intellectual conjunction with the metaphysical world, some of these philosophers called the *Song of Songs* "the book of the world to come." The fact that the *Song of Songs* was written by King Solomon, the wisest sage, emphasized the philosophical aspect of the book. In short, the *Song of Songs* was conceived of in the Middle Ages as one of the founding books of the philosophic ideal of Judaism, and its characters and phrases were considered metaphoric descriptions of the objects involved in the process of cognition and intellectual conjunction.

During the Middle Ages, at least thirty philosophical commentaries were written on the *Song of Songs* in Spain, France, Italy, Egypt, Yemen, and North Africa. The first known author of a full commentary on the *Song of Songs* is Joseph ben Judah Ibn Aknin, who lived in the twelfth century in Spain and Morocco. Better-known authors of such commentaries are Rabbi Moses ibn Tibbon, Immanuel Ha-Romi, and Gersonides. However, more philosophers interpreted a few verses and chapters from the *Song of Songs* through their independent works. Most of the full commentaries have never been printed and have only been preserved as manuscripts.

There are two basic interpretations to the two main characters in *Song of Songs*, that of the lover and the wife in these commentaries. In the more common interpretation, influenced by the philosophy of Aristotle and his commentators—especially that of Averroes—the

wife is the human intellect and the lover is the Active Intellect. The Active Intellect is the last bodiless or separate intellect in the chain of ten separate intellects that belong to the intellectual and formative system of the world, namely, the Metaphysical world.

According to this interpretation, the *Song of Songs* describes the desire of the human mind to know and achieve the Active Intellect and the way to conjoin with it. At the end of the Middle Ages, with the decline in interest in philosophy—especially after the expulsion of the Jews from Spain—the notion of the Active Intellect was replaced with that of God.

The second interpretation, which was influenced by Neoplatonic philosophy, viewed the wife as the human soul derived from the Metaphysical world and the lover as the cosmic intellect (*nous*). Thus, the *Song of Songs* describes the desire of the soul to reject the pleasures of life and worldly lusts, and to rejoin the Metaphysical world.

Esty Eisenmann

See also Akiva ben Yosef; Fragrance in the *Song of Songs*; Hebrew Bible; Medieval Jewish Philosophy; Reasonless Love; *Song of Songs*

References and Further Reading

Kellner, Menachem. 1994. "Gersonides on the *Song of Songs* and the Nature of Science." *Journal of Jewish Thought and Philosophy* 4 (1): 1–21.

Kellner, Menachem. 1996. "Communication or the Lack Thereof among Thirteenth-Fourteenth-Century Provençal Jewish Philosophers. Moses ibn Tibbon and Gersonides on *Song of Songs*." In *Communication in the Jewish Diaspora,* 227–246. Leiden: Brill.

Marciano, Yossi. 2004. "The Philosophical Interpretation of the *Song of Songs* in the Middle Ages: Rabbi Joseph Al-Fawwal and Other Commentators." Diss. (Hebrew). Jerusalem, Hebrew University.

Wolfson, Elliot Reuben. 2003. "Asceticism and Eroticism in Medieval Jewish Philosophical and Mystical Exegesis of the *Song of Songs*." In *With Reverence for the Word,* edited by Jane Dammen McAuliffe, Barry D. Walfish, and Joseph W. Goering, 92–118. New York: Oxford University Press.

Platonic Love

Platonic love is love that is not erotic, but exists between members of the opposite sex. Such usage marks a wide departure from Plato's own theory of love, and bears a closer resemblance to the traditions of courtly love. Some French scholars find it useful to distinguish *amour platonique*, or platonic love in the casual sense, from *amour platonicien*, which is used when referring to Plato's theory of love, to avoid any possible misconceptions.

There are facets to Plato's theory of love that stand in direct contradiction to its common usage. First, Plato holds that sexuality is a natural part of love, but that sexual desire is not the end of love and ought to point to a higher source. Second, most of Plato's theory of love is developed on the model of a relationship between two men, an older teacher and a younger student, whose erotic attractions for one another are transmuted into a highly intellectualized relationship of mutual respect and friendship. Perhaps it is because of the homoerotic element that Plato's downplaying of the sexual element in love is so often interpreted as eliminating the sexual. To be sure, Platonic love is purely intellectual at its heights. But Plato clearly recognized the fact that we do not dwell in the heights—we are only occasional visitors to the lofty plane of the purely intellectual.

Plato's theory of love is given its fullest treatment in the *Symposium*, although the *Phaedrus* and *Lysis* provide deep insights into the topic as well. The *Symposium* is so called for its setting—a discussion among friends over a

feast in the house of Agathon. At this party, there is a competition among speakers in praise of the love god, Eros—not yet the cherub of later days but the captivatingly handsome young man. Various speakers air theories in praise of love, but it is the priestess Diotima whose teachings appear to be of supreme value to Plato.

Diotima teaches that beauty, which arouses love, stimulates the desire to possess the beautiful—this links love and the desire for immortality. Physical love and the desire for immortality results in a generation of children, but this is an imperfect manifestation of love, since immortality is achieved only imperfectly through offspring.

Through Diotima, Plato teaches that beauty can elicit both a physical and an intellectual response. The beauty of one's lover, a piece of art—or at its purest, Beauty itself—can clearly inspire an intellectual response. Ultimately, the more intellectualized the feelings of love, the more love is channeled into the highest—the intellectual Forms, and the greater the promise of immortality found in one's ideas.

Plato's primary vision of the kind of love that could ascend from sexual desire to the world of ideas focused on a relationship between a man and a youth. He conceived of love between the sexes as primarily interested in natural, biological functions and social interests. Plato saw the love of a man for a woman as primarily sexual, and thus too focused on mundane affairs, such as procreation and family issues, to inspire the soul to soar upwards.

Things were different between men who, if not equals, enjoyed some measure of equality and mutuality. The older man brought wisdom and experience, the younger, vigor and beauty. Their affairs were not mundane, but were for the sake of beauty and knowledge in themselves. This was a relationship that pointed the mind upward, in Plato's view. In a modern context, such a relationship—a real, platonic love—is possible between men and women—a real platonic love. Men and women can enjoy erotic relationships that are not focused on family or reproduction—choosing to be free of such concerns.

James Allen Grady

See also Desire; Eros; Friendship; *Symposium*

References and Further Reading

de Rougemont, Denis. 1956. *Love in the Western World*, Revised Edition. Translated by Montgomery Belgion. New York: Pantheon Press.

Ferrari, G. R. F. 1992. "Platonic Love." In *The Cambridge Companion to Plato*, edited by Richard Kraut, 248–276. Cambridge: Cambridge University Press.

Geier, Alfred. 2002. *Plato's Erotic Thought: The Tree of the Unknown*. Rochester, NY: University of Rochester Press.

Gould, Thomas. 1963. *Platonic Love*. New York: Free Press of Glencoe.

Levy, Donald. 1979. "The Definition of Love in Plato's Symposium." *Journal of the History of Ideas* 40:285–291.

Sternberg, Robert. 1998. *Cupid's Arrow: The Course of Love Through Time*. Cambridge: Cambridge University Press.

Pleasure

Pleasure constitutes a central—perhaps essential—aspect of every religious tradition. Ranging from celebrations to feasts and from prayer to sublime rapture and final salvation, it colors every ritual and doctrine with positive feelings. But religious pleasure also remains uncharted terrain that still awaits a full scholarly discussion.

The Oxford American Dictionary defines pleasure as, among other things, a feeling of happy satisfaction, enjoyment, and sensual gratification. That accurately corresponds with popular usage, but it leaves a fuzzy boundary between two intuitively different experiences: sensory pleasure—an affect—and happiness

or joy, which is defined as feelings. Any discussion of pleasure in religious literature is complicated by this lack of clarity and tends to perpetuate and sharpen this distinction.

There is a very old and respected tradition in the West of separating religious joy from worldly pleasure. In America this dates back to the early Puritans, who settled in New England, and to Richard Baxter, the most prominent of their writers: "O my soul, let go thy dreams of present pleasures, and loose thy hold of earth and flesh. Study frequently, study thoroughly, this one word—Eternity" (Baxter 2003, 61).

Those words owe their ascetic nature to a recognition, bred throughout the Christian centuries but refined in Calvinist Europe, that human pleasures prevent people from surrender to God and from full devotion to His service. Only in learning to see God in all things—this is what John Calvin had taught—and following Christ in self-denial, can the faithful shed pride and ostentation along with "greed, lust, self indulgence, effeminacy, or other vices brought about by love of self" (Calvin 1987, 163).

Although the split between religion and pleasure has a distinctly Christian and even American feel, there are more general ways to describe the difference: Pleasure, according to this view, takes life in the present moment—all gratification is like that—while religion seems to focus on a better future. Religion is the embodiment of *permanent* deferment—its objects are transcendent; always and only just beyond the senses that give pleasure.

Religion, too, stands disinterested from personal benefit, from petty calculations and the ebb and flow of desire. It is a supreme "value"—something that owes its importance to intrinsic qualities. For example, many people go to Sunday services to belong to a community, or perhaps make an impression on others. But those who attend out of simple devotion, perhaps anonymously, enjoy greater esteem because their religion is said to be "intrinsic" (Pargament 1997, 62).

These bedrock ideas reach far back before the Puritans, and even before Jesus and Paul. Their author is Plato (427–347 BCE). Plato's most explicit and important writing on the subject of pleasure is the dialogue *Philebus*, in which Socrates argues against moral hedonism—the position that the pursuit of pleasure constitutes the Good Life. The protagonist, speaking for Plato, proposes two core ideas on the subject. First, pleasure is the perception of a change from the state of depletion to replenishment. Second, it is the body that undergoes such changes. The mind—"soul"—is a spectator. Given a chance to measure all physical transitions and to balance pleasures with other concerns—beauty, knowledge, and justice—the mind can act wisely by insisting on temperance. Such wisdom—not pleasure—is the foundation of the good life. Unfortunately, Plato noted in another dialogue (*Phaedo*) that the mind is most vulnerable precisely when it comes under assault from affects such as pleasure and pain. "Because every pleasure or pain has a sort of rivet with which it fastens the soul to the body and pins it down and makes it corporeal . . ." (Hamilton and Cairns 1978, 83d–e).

It was up to Jewish and Christian theologians—men such as Philo of Alexandria and later Saint Augustine of Hippo—to replace "Good" with God. Augustine drew an explicit distinction between spiritual joys and the "pleasure of the eyes" about which he wrote the *Confessions*. Regarding sensual pleasures, he cautioned, "Let them not hold my soul; let my soul be held by the God who made all these things" (St. Augustine 2001, 215).

This split took hold and became a permanent fixture in European thought, wending its way through Plotinus, Descartes, and Kant into our present-day folk psychology. The pleasures of the body are one thing, the autonomy of the mind, or more precisely the soul, another. Common speech distinguishes between pleasure, which is usually understood as sensory, and joy or happiness—which take place

in the mind. A good marriage and a close-knit family provide joy or happiness—pleasure may be an occasional feature of such a life—but it is not essential for one's happiness. To be happy implies a value, an intrinsically important ideal that goes beyond the body's simple needs and satisfactions.

The distinction between spiritual and sensual pleasure fails to account for the importance of pleasure within the religious life. Religious traditions everywhere are bursting with enjoyments of every imaginable kind. There are feasts and celebrations, carnivals and commemorations, annual thanksgiving and agricultural offerings. There are joyful rituals, births, initiations, weddings—all of them sanctified by prayer and holy performance. The texts too, from China and India to Greece and the Americas, are saturated with evocative language of joy and happiness and even, Plato would have to admit, sensual pleasure. There is even a common religious justification for this—the German Lutheran theologian, Dietrich Boenhoffer, whose life ended tragically at the hand of the Nazis, commented on pleasure, *apropos* of John 14:6 and 11:25, wherein Christ said, "I am the life": "It is the 'yes' to what is created, to becoming and to growth, to the flavor and to the fruit, to health, happiness, ability, achievement, worth, success, greatness, and honour . . ." (Bonhoeffer 1995, 216). If the world is God's creation, Bonhoeffer suggests, it is only fitting that people celebrate life and enjoy God's gifts.

This is not such an extraordinary religious insight at all. As the book of *Ecclesiastes* put it, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works" (9:7). In fact, this sentiment is virtually a cliché, easy to locate within religious literature of the West. The *Oneg Shabbat* (Shabbat delight) is predicated on pleasure. The great mystical text, the *Zohar*, has constructed a whole liturgy of pleasure around the holy day: "Then the beginning of prayer/To bless Her with joy and beaming faces:/Barekhu ET YHVH ha-Mevorakh" (Matt 1983, 132). Time itself is a divine creation and the seventh day—bride among the days of the week—a source of abiding pleasure.

But joy in creation and in God's sacred time is not limited to the religious traditions of Judaism and Christianity. Krishna is renowned in India for being a giver of pleasure and a source of all encompassing divine love. The early modern Bengali mystic-saint Sri Caitanya was credited by one of his followers with having said, "I am a slave to the feet of Krishna and he is a fountain of joy and *rasa* . . ." (Dimock 1999, 996).

Similarly, the great Sufi poet Rumi, writing in a Muslim religious culture that rejected such anthropomorphic images of God, still sang about Allah: "Oh Thou whose face is like a rose and whose tresses are sweet marjoram! My spirit is joyful when I am in heartache over Thee!" (Chittick 1983, 244).

Indeed, the visions of heaven in every tradition and the proximity to the Divine, are painted in highly hedonic terms, both as a source of sensory pleasure and the highest joys. Even the Qur'anic heaven is "gardens beneath which rivers flow" (47:12 Medinah).

Theology in virtually every tradition is often another name for an exchange of pleasure in its many forms. In Matthew 5:12 Jesus exclaims, "Rejoice and be glad, for great is your reward in heaven." The condition for this gift in Judaism is obedience to the Law, but even that is joyful. As Menahem of Chernobyl (d. 1797) put it, the joy in fulfilling the commandments is "something of the world to come" (Menahem Nahum of Chernobyl 1982, 249). But Angela of Foligno (d. 1309) reported that in this life too, "God pours into the soul an exceedingly great sweetness" (Adels 1987, 188). But one does not need a personal God to experience exalted states as pleasurable. The Upanishads (*Taittiriya Upanishad* 2:9) describe it in the following terms: "That from which [all] words recoil together with the mind, unable to attain it, that is the bliss of Brahman." And the

great eighth-century Vedanta philosopher elaborated that theme by describing *Atman* as that which "never ceases to experience infinite joy."

There is no simple or obvious explanation why religious traditions would value pleasure in its many forms or why religious experience would be described in profoundly hedonic terms. Sociological theorists and functionalists, following in the footsteps of Emile Durkheim, might explain religious pleasure in terms of motivation and social cohesiveness. Cultural and symbolic anthropologists such as Victor Turner or Clifford Geertz may focus on the ecstatic dimension of *communitas*—the ritual formation of egalitarian communities outside of ordinary time. Freudian and post-Freudian theorists could focus on the sublimation of drives, whereas evolutionary psychologists would look at the adaptive role of religion in human development. Currently, no dedicated and systematic explanation of religious pleasure can be found.

Ariel Glucklich

See also Bliss; Freudianism and Marxism; Happiness; Hebrew Bible; Joy; Krishna; Paradise in Islam; Platonic Love; Puritanism; Rasa; Sabbath

References and Further Reading

Adels, Jill Haak. 1987. *The Wisdom of the Saints*. New York: Oxford University Press.
Augustine, Saint. 2001. *The Confessions*. New York: Knopf.
Baxter, Richard. 2003 [1758]. *Saints' Everlasting Rest*. Whitefish, MT: Kessinger Publishing.
Bonhoeffer, Dietrich. 1995. *Ethics.* New York: Touchstone.
Calvin, John. 1987 [1536]. *The Institutes of Christian Religion*. Grand Rapids, MI: Baker House.
Chittick, William C. 1983. *The Sufi Path of Love*. Albany, NY: State University of New York Press.
Dimock, Edward C. 1999. *Caitanya Caritamrta of Krsnadasa Kaviraja*. Cambridge, MA: Harvard University Press.
Hamilton, E., and H. Cairns eds. 1978. *The Collected Dialogues of Plato*. Bollingen Series. Princeton, NJ: Princeton University Press.
Matt, Daniel Chanan, tr. 1983. *Zohar: The Book of Enlightenment*. Mahwah, NJ: Paulist Press.
Menahem Nahum of Chernobyl. 1982. *Upright Practices, The Light of the Eyes*. New York: Paulist Press.
Pargament, Kenneth Ira. 1997. *The Psychology of Religion and Coping: Theory, Research, Practice*. New York: Guilford Press.

Poetry in Buddhism

Poetry is a common medium of expression in all Buddhist cultures, and in it, love in its many variants has been a frequent topic. Regarding it as a cause of continued rebirth, Buddhist poets often have written in opposition to sexual and romantic love, but some have written to celebrate it, too. Other sorts of love are expressed more unequivocally, whether friendship among practitioners on the path; compassion toward suffering sentient beings; or devotion to buddhas, *bodhisattvas,* deities, or spiritual teachers.

In such Pali-language works as the *Dhammapada* and the *Udanavarga*, and the autobiographical poems left by early monks and nuns in the Theragatha and Therigatha, love for the Buddha and for spiritual friends is evident. In contrast, sexual love is denigrated and even mocked, sometimes in amusing and instructive poetic dialogues between a monk or nun and a suitor—or the evil one, Mara, whose greatest weapons are human fear and desire.

Similarly, Buddhaghosa's eloquent Sanskrit verse epic, the *Buddhacarita*, depicts the Buddha's decision to renounce his palace as prompted in part by his disgust at the bodies of his harem women, and his enlightenment as enabled in part by his rejection of the temptations of Mara's daughters. Buddhist verse–dramas, including Buddhaghosa's *Saundarananda* and Candragomin's *Lokanandataka,* explore the conflict between romantic love and Buddhist renunciation, and the necessity

of abandoning the former for the latter. Even though sexual and romantic love are generally denigrated in Indian Buddhist literature, the poets who denounce such love often depict it with remarkable beauty, and even sympathy.

With the rise of the Mahayana, other sorts of love began to gain prominence in Buddhist poetry. Santideva's great and influential poem on bodhisattva practice, the *Bodhicaryavatara*, includes long passages warning against lust for the female body and sexual desire in general, but also includes expressions of appreciation for helpers along the spiritual path—including one's enemies—and heartfelt evocations of the bodhisattva's great love and compassion toward sentient beings.

Mahayana literature also contains hundreds of poetic expressions of devotion to, and love for, a wide range of transmundane beings. Subjects included the Buddha himself and his great disciples; compassionate bodhisattvas like Avalokitesvara, Mañjusri, and Tara; and, later, various powerful tantric deities like Guhyasamaja, Hevajra, and Vajrayogini

During the last phase of Buddhism in India, when tantric ideas and practices took hold, sexual love increasingly came to be seen as a possible vehicle for liberation rather than the road to hell. Tantric scriptures—many of them in verse—describe sexual yoga practices, and great tantric poet-saints like Saraha, Kanha, and Tilopa often sing of their relations with yoginis or low-caste women, who serve symbolic functions, but are also often sexual partners. Maintaining the Mahayana love for both sentient and supramundane beings all the while, the tantric poets also introduced a new object of devotion: the spiritual teacher, who in some ways came to supersede all the others in the intensity of dedication he—and sometimes she—received.

All these themes were expressed in the rich Buddhist poetries that developed outside India. There are few poets who have sung of their love of their teacher, or their pity for beings, as passionately as the Tibetan Yogi Milarepa; few evocations of spiritual friendship as heartfelt as those of Chinese monks and nuns; and few expressions of love for the Buddha as devout as those found in the poems of Japanese Pure Land practitioners.

More so than in India, Buddhist poets elsewhere in Asia sometimes felt free to celebrate sexual and romantic love, as in the controversial verse of the Sixth Dalai Lama of Tibet, the Japanese Zen Master Ikkyu, and the Vietnamese concubine Ho Xuan Huong. Recent Buddhist poets, whether Asian or Western, have explored the full range of Buddhist and modern notions of love in their works; especially notable for their originality are the Tibetan Lama Chögyam Trungpa, the Vietnamese Zen Master Thich Nhat Hanh, and the American poets Gary Snyder and Allen Ginsberg.

Roger Jackson

See also Bodhisattva; Buddha; Compassion in Buddhism; Devotion; Lust; Tantra; Teachers in Buddhism; Yoga

References and Further Reading

Balaban, John, tr. 2000. *Spring Essence: The Poetry of Ho Xuan Huong*. Port Townsend, WA: Copper Canyon Press.

Chang, Garma C. C., tr. 1989. *The Hundred Thousand Songs of Milarepa*. 2 Vols. Boston: Shambhala Publications.

Fields, Rick, and Brian Cutillo, trs. 1998. *The Turquoise Bee: The Lovesongs of the Sixth Dalai Lama*. San Francisco: HarperCollins.

Grant, Beata, tr. 2003. *Daughters of Emptiness: Poems of Chinese Buddhist Nuns*. Boston: Wisdom Publications.

Hahn, Michael, tr. 1987. *Joy for the World: A Buddhist Play by Candragomin*. Berkeley, CA: Dharma Publishing.

Ikkyu. 2003. *Wild Ways: Zen Poems*. Translated by John Stevens. Buffalo, NY: White Pine Press.

Jackson, Roger R., tr. 2004. *Tantric Treasures: Three Collections of Mystical Verse from Buddhist India*. New York: Oxford University Press.

Johnston, E. H., tr. 1984. *Buddhacarita or Acts of the Buddha, From the Work of Asvaghosa*. Delhi: Motilal Banarsidass.

www.abc-clio.com ABC-CLIO 1-800-368-6868

Schelling, Andrew, and Anne Waldman, trs. 1996. *Songs of the Sons and Daughters of the Buddha*. Boston: Shambhala Publications.
Shantideva. 1997. *The Way of the Bodhisattva*. Translated by the Padmakara Translation Group. Boston: Shambhala Publications.
Snyder, Gary. 1996. *Mountains and Rivers without End*. Washington, DC: Counterpoint.
Trungpa, Chögyam. *First Thought, Best Thought: 108 Poems*. Boulder, CO: Shambhala Publications

---

Poetry in Christianity

The earliest Christian poetry is found in hymnic fragments in the Hebrew Scriptures and in the Christian New Testament—and a tradition of religious poetry continues primarily in hymns through the early Latin Fathers. Love, in the Christian understanding, was one of the reciprocal bonds that helped to draw humans back to God after separation by sin.

In the early centuries of the church, this love was often expressed as the erotic love between a bride and bridegroom, and so Christians interpreted the *Song of Songs* as the story of the love affair between a soul and God. Consequently, Christian hymns took the bond of love between God and the soul to be the subject matter of some poems. Writers such as the fourth-century Gregory Nazianzen (d. 389), Hilary of Poitiers (d. 367), and Ambrose of Milan (d. 397) wrote hymns on other topics such as the Eucharist, baptism, and the Incarnation.

Poetry in the Christian tradition can be divided into two types: poems that attempt to plumb the depths of experience of the transcendent or that contain explicit religious symbolism; and poetry that does not try to explain a religious experience, but is written in a Christian context and not fully understandable without it. In the first case, those poems treat the theme of love most frequently when they reflect upon the nature of God as love. In the second case, they often tell secular love stories or epics within a Christian milieu.

The Christian poetry tradition outside of liturgical hymns only truly begins to develop in the seventh century with the vernacular poet Caedmon's (d. 680) expression of religious visionary experience. During the Middle Ages, both the development of national epic poems and the courtly love tradition expanded the repertoire of Christian verse. This verse, although written within the context of medieval Christian culture, used Christian symbolism, but neither attempted to explain religious experience nor covered topics related to salvation.

Examples of this genre include the twelfth-century French *Chanson de Roland* (ca. 1175), set in Charlemagne's time and taking as its subject the Christian reconquest of Muslim Spain; and the Spanish poem *Cantar de mio Cid* (ca. 1140), another national heroic epic of the same period. The Grail legends developed within the courtly love tradition and also gave rise to considerable Christian poetry: in French by Chretien de Troyes (d. 1180), who wrote *Erec, Yvain,* and *Lancelot*; and in Middle High German by Wolfram von Eschenbach (d. 1220), who wrote *Parzival*. The reworking of both divine and profane loves can also be seen in the various stories of the *Canterbury Tales* (1388–1400) by Geoffrey Chaucer.

Perhaps one of the most ambitious poems of the Christian tradition is Dante Alighieri's *Divine Comedy* (1302–1321). This poem seeks to unite the poet-pilgrim's love for Beatrice, using it as an impetus for his journey until such time as the love for God has so sufficiently gripped his soul that it dominates the pilgrim's thoughts and actions.

In the seventeenth century, the metaphysical poets strove to give voice to numerous religious impulses through highly charged religious language and imagery. Although the metaphysical poets were represented in many European countries, they are perhaps best known by the Welshman Henry Vaughan (d. 1695) and the Englishmen John Donne (d. 1631)

and George Herbert (d. 1633). Through their works, these poets strongly emphasized the infused virtues, especially love.

Through his epic poems, short lyrics, poetic satires, and various types of illustrations, William Blake (d. 1827) used a number of mythologies built on a scaffold of Christianity to envision a world where God is only love—and disharmony is a diabolic perversion.

Andrea Dickens

See also Divine Comedy; New Testament; *Song of Songs*

References and Further Reading

Alighieri, Dante. 1981. *The Divine Comedy.* Translated by John Sinclair. Oxford: Oxford University Press.

Allen, Peter. 1992. *The Art of Love: Amatory Fiction from Ovid to the Romance of the Rose*. Philadelphia, PA: University of Pennsylvania Press.

Blake, William. 1988. *The Collected Poetry and Prose of William Blake*. Edited by David Erdman. New York: Anchor Books.

Dronke, Peter. 1969. *Medieval Latin and the Rise of the Love Lyric*. Oxford: Oxford University Press.

Gardiner, Helen. 1971. *Religion and Literature*. Oxford: Oxford University Press.

Lewis, C. S. [Clive Staples]. 1958. *The Allegory of Love*. New York: Oxford University Press.

Loomis, Roger Sherman. 1963. *The Grail: From Celtic Myth to Christian Symbol*. New York: Columbia University Press.

Nuttall, Anthony David. 1980. *Overheard by God: Fiction and Prayer in Herbert, Milton, Dante and St John*. New York: Methuen Publishing.

Poetry in Hinduism

India, the birthplace of Hinduism, possesses a treasury of love poetry that describes happiness, longing, passion, and separation. The poetry has emerged from different cultures, regions, and eras to establish a distinct tradition of its own.

Poetry in general has formed an essential tradition of Hinduism beginning with the hymns of the Vedas. In classical Indian texts such as the *Mahabharata* and *Ramayana*, many stories revolve around the theme of love. Like these, Hindu poetry, written in Sanskrit and Tamil, celebrate passion and the ecstasy of love.

Hindu poetry has traversed a long path from the earlier period of sacred writings, love lyrics, and court poetry that began in the Rig Vedic period around 1500 BCE. Classical poetry continued until the middle of the ninth century CE. Modern Indian poetry found its place in world literature by adopting new styles, keeping in tune with various contemporary trends, and continuing the traditional theme of the bliss of love between man and woman.

In the Sanskrit and Tamil Samgam literature, there was an efflorescence of love poetry. One of the greatest litterateurs of Sanskrit, Kalidasa (375–413 CE) penned the *Meghadutam* (Cloud Messenger) and *Ritusamhara* (Seasonal Cycle), delineating love in different forms. The former depicted the love yearnings of Yaksha for his charming wife. Messages about love, erotic sentiments, and passion were sent through moving clouds after the rainy season. The verses of *Ritusamhara* were replete with love and intense passion between the lovers in changing seasons. His lyrics reflected both *sambhoga* (togetherness) as well as *vipralambha* (separation) of lovers.

Even the gods and goddesses of the Hindu pantheon were depicted as ordinary human beings with sentiments of love in many of the Sanskrit works. The short bardic poems of Tamil literature, belonging to the middle of the second century CE, were of two varieties: *agam* (love) and *puram* (war) poetry. The five stages of love poetry were classified as per the same number of landscapes of the Tamil region and some of the *ainkurunuru* (500) were named: *In the Middle of the Night*, *Love Greater than the Sea*, *Golden Flower Eyes,* and *Lady of the Lovely Forehead.* The *kuruntokai* or short

collection containing 400 poems had titles like *Fragrant Woman*, *Love Bigger than Earth*, *Higher than Sky*, *Her Love Good and True*, and *Whenever My Lover Touches Me.*

The medieval period witnessed an outpouring of devotional and love poetry in regional literature. Jayadeva of Orissa (1147–1170), the renowned Sanskrit poet born in the Kenduli village of Khurda district, wrote the *Gita Govinda* depicting the intense love between Lord Krishna and Radha. The lyrical description of passionate love between Krishna and Radha represented the desire of *jeeva atma* (human soul) to merge with *param atma* (the supreme Lord).

The Brahmin priest Chandidas (1339–1399), the celebrated Bengali poet, penned emotional and passionate lyrics depicting his love for Rami, a low-caste woman and widow. Another Bengali poet, Vidyapati (ca. 1352–1448), wrote lyrics about the passionate love of Radha toward Krishna. The depiction of emotional longing for Lord Krishna in the poems of Mirabai (1504–1550) touches the reader's heart. Bengali and Marathi took the lead in poetry, and were followed in modern times by Hindi, Oriya, Kannada, Telugu, and Assamese, among others. Rabindranath Tagore, the Nobel Laureate for literature (1861–1941) dominated the literary scene of his time. His songs were tuned to lovely, sweet, serene music known as *Rabindrasangeet* (Music of Rabindra).

Patit Paban Mishra

See also Beauty in Hinduism; Eros; *Gita Govinda;* Gods in Hinduism; Goddesses in Hinduism; Krishna; Longing in Hinduism; Separation

References and Further Reading

Alexander, Meena, ed. 2002. *Indian Love Poems*. New York: Everyman's Library Pocket Poets.

Das, Sisir Kumar. 1991. *A History of Indian Literature, 1800–1910*. New Delhi: Sahitya Akademi.

Das, Sisir Kumar. 1995. *A History of Indian Literature, 1911–1956*. New Delhi: Sahitya Akademi.

Dharwadker, Vinay, and A. K. Ramanujan, eds. 1998. *The Oxford Anthology of Modern Indian Poetry*. Oxford: Oxford University Press.

Ghosh, Sankha, and Sukanta Chaudhuri. 2004. *Rabindranath Tagore: Selected Poems*. New Delhi: Oxford.

Macdonell, Arthur. 1986. A *History of Sanskrit Literature*. Reprint. New Delhi: Motilal Banarsidass.

Mishra, Patit Paban. 2002. "Poetry—India." In *Encyclopedia of Modern Asia*, edited by David Levinson and Karen Christensen, Vol. 4, 530–531. New York: Charles Scribner's Sons.

Pathy, Dinanath, ed. 1995. *Jayadeva and Gitagovinda in the Traditions of Orissa*. New Delhi: Harman Publishing.

Sabins, S. A. 1966. *Kalidasa: His Style and His Times*. Bombay: N. M. Tripathy.

Schelling, Andrew, ed. 1998. *The Cane Groves of Narmada River: Erotic Poems from Old India*. San Francisco: City Lights Publishers.

Tripathy. A. K., and P. C. Tripathy. 2006. *The Gita Govinda of Sri Jayadev*. New Delhi: Publications Division.

Poetry in Islam

Any discussion of the role of poetry (*shi'r*) in Islam must perforce treat the importance of poetry during the *jāhiliyya*—period of ethical and spiritual ignorance. Muslims use that Arabic word to designate their history prior to the advent of the Qur'anic revelations. In the jargon of social science, the meaning and function of poetry was, and to some extent still is, contested. This accounts for poetry's apparent ambiguous status in Islamic history today, a condition that is directly traceable to its exalted standing during the *jāhiliyya.*

Pre-Islamic poetry is animated by the Bedouin ethos of the desert, in which the tribal poet (*shā'ir*) is a "singing witness" to the collective's customs and traditions, and to its wars and heroic exploits. The poet provides

the tribe with a somewhat idealized mirror image of itself. The poet's inventiveness therefore is concentrated in the manner and diversity of expression, as the poem's subject matter remains constant and predictable.

Eulogies during the *jāhiliyya* celebrated such virtues as valor, endurance, patience, loyalty, and generosity, as well as the preeminent tribal virtue: *'asabiyya* (solidarity). The panegyric to tribal leaders was often peppered with aphorisms (*hikma*, singular *hikam*) that reflected the largely secular worldview of tribal life. So-called vagabond poets (*su'luk*) performed on the periphery of tribal society, expressing preferences for antinomian if not misanthropic beliefs and behavior, including the privations of solitary life in an unforgiving desert environment. Lastly, there were itinerant court poets whose number and importance increased as Islam flourished in cultural centers beyond the Arabian Peninsula: in Damascus, Baghdad, Cairo, Qayrawān, Fez, and Cordoba, for example.

For some Muslims, pre-Islamic Arabic poetry was emblematic of "the days and ways of barbarism" (Goodman). Whatever degree of truth resides in this characterization, it should not preclude an appreciation of the continuity in poetic expression and themes after the *jāhiliyya,* even if the Bedouin poetry of the Arabian desert was subject to an Islamic transformation and transvaluation that belies whatever Muslim animus was aimed at poetry as such.

For instance, pre-Islamic poetry was born in song, and its fundamental orality was nurtured within an audiovisual culture. Poetic recitation is frequently compared to singing birds, and its meter, rhythm, and melody to birdsong. It is not surprising that the Khūrāsanī poet and hagiographer Farīd ad-Dīn 'Attār uses birds as metaphors for spiritual experience and the mystical quest in his delightfully didactic and allegorical *mathnawī* (doubled rhyming couplets), *The Conference of the Birds* (*Mantiq at-tayr*) (Homerin 2001). After 'Attār, Jalāl al-Dīn Rūmī (604/1207 CE–672/1273 CE) writes of the falcon as a symbol of the soul; the equation of soul and bird is, however, hardly unique to Islam. A transvaluation of the vagabond poets' truest friends, namely the wolf and the hyena, might be inferred from Indian and Persian miniatures that show the Muslim saint or mystic sleeping or sitting among now-tamed wild animals. More conspicuously, the language of profane or physical love was used by poets like Muhammad Shams ad-Dīn Hāfiz (726/1325 CE–791/1389 CE) and Rūmī to poetically convey the relationship of love between human beings and God, between lover and the beloved.

Islam is emphatic that Muhammad, as God's Messenger and Seal of the Prophets, was no tribal bard moved by the *jinn* (singular *jinnī,* intelligent, usually invisible beings), those fiery spirits thought to have inspired pre-Islamic Bedouin poets in the manner of the Greek muse. Muslims rightly argue the Qur'an's literary qualities transcend those of even the best poetry. The need for the Qur'an to distance itself from pagan poetry was quickened by the fact the Arabic word for poetry (shi'r) comes from a verb that means "to know" and "to perceive." For Muslim authorities this meant that the knowledge revealed in the Qur'an was in direct and urgent competition with the poetic articulation of the Bedouin worldview. It hardly helped matters that poets were often the most dangerous and implacable foes of the Prophet.

Still, and strictly speaking, poetry is not forbidden in Islam, although "as a patterned mode of discourse where pattern is a vehicle of art and art can militate for autonomy and for control of content, poetry is clearly suspect" (Goodman, 34). As one *sūra* in the Qur'an titled "The Poets" suggests: "only those who are lost in error follow the poets" (26: 224), and another one states: "We have not taught the Prophet poetry, nor would he ever have been a poet" (36: 69). Hence despite the transparent and eloquent poetic qualities of the Qur'an, its words are unequivocally "not the words of a poet" (69: 40–41).

Yet, and importantly, the Qur'an also refers to those poets "who believe, do good deeds, and remember God often" (26: 227). *Hadīth* (plural *ahādīth*)—the literature of reports or traditions of the sayings and doings of the Prophet Muhammad and his companions—is less nuanced, tending to view poetry with prima facie suspicion or questionable acceptability.

Muhammad himself was not above finding wisdom in poetry, or immune from enchantment by its aesthetic elegance. What is more, the Qur'an effects a transition from the poet's oral culture of inexplicable intuition and improvisation to a literary culture that esteems study and contemplation, a reasoned scrutiny of culture's contents. As Oliver Leaman advises, "There are many references to the importance of reason in the Qur'an, and Islam seems to take pride, at least in its early years, in presenting itself as highly rational." This transition might also be seen as a change "from a point of view which made contact with the pagan surface of existence to one which reached into its metaphysical depths" (Adonis 1990, 37). It's no small irony that Qur'anic exegesis and studies gave birth to a vigorous literary criticism and incipient science of religious aesthetics, all the while indirectly stimulating poetic production and opening new vistas in poetry.

Patrick S. O'Donnell

See also Lover and Beloved in Sufism; Qur'an; Sufi Poetry

References and Further Reading

Adonis ['Alī Ahmad Sa'īd]. 1990. *An Introduction to Arabic Poetics*. Translated by Catherine Cobham. Austin, TX: University of Texas Press.

Allen, Roger. 1998. *The Arabic Literary Heritage: The Development of Its Genres and Criticism.* Cambridge: Cambridge University Press.

Attar, Farid ud-Din. 1984. *The Conference of the Birds.* Translated by Afkham Darbandi. London: Penguin Books.

Black, Deborah L. 1996. "Al-Fārābī." In *History of Islamic Philosophy*, edited by Seyyed Hossein Nasr and Oliver Leaman, 178–197. New York: Routledge.

Chittick, William C. 1983. *The Sufi Path of Love: The Spiritual Teachings of Rumi*. Albany, NY: State University of New York Press.

Dabashi, Hamid. 1999. "Historical Conditions of Persian Sufism during the Seljuk Period." In *The Heritage of Sufism: Classical Persian Sufism from its Origins to Rumi (700–1300)*, Vol. 1, edited by Leonard Lewisohn, 137–174. Oxford: Oneworld.

de Bruijn, J. T. P. 2003. "Comparative Notes on Sanā'ī and 'Attār.'" In *Islamic Humanism*, edited by Leonard Lewisohn and Lenn E. Goodman, 361–379. New York: Oxford University Press.

Homerin, Thomas Emil, tr. 2001. *'Umar Ibn al-Farīd: Sufi Verse, Saintly Life.* New York: Paulist Press.

Leaman, Oliver. 2004. *Islamic Aesthetics: An Introduction.* South Bend, IN: University of Notre Dame Press.

Renard, John. 1996. *Seven Doors to Islam: Spirituality and the Religious Life of Muslims*. Berkeley, CA: University of California Press.

Schimmel, Annemarie. 1975. *Mystical Dimensions of Islam*. Chapel Hill, NC: University of North Carolina Press.

Smith, Margaret. 2001 [1928]. *Muslim Women Mystics: The Life and Work of Rābi'a and Other Women Mystics in Islam.* Oxford: Oneworld.

Poetry in Judaism

Religious love poetry in Judaism consists of love poems in which the lovers are—explicitly or obliquely—God, Israel, the messiah, the soul, the universe, or similar figures of religious significance. Because "love" denotes the yearning of the lovers for one another, not the consummation of their union, the poetry's mood is typically frustrated yet confident: frustrated on account of the current lack of union, yet confident that union, being a primordial state, will eventually be regained. The liturgical function of much of this poetry

heightens its immediacy as a direct encounter with the sacred.

The progenitor of Jewish love poetry is the *Song of Songs*, the biblical book on love. Although this earthy, erotic book about the mutual yearnings of two youths is not explicitly religious, already in antiquity these lovers were allegorically identified as God and Israel—in the spirit of other biblical passages, where this allegory is made explicit. Subsequent poets, seeking a vocabulary for religious love, drew prominently on images of human love taken from the *Song of Songs*.

Most postbiblical Jewish religious love poetry is *piyyut*—liturgical poetry. This genre, which originated in the Second Temple period, is still employed today. The liturgy's core consists of the *shema'*, including Deuteronomy 6:5: "You shall love the Lord your God with all your heart, with all your soul, and with all your abundance," followed by *tefillah* (prayer), in which one stands before God. This core is framed by blessings describing God's love for, and redemption of, Israel. The poets adorn these blessings with descriptions of the mutual love between God and Israel and the fluctuations in their relationship through sacred history, and with pleas for the messianic redemption—love's consummation.

Piyyut from medieval Jewish Spain embodies that culture's synthesis of Greco-Arabic philosophy and Semitic philology—including secular Arabic love poetry—with the Bible and Rabbinics. Reflecting Arabic love poetry, this school of *piyyut* describes the intimate, personal qualities of love, and even adopts Arabic metrics. Most importantly, however, Spanish *piyyut* intertwines Jewish notions of love and redemption as collective and historical, and of God as a transcendent persona, with philosophical notions of love and redemption as the ascent of the individual soul to its divine source, and of God as Prime Mover and Necessary Being.

The twelfth-century German Pietistic "Hymn of Glory" boldly employs anthropomorphisms from the *Song of Songs* in adoring God's glory, and in "Precious One of My Soul" the sixteenth-century kabbalist Eliezer Azikri pleads with God to reveal that glory.

Azikri's kabbalistic colleagues developed a ritual in which the community of Israel participates in the Sabbath eve "sacred marriage" between God's transcendence and immanence: Solomon Alkabetz composed the liturgical love hymn "Come, My Beloved," and Isaac Luria composed an amatory hymn for the Sabbath eve repast, invoking the union of sacred bride and groom.

Although the folk-poetry of the eighteenth-century Hasidic master Levi Yitzchak of Berditchev is suffused with the intimacy of divine immanence, the verse of twentieth-century Rabbi Abraham Isaac Kook is replete with yearning to transcend the glimmer of divine knowledge available to creatures, preferring bedazzlement by the absolute, ineffable divine light.

The early twentieth-century poet Hayyim Nahman Bialik, torn between mystical faith and skepticism, evinces pathos and lovingly embraces the injured Divine Presence in her exile.

Israel Moshe Sandman

See also Fragrance in the *Song of Songs*; Hasidism; Liturgy in Judaism; Poetry in Islam; Sabbath; *Song of Songs*

References and Further Reading

Scheindlin, Raymond P. 1991. *The Gazelle: Medieval Hebrew Poems on God, Israel, and the Soul*. New York: Oxford University Press.

Polygamy

See Feminist Thought in Islam; Marriage in Islam; Sexual Pleasure in Islam

Pornography

Pornography is a depiction of sexual activity that violates accepted moral standards. Although many people know pornography when they see it, such a determination depends upon variable and relative standards about what constitutes obscenity. The term pornography itself is western, and came into use in the twentieth century. It derived from the Greek word *porneia*, which in the Christian New Testament usually refers to fornication and idolatry.

The world's major religious traditions have understandings of sexual obscenity that are usually based upon notions of sexuality as an intimate sharing between a husband and wife. Written or pictorial depictions that violate or denigrate this intimacy would thus be pornographic. However, some religious traditions make use of explicit depictions of sexuality that would often be considered offensive or obscene to outsiders.

In his discussion of sexuality in the Jewish tradition, David Biale quotes the comedian Lenny Bruce's observation that Jews have no conception of pornography because Judaism does not have a tradition of celibacy Although one might challenge Bruce's assertions about celibacy in Judaism, it is most certainly the case that any understanding of pornography or obscenity is framed by an understanding of what sexual activity is appropriate.

Within the Jewish tradition, marriage is considered to offer the proper framework for sexual expression, yet even within the context of marriage, lust is considered to be a constant threat. Erotic literature or sexually explicit images that elicit lust would thus be understood to be spiritually dangerous. It is for this reason that rabbinic commentaries on texts with strong erotic images often provide "desexualized" interpretations. For example, the heaving breasts mentioned in the *Song of Songs* are often identified by the sages as symbols for the two pillars of the Torah.

According to official Catholic teaching, pornography is defined as a depiction of real or simulated sexual activity for a third party. Central to Catholic teaching on sexuality is that it is an intimate union between a male and female. If the depiction of sexual activity involves willing participants who are in effect "performing" for a third party, then the dynamics associated with the depiction distort the nature of the sexual act as an intimate union between two persons. The offense would be compounded if an image depicts forms of sexual expression that violate chastity, such as fornication, masturbation, or homosexuality. The selling of pornographic images commodifies the body and makes what should be a free gift between two individuals subject to marketing for financial gain. Catholic teaching against pornography is also related to a strong affirmation of modesty as a sign of temperance and chastity that "protects the mystery of persons and their love" (*Catechism of the Catholic Church* 1994, 2522).

Although the prohibition against pornography extends to the Catholic Church's advocacy of laws to prevent the distribution and marketing of pornographic images, it does not consider all images that include nudity or imply sexuality. Nonsexualized images of a naked Christ on the cross or of Mary with her breast exposed as she nurses have a long history in Catholic Christian art, particularly that of the Middle Ages. Renaissance painters took depictions of Christ a step further and sometimes depicted him with a swollen or erect penis. Although most of these images concede a gesture to modesty by retaining Christ's loincloth, they nonetheless indicate sexuality as part of Christ's humanity.

In his study of these images in *The Sexuality of Christ*, Leo Steinberg argues that they point to a "pre-lapsarian" sexuality not contaminated by the effects of original sin. Yet if placed within a contemporary Catholic Christian context, the theological context of these

images would be lost and they would be considered at the very least inappropriate and perhaps even pornographic. The lines between pornography and eroticism, and between eroticism and naturalism, have often been drawn quite differently over the course of the Catholic Church's history.

The Protestant tradition agrees with Catholicism's strong stance against pornographic images and literature. Central to most Protestant discourse on sexuality is that an individual's body does not belong to the individual alone. Instead, the human body is God's creation and is necessarily subject to divine law. Given this premise, standard commercial pornography cannot be defended as something that falls within the ambit of the free expression enjoyed by consenting adults. Instead, pornography is wrong because it is based upon using the human body in a way not intended by God.

This is the point made by evangelical Protestant churches such as the Lutheran Missouri Synod and Southern Baptist Convention in their strong condemnations of the prevalence and availability of pornographic literature in American society. Some mainline Protestant denominations, such as the Anglican and the Methodist communions, share this disapproval of pornographic literature, but have not made that stance a central part of their positioning within American society. Pornography thus is a particularly evocative point of contention that often distinguishes Protestant denominations and their attitudes toward the surrounding culture.

Islam places great emphasis on modesty. According to some *hadiths*, the prophet Muhammad and his wives never saw one another's genitals. Although there has been a tradition of erotic literature, such as in the medieval Arabic text *The Book of Pleasure*, in Muslim societies, pictorial or photographic representations of sexual activity are considered a violation of modesty and are prohibited by law in many Islamic nations. Within Arabic speaking cultures, the term *fuhsha* is generally used to refer to pornographic materials. Fuhsha is a strong term that encompasses shameless and vulgar acts that lie far beyond the parameters of modesty. Pictures that depict nudity and fornication are thus fuhsha in that their very content violates Islamic law regarding the appropriate display and use of the body. In most Islamic scholarly and legal traditions, viewing or reading pornographic works is also understood to constitute adultery and therefore would be *haram* (forbidden).

In cultures shaped by the Hindu tradition, public displays of affection between men and women violate most conventional understandings of appropriate social behavior. For example, kissing or handholding between men and women would be considered provocative in most rural areas and even in some urban settings. The same standard applies to depictions of physical sexual interactions between men and women. Perhaps because of these social conventions, there is an almost ritualized use of what normally would be labeled as pornography during the Hindu festival known as *Holi*. Holi comes during the month of *phalgun*, when spring approaches. In addition to celebrating the rebirth of spring, Holi also commemorates the god Krishna's loving play with his devotees.

Although the celebration of Holi varies widely throughout India, in some places the distribution of pornography can become an important part of the festivities. In the Hindu holy city of Varanasi, for example, special Holi cartoons are often widely distributed in the weeks before the festival. These cartoons frequently depict political figures in various explicit and compromising positions, with standard fare including representations of oral and anal sex as well as ejaculation images.

On the day of Holi, besides the throwing of colored water and paint, large phalluses are built in major intersections and revelers bow before them. On the night that Holi concludes, there is a poetry reading in which themes such

as incest and homosexuality are quite prominent. As the Holi festivities conclude, people visit the homes of relatives and friends, pay their respects, and reestablish normal social codes of conduct. Holi thus represents the symbolic destruction and reconstitution of society with the open use of pornography often a crucial element in this process.

Buddhism shares with Hinduism a concern with the consequences of lust and desire. Indeed, one of the most famous stories concerning the Buddha recalls how he gazed upon women in his palace as they slept and was overcome with their ugliness. Accordingly, any image that would elicit lust or craving is considered spiritually dangerous.

Nonetheless, in various antinomian forms of Buddhism, sexually explicit images are used as meditative devices. This is especially the case in Tibetan Buddhism, wherein images of Vajrasattva, the Buddha of purification, display his sexual union with the Supreme Wisdom Vajradhatvisvari. In one sense then, such images are not "pornography" because they symbolize Buddhist understandings of enlightenment. In another sense, the sexual explicitness of these images would strike some onlookers as unnecessarily provocative and even obscene.

Mathew N. Schmalz

See also Art in Christianity; Art in Islam; Art in Judaism; Festivals of Love in Hinduism; Homosexuality in Hinduism; Incest in Hinduism; Lust; Modesty in Hinduism; Modesty in Islam; Sex in Marriage; Sexual Symbolism

References and Further Reading

Babb, L. A. 1975. *The Divine Hierarchy*. New York: Columbia University Press.

Biale, David. 1992. *Eros and the Jews: From Biblical Israel to Contemporary America*. New York: Basic Books.

Boyarin, Daniel. 1993. *Carnal Israel: Reading Sex in Talmudic Culture*. Berkeley, CA: University of California Press.

Catechism of the Catholic Church. 1994. Cittá del Vaticana: Libreria Editrice Vaticana.

Lutheran Church, Missouri Synod. 2003. "The Siren Call of Internet Pornography. *MercyNotes* 2:4.

Rizvi, Sayyid Muhammad. *Marriage and Morals in Islam*. Scarborough, Ontario: Islamic Education and Information Center. [Online article or information; retrieved June 20, 2007.] www.al-islam.org/m_morals.

Steinberg, Leo. 1996. *The Sexuality of Christ in Renaissance Art and Modern Oblivion*. Chicago: University of Chicago Press.

Prayer

See Body in Islam; Devotion; Divine Love in Judaism; Festivals of Love in Buddhism; Festivals of Love in Christianity; Festivals of Love in Hinduism; Festivals of Love in Islam; Festivals of Love in Judaism; Food in Islam; Grace in Hinduism; Hasidism; Liturgy in Buddhism; Liturgy in Christianity; Liturgy in Hinduism; Liturgy in Islam; Liturgy in Judaism; Purity; Qur'an; Sabbath; Shiva

---

Prema

The term *prema* is both the generic Sanskrit word for love and, in the context of theology, a specific term for the mature stage of *bhakti*. Theologians of the Caitanya School formulated the first extensive analysis of divine *prema* in relation to the deity Krishna in the sixteenth century.

Prema is defined as a melting of the heart, implying a heightened state of sensitivity or responsiveness to the internal necessity of the object of one's love. The three symptoms of a molten heart are an intense yearning to be together; to express love through artful acts of endearment; and a longing for intimacy. Such feelings are naturally imbued with exclusive possessiveness—not in a selfish or demanding

sense, but rather, "I have nothing but you in this world. You are my very life's breath." Once such a relationship is established, it can never be broken, even in the face of formidable adversity. Devouring every last trace of self-interest, *prema* is the obsession to satisfy all the desires of one's beloved.

Prema is also insatiable, because one always feels, "I should have done more," or "I should have done better." This sense of inadequacy engenders humility to the point where one who has *prema* is convinced that he is devoid of it. Thus, humility and *prema* become the mutual cause and effect of each other in an ever-increasing spiral of divine love, as exemplified by the *gopīs* of Vrindāvan (cowherd maidens in the rural village of Vrindāvan).

The subjective experience of *prema* entails a forgetfulness of one's identity in the mundane sphere owing to absorption in *siddha-deha*, literally, one's perfect body or eternal identity in the divine realm. The attainment of the *siddha-deha* affords one the opportunity to serve the Divinity, who lovingly reciprocates as one's kind master, intimate friend, affectionate child, or romantic lover.

The behavior of persons in *prema* is objectively incomprehensible because their incessant internal experiences cause them to dance wildly, laugh uncontrollably, or cry for no apparent reason. Neither can they account for their own activities because the subjective experience of *prema* is indescribable.

Prema is constituted of highly condensed bliss. Therefore, it is known as *pancama-purusartha*, the fifth objective of life, in comparison with which the traditionally desirable objectives—piety, wealth, worldly fulfillment, and even emancipation—all seem as worthless as a piece of straw.

Perhaps the most astonishing feature of *prema* is its power to attract and even control the supreme Divinity. The three features of Krishna's inherent potency—existence (*sat*), consciousness (*cit*), and bliss (*ānanda*)—eternally manifest his metaphysical being. The ananda aspect, while remaining within him, provides blissful self-satisfaction (*svarūpā-nanda*). When the same aspect is manifest within the hearts of his devotees, it is called *prema* (*svarūpa-saktyānanda*). Just as a flautist can whistle pleasantly with the air within his mouth, yet the same air takes on ever more wonderful characteristics within his flute, similarly, the joy of *ānanda* within Krishna is eclipsed when refracted through the hearts of his devotees. Thereupon, the variegated wonders of *prema* awaken Krishna's spiritual thirst, hunger, and other desires that only his devotees can fulfill.

The coexistence of self-satisfaction and addiction to love can only be reconciled in the Divinity. The supreme reality, being complete, cannot be lacking in any attribute, including desire. However, since the object of Krishna's desire, *prema*, consists entirely of his own inherent potency, the Divinity's ontological self-sufficiency also remains intact.

Graham M. Schweig

See also Bliss; Bhakti, Divine Love in Hinduism; Krishna; Longing in Hinduism; Pain; Pleasure; Teachers in Hinduism; Yoga

References and Further Reading

Bhaktivedanta Swami Prabhupada, A. C., and Hridayananda Das Goswami, trs. 1993. *Srimad Bhagavatam*. Los Angeles: Bhaktivedanta Book Trust.

Haberman, David L., tr. 2003. *The Bhaktirasamrtasindhu of Rūpa Gosvāmin*. Introduction and notes by the translator. New Delhi: Indira Gandhi National Centre for the Arts; and Delhi: Motilal Banarsidass Publishers.

Schweig, Graham M., tr. In press. *The Bhakti Sūtra: Narada's Concise Teachings on Divine Love*. New York: Columbia University Press.

Process Philosophy

Process thought, also called process-relational thought, is a philosophy of change, relationship,

and creative response. Whereas classical theism is unable to articulate how an absolute, perfect, unrelated, and unmoved mover can love the world, process theism understands feeling, experiencing the feelings of others, and love to be at the heart of reality.

Process philosophy is identified with Alfred North Whitehead (1861–1947) and Charles Hartshorne (1897–2000). Whitehead, originally a mathematician, wrote his metaphysics in response to questions posed by modern science—especially the challenge to the notion of "substances" created by quantum theory. Whitehead understood knowing to come through the senses and to be shaped by relationship.

Although he created a metaphysical system that attempted to describe all of reality, he understood every metaphysical statement to be partial and subject to correction. At the same time, he asserted that the basic principles of his system applied to all elements in the world—including particles of an atom, atoms, cells, animals, humans, and God. All individuals are thus in relationship to other individuals, all individuals change in relationship, and all individuals have the capacity to respond creatively to other individuals. For Whitehead, God is not an exception to the metaphysical principles—God in God's "consequent" nature is in relationship to the world, changed by it, and responsive to it.

In his comprehensive work *Process and Reality,* Whitehead defines relationship in terms of "feeling," and "feeling the feelings of others," concepts he believed could be applied to the relationships of all individuals to each other. For Whitehead, God is the individual who feels the feelings of all others with complete accuracy and transforms them into ultimate harmony. In a tantalizing passage at the end of *Process and Reality*, he unexpectedly introduces the notion of God as love when he writes that "in the Galilean origin of Christianity" there is the suggestion of a conception of God that "dwells upon the tender elements in the world, which slowly and in quietness operate by love" (Whitehead 1978, 343). Whitehead rejects concepts of God as an "imperial ruler," as a "moral energy" or judge, and as a strictly "unmoved mover," ideas that he associates respectively with Roman, Hebrew, and Greek thought (343). He suggests rather that God operates in the world as a "lure for feeling, the eternal urge of desire" (344). Despite other occasional positive references to early Christianity, Whitehead does not identify his philosophy as Christian.

Although sometimes called Whitehead's disciple, Charles Hartshorne is better understood as having developed a philosophy of religion based on ideas they held in common. Like Whitehead, Hartshorne understood himself to be a philosopher, not a theologian. He recognized the influence of his liberal Christian upbringing on his philosophy, yet he did not feel bound by the Bible or tradition. The unabashed focus of his work was God and God's relation to the world—unlike Whitehead, he was not reluctant to use the word "love" to describe that relationship. He referred frequently to the "Two Great Commandments," which he understood as "total love for God, and love for neighbor comparable to love for self" (Hartshorne 1970, xviii). He felt that those ideas could be found not only in most religions, but that they provided the most rational understanding of God and God's relationship to the world. In *The Divine Relativity* and later in the more popular *Omnipotence and Other Theological Mistakes,* Hartshorne defended his understanding of "surrelativism," meaning supremely related to all, as the defining characteristic of God. As he put it, "Either God really does love all beings, that is, is related to them by a sympathetic union surpassing any human sympathy, or religion seems a vast fraud." (Hartshorne 1948, 25).

Hartshorne believed that to say God is love or loving is the most simple, complete, and rational thing that can be said about the divine nature. He argued that the "classical tradition"

in theology and philosophy—found in the works of Philo Judaeus, Augustine, Anselm, al-Ghazali, Aquinas, Luther, Calvin, Descartes, Leibnitz, Kant, and Edwards—made a colossal mistake when it defined God as absolute, perfect, immutable, and impassible, and thus incapable of having real relations. For the classical tradition, to be in relationship is to be limited by others and to change, but God being perfect cannot change or be limited. Therefore classical tradition said that God's love for the world must be understood "metaphorically."

Like Whitehead, Hartshorne understood the nature of reality to be social through and through, and he understood God to be the supreme exemplar of this rule. Hartshorne believed that the "love for neighbor comparable to love for oneself" should be understood as an expression of the social nature of reality. Like Whitehead, Hartshorne believed that the notion of a "substantial" unchanging and unrelated "self" was one of the great errors of Western philosophy and theology. They both believed that their view of the nonsubstantial or relative self was anticipated in Buddhism. Hartshorne argued that the true unit of experience occurs in the moment. He concluded that feeling for one's own future self or selves is analogous to feeling for other future selves. Caring for others should not be understood as sacrificing oneself for the other, but as analogous to and compatible with caring for the self.

Whitehead's references to Christianity as a religion of love are built upon by Christian process theologians such as John Cobb, David Griffin, and Marjorie Suchocki. The feminist and ecofeminist implications of process thought have been elaborated by Catherine Keller, Rita Nakashima Brock, Sallie McFague, Monica Coleman, and Carol P. Christ.

Carol P. Christ

See also Commandments to Love; Feminist Thought in Christianity; Love of Neighbor in Buddhism; Love of Neighbor in Christianity; Love of Neighbor in Judaism; Medieval Christian Philosophy

References and Further Reading

Hartshorne, Charles. 1948. *The Divine Relativity: A Social Conception of God.* New Haven, CT: Yale University Press.

Hartshorne, Charles. 1970. *Creative Synthesis and Philosophic Method.* LaSalle, IL: Open Court Press.

Hartshorne, Charles. 1984. *Omnipotence and Other Theological Mistakes.* Albany, NY: State University of New York Press.

Whitehead, Alfred North. 1978 [1929]. *Process and Reality*, Corrected Edition. Edited by David Ray Griffin and Donald W. Sherburne. New York: The Free Press.

Procreation

The command to be "fruitful and multiply, subdue the earth and fill it," issued to Adam and Eve, appears in the first chapter of Genesis and helps to shape both Jewish and Christian thinking about the centrality of marriage for millenia.

Procreation, indeed, its obligatory nature, is a recurrent theme of the Hebrew Scripture. One need only consult the narratives of Genesis for confirmation of this proposition. When God appeared to Abram—he was not yet Abraham—in Chapter Fifteen and promised to be his shield, Abram responded: "O Lord, what wilt thou give me, for I continue childless?" (Genesis 15:2). When Rachel found herself unable to conceive, she lamented to her husband Jacob, "Give me children, or I shall die!" (Genesis 30:1).

The transcendent importance of procreation remains a constant theme throughout the sacred books of Christianity. Thus the Book of Tobit, which formed part of the Septuagint and, later, the Catholic Vulgate, relates the adventures of Tobias, an only child, in his quest to find a wife with whom he might have children and raise up a new generation.

Christianity introduced at least two complicating factors into what had been until the first

www.abc-clio.com ABC-CLIO 1-800-368-6868

century a rather unambiguous obligation. The first was the sense of an impending eschaton, noticeable especially in a work like the Book of Revelations, but also evident in the writings of St. Paul. St. Paul expected that the Second Coming of Christ might be soon, even within the lifetimes of some of the recipients of his letters. This sense of the imminent end of the material world colored the advice he imparted to the church at Corinth on the subject of marriage: "To the unmarried and the widows I say that it is well for them to remain single as I do. But if they cannot exercise self-control, they should marry" (1 Corinthians 7: 8–9). And again: "Now concerning the unmarried. . . . I think that in view of the present distress it is well for a person to remain as he is. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage. . . . I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they have none" (1 Corinthians 7: 25–29).

If an impending sense of the redemption of all time colored early Christian thought about procreation, so too did the suspicion of sexuality harbored in some corners of the Greco-Roman philosophical establishment of the first and second centuries. Stoicism, which clearly exercised influence over St. Paul, prized reason as the greatest value. Sexual passion diminished reason and was thus to be regarded as a falling away from the expectation that one should approach life with equanimity, fortitude, and, above all, a reasoned control over the emotions. Procreation was not to be avoided, but the preliminary steps—sexual intimacy and conjugal love—were understood to be of secondary importance to the life of the mind.

Although the Christianity of the later Roman Empire always took a conditioned view of human sexuality in that it understood sexual desire within marriage to represent a concession to human weakness, it never repudiated the necessity of human reproduction. The great polemic between St. Augustine and the Manichees at the end of the fourth century ensured that the procreative value of marriage would always be well defended. The Manichees had taken the stance that procreation, at least for the fully illumined elect, was forbidden. In his treatise *On the Good of Marriage*, St. Augustine responded by synthesizing Pauline eschatology with a Christian realism that accepted the centrality of procreation for marriage. It would be good, St. Augustine argued, in light of the coming of Christ, if procreation ceased and the Kingdom of God was established to reign forever on earth. But until that day should come, marriage should be given due weight as a fundamental human good. Central to marriage, St. Augustine insisted, was the requirement that procreation never be frustrated.

It is significant that at about this time, virginity, which enjoyed very high prestige in Christian circles, also came to be explained along a procreative model. The commitment of individual Christians to a life of virginity was grounded on obedience to what came to be known as the "counsels of perfection"—the promises, taken by monks and religious women, to renounce the things of this world in favor of a life of total dedication and witness to the Kingdom that is to come.

These counsels were given depth by analogy to carnal marriage. St. Ambrose, for instance, argued that those who took vows of virginity have, in essence, taken Jesus Christ as a bridegroom and will prove to be spiritually fertile and win for the church new converts by their exemplary lives as Christ's brides. St. Augustine made similar claims: Although virgins may have renounced the possibility of physical childbirth, they will cooperate in the birth of Christians to eternal life.

The Christian Middle Ages, that period of time between the sixth and sixteenth centuries, witnessed a tension playing itself out between a sexual asceticism that frowned upon any form of sexual expression, even within marriage, that was not directed at procreation, and

more expansive understandings of the role of sexuality. The Irish Penitentials of the sixth through ninth centuries were perhaps the harshest embodiment of this asceticism. They condemned as sinful all marital sexuality that was not directly aimed at the procreation of children and even condemned procreative intercourse that violated the strictures of the liturgical calendar—forbidding all sexual relations between married persons on solemn dates like Good Friday or Christmas, as well as on Sundays generally, and during periods of penitence like Lent.

On the other hand, by the end of the twelfth century, marriage came to be seen as a sacrament that gained indissoluble strength through the act of consummation. This intellectual move allowed for the development of a more affirming theory of sexuality, one that saw the union of two persons within marriage as representing, through their bodies, the union of Christ and His Church. Throughout this time, procreation remained a central ideal of marriage, but it was always hierarchically subordinated to the greater good of virginity—which was seen as the more perfect alternative.

The Protestant Reformers of the sixteenth and subsequent centuries rejected the medieval ideal of virginity in favor of a theology that emphasized unambiguously the importance of marriage in the lives of all Christians. The procreative dimension of marriage was especially celebrated in such liturgical rituals as "The Churching of Women"—an observance found in successive editions of the Anglican *Book of Common Prayer* beginning in 1549. The 1552 edition styled this as "The Thankes Geving of Women After Childe Birth," and celebrated with appropriate liturgical joy the woman's safe delivery and the birth of a new Christian.

Although Catholic theology continued to speak of virginity as a more perfect form of life until the advent of the Second Vatican Council, the Church's canon law retains until our own day the Augustinian good of procreation as a central defining element of marriage. According to the steady teaching of the Code of Canon Law and the Courts of the Holy See, an exchange of consent that excludes the good of children is considered a form of simulation that invalidates the entire marriage. The Catholic Church continues to support the procreative ideal in other ways as well, such as in Pope Paul VI's encyclical letter *Humanae Vitae* (1968), which endorsed the unbreakability of marriage's "unitive" and "procreative" dimensions and thereby condemned efforts to introduce artificial means of birth control into the marital relationship. By continuing to assert that the direct procurement of abortion is a crime warranting automatic excommunication (*Code of Canon Law* 1983, canon 1398), the Catholic Church emphasizes, finally, that a child, once conceived, should not be destroyed in utero.

Charles J. Reid, Jr.

See also Asceticism; Body in Christianity; Body in Judaism; Church Fathers; Hebrew Bible; Jesus; Liturgy in Christianity; Marriage in Christianity; Medieval Christian Philosophy; Sex in Marriage; St. Paul

References and Further Reading

Brundage, James A. 1987. *Law, Sex, and Christian Society in Medieval Europe*. Chicago: University of Chicago Press.

John Paul II, H. H. 1997. *The Theology of the Body: Human Love in the Divine Plan*. Boston: Pauline Books.

Noonan, John T., Jr. 1986. *Contraception: A History of Its Treatment by the Catholic Theologians and Canonists*, Enlarged Edition. Cambridge, MA: Harvard University Press.

Protestant Mysticism

Whereas love is a well-known theme in Roman Catholic mysticism, it is not usually so closely identified with Protestantism. Protestantism had, as its impetus, a protest against what was seen as the institutional excesses of

Catholicism, and it often took on a rigorous, even severe public demeanor. This is true of Martin Luther (1483–1546), whose most famous gesture was nailing his theses to the church door, and John Calvin (1509–1564), whose Geneva polis was known for its severity. Calvin's successors, in particular the Puritans, were renowned for their rigorous enforcement of proper conduct, and are depicted somewhat stereotypically as emphasizing God' s wrath more than God's love. In many of its more public or outward forms, Protestantism is not in general characterized by a theology or mysticism of love, but there is a lesser-known but vital inner current of love mysticism within Protestantism.

Arguably the most influential figure in the history of love in Protestantism was Jacob Böhme (1575–1624). Böhme—whose home city was Goblets, Germany, and who himself attended a Lutheran church there—was illuminated one day in 1600 by a chance gleam of light shining from a pewter dish. This revelation of the center of nature filled him with a sense of divine love, and he felt he had been resurrected or mystically born again. His first treatise, *Aurora*, was written during the first half of 1612, and by late July 1613, Böhme was verbally assaulted by the city magistrates and then by local Lutheran Pastor Gregory Richter.

In his extensive and complex volumes, Böhme developed a theology of love and of wrath. He taught that there are three kingdoms within each human being: the kingdom of hell, or wrath; the kingdom of this earth, the stars and elements; and the kingdom of paradise, or love. Böhme taught that individuals participate in these realms through their inward disposition. He said that Paradise can be attained only by a conversion of the entire being—a movement of the whole soul into love. Böhme insisted that if individuals live in the world of wrath, then to that degree they will be evil incarnate; if, however, they live in meekness, patience, and love, they will indeed be children of God. He affirmed again and again, in scriptural allusions, that one must take the childlike selfless path of love. In his last book, *Christophia*, Böhme discussed this path of love as an inner marriage with divine Wisdom or Sophia, referring to the "love of a kiss from the noble Sophia."

Böhme inaugurated not only a Protestant theology of love, but also a Protestant love mysticism that rekindled itself in many subsequent figures over the next several centuries. Among such figures were Johann Georg Gichtel, (1638–1710), John Pordage (1608–1681), Jane Leade (1623–1704), and Franz von Baader (1765–1841). Each of these authors developed the Böhmean lineage of mysticism in an individual direction. Gichtel was ascetic, and devoted to a love-mysticism of *Sophia* or Divine Wisdom, Pordage and Leade were visionaries for whom divine love as a metaphysical principle was central, and the great polymath and theosopher/philosopher Franz von Baader was known above all as a philosopher of love and eros. Baader was Catholic, but deeply influenced by Böhme's mysticism of love.

In *Theologia Mystica*, according to Pordage, all the different realms or "worlds," including this "visible Orb" of physical nature, are comprised within the sphere of "Eternal Nature." Eternal Nature includes in its ambit the "Four Elementarie" or "outward visible world" below; the "Dark-fire" or wrath-world of hell on the left; the "Fire-Light," or "Severe World," in the center; and the "Light-Fire World," or Paradise, on the right. Above is the "Angelical, Heaven, or Love-World."

In his three-volume, 2,000-page *Göttliche und Wahre Metaphysica*, (*Holy and True Metaphysics*), Pordage explored in detail the realm of eternal nature, including the wrathful world, the paradisal realm, and the angelical or love-world in clearly organized sections. Love was, for Pordage and for the Protestant mystical current he represented, not just a vaguely defined term, but also the defining metaphysical principle inherent in God and in the angels.

www.abc-clio.com ABC-CLIO 1-800-368-6868

The most important of the English theosophers, after Pordage, was Jane Leade (1624–1704), who was responsible not only for the development of a spiritual group called the Philadelphians, but produced some remarkable visionary treatises of her own as well. Leade advanced a doctrine of apocatastasis, or universal restoration—in which even the fallen angels are redeemed—derived from a very powerful illumination, and an overwhelming sense of divine love that extended to every being. It is as though the experience of light she had was so strong that in it there was no longer any place for evil or demons. In *The Enochian Walks with God* (1694), she announced a "*blissful Jubilee Trumpet of the Everlasting Gospel of love, peace, and reconciliation to every creature capable thereof, in flesh, and out of flesh, that are not yet fully redeemed.*" The doctrine of *apocatastasis* does have a mathematical precision in its equivalence of the prior harmony and unity in God "before" creation, with the restoration *after* time of the fundamental harmony that the Fall of man rent asunder. It is a doctrine of universal love.

After the Philadelphians, the most important English exponent of Böhmean love mysticism was William Law (1686–1761). Law headed a small, reclusive community at King's Cliffe that was renowned for its generous charity. In his most Böhmean later works like *The Spirit of Love*, Law developed his theses through conversations among Theophilus, a master theosopher, Theogones, and Eusebius. Through the mouth of Theophilus, Law explained the seven spirits of God; the nature of wrath; evil; the fall of man and Lucifer; redemption; and numerous other topics, all of which were wholly Böhmean.

Although Law did not publicly identify with the "enthusiasts," he had much in common with Jane Leade, Richard Roach, and the other Philadelphians who preached universal restoration. Law did not directly teach the doctrine of apocatastasis like Leade, but he did insist that in God Himself, there was no wrath or any anger at all. Instead, God was pure, boundless love. Wrath was simply a result of fallen creatures being separated from the Divine will to love. In *The Spirit of Love*, Law wrote that "in eternal nature, the three contrary properties of desire . . . are in themselves only resistance, rage, and darkness . . . till the supernatural Deity kindles its fire of light and love in them."

By the early nineteenth century the Böhmean current of love-mysticism had waned in Europe and England. It emerged again in the early twentieth century in Russian Sophianic mysticism in such figures as Vladimir Soloviev (1853–1900), Sergei Bulgakov (1871–1944), Pavel Florensky (1882–1937), and Nicolai Berdyaev (1874–1948). Although all of these authors existed in a Russian Orthodox ambience, they nonetheless were influenced in varying degrees by the Protestant mystical tradition of Böhme, and it is not surprising that a mysticism of love was visible in many of their works, beginning with Soloviev's well-known *The Meaning of Love*. But in the twentieth century, one was hard pressed to find many European or American figures that represented this current of love-mysticism within Protestantism.

By the late twentieth century, American Protestantism had given rise to a kind of evangelical Great Awakening that was to some extent harnessed and manipulated by Republican Party strategists, and that was identified with a specific political agenda more indebted to the Puritan lineage of social control than to the Pietist emphasis on the inner life and on love. The Protestant current of love-mysticism, especially as represented in the tradition of Böhme, became a bit more widely disseminated through scholarship in the late twentieth and early twenty-first centuries. It may be that Protestantism will make room once again for this lesser-known current—visible also in Anabaptist communities like the Amish—emphasizing not divine wrath, but divine love.

Arthur Versluis

www.abc-clio.com ABC-CLIO 1-800-368-6868

See also Bliss; Catholic Mysticism; Divine Love in Christianity; Eros; Kabbalah; Puritanism

References and Further Reading

Betanzos, Ramon. 1998. *Franz von Baader's Philosophy of Love*. Vienna: Passagen.
Faivre, Antoine. 1993. *Access to Western Esotericism*. Albany, NY: State University of New York Press.
Law, William. 1978. *A Serious Call to a Devout and Holy Life and the Spirit of Love*. New York: Paulist Press.
Soloviev, Vladimir. 1985. *The Meaning of Love*. Translated by J. Marshall. West Stockbridge, MA: Lindisfarne Press.
Versluis, Arthur. 1999. *Wisdom's Children: A Christian Esoteric Tradition*. Albany, NY: State University of New York Press.
Versluis, Arthur, ed. 2000. *Wisdom's Book: The Sophia Anthology.* St. Paul: Paragon House.
Versluis, Arthur. 2007. *Magic and Mysticism: An Introduction to Western Esotericism.* Lanham, MD: Rowman and Littlefield Publishers.

Puritanism

The Puritan movement began as a response to perceived errors in seventeenth-century Anglicanism. The term *Puritan* was used as a derogative to designate Anglican parishioners seeking to purify the Church of England. Early Puritans found fault with the lavish ornamentation, music, liturgy, and marital restrictions of a church they believed was in ignorance of true Christianity. Christian purity, they maintained, could only be achieved through the creation of a Christian theocracy, the abandonment of the Catholic tradition, and a return to the scriptural values of the New Testament.

Although in theological agreement with Calvinism, Puritans placed greater emphasis on the life-changing nature of conversion and disagreed with Calvin's utilitarian concept of sexual intercourse. The emotional experience of "rebirth," they argued, was proof of their election by God and impelled them to live in sober obedience. Such obedience did not require Puritans to live quiet lives of prudish and joyless solitude as is commonly assumed—although moral purity was emphasized, it did not define their existence. Puritans gambled, drank alcohol, and saw sex as more than simply an obligatory act of necessity. The majority of Puritans had a healthy appreciation for the physical act of love between a husband and wife and denounced the "popish" emphases placed on sacred virginity. Early Puritans were, in fact, considered liberal in their attitudes toward love and sex.

Although reformist tendencies had been a part of English history since the days of John Wycliffe (1320–1384), true religious reform did not come to England until the Act of Supremacy (1534). By this act, Parliament agreed to grant King Henry VIII (r. 1509–1554) the title of supreme head of the English church. Inspired by the religious developments on the Continent, many within the newly formed Church of England saw this as an opportunity to bring about Protestant reform. But hopes to reform the church after a Protestant fashion were dashed upon the ascension of Mary Tudor (r. 1554–1558). Queen Mary used her short reign to reverse Protestant advances and return England to its Catholic origins. Her ruthless suppression of Protestants earned her the nickname "Bloody Mary" and forced many to seek refuge in the Protestant enclaves of France, Germany, and Switzerland. The Protestant sympathies of her successor Elizabeth I (r. 1558–1603), however, gave the Protestant movement new life.

Although some measure of religious peace returned to England, it was during the reign of Queen Elizabeth that Puritan opposition to the standing traditions took shape. A growing body of English churchmen and laity grew dissatisfied with the slow pace of Protestant reform—as far too many Catholic traditions still remained. Some found fault with the overtly Catholic nature of worship and the sexual injunctions implicit within Anglican preaching.

Catholic teachings idealized virginity and found the physical act of love—even within marriage—embarrassing and completely base. Marriage was thought of as a "remedy for weakness" and virginity a "path to holiness."

The most ardent opposition to these Catholic traditions originated with returning Marian exiles—a group of Protestants who fled England for Continental Europe during the reign of Queen Mary. To these men and women, Continental Protestantism, in its scriptural focus and renunciation of Catholic traditions, represented a more basic and thus purer form of Christianity. However, the affinity felt toward the Protestantism of the Continent did not necessitate full compliance. The majority of Puritans disagreed with Calvin's pragmatic understanding of marital coitus—a necessary evil used only to produce children or cure the incontinent. Amongst Puritans, marriage signified a deep emotional bond between a man and woman. Puritan ministers preached marriage as a "union of souls," a relationship wherein both partners had a duty to "promote the growth of grace in each other." It was also a commitment to spiritual growth and was to be unbound by sexual restrictions which were, according to William Gouge, "in no way warranted by the word."

Under Elizabeth's successor, James I (r. 1603–1625), the persecutions of Puritans proceeded apace. Although an acknowledged Calvinist, James favored the Anglican Church and sought to root out nonconformity. Seeking a relief from the hostilities of James I, a group of Puritans calling themselves "Pilgrims" elected to sever all ties with the church and flee England. In 1620, under the leadership of William Bradford, the Pilgrims arrived in North America and established a settlement north of Cape Cod in an area named Plymouth. The relative success of the Plymouth colony and the intense persecutions of James' son and successor Charles I (r. 1625–1649) gave impetus for Puritans to seek religious refuge. Under the guise of the commercial opportunity in the form of the Massachusetts Bay Company, seventeen ships carrying over 1,000 Puritan "saints" arrived in Massachusetts and developed a number of settlements.

Within the colonies of North America, Puritan ideals were allowed full expression. With few exceptions, American Puritans also rejected idealized virginity and valued the love and sensual emotions of marriage. John Cotton, the famed Puritan minister of New England, considered abstinence an act of "blind zeal . . . devoid of the Holy Spirit." Others such as Thomas Gataker and Thomas Hooker were equally emphatic in their defense of marriage and the sanctity of the physical expression of love. Endorsements of sexual legitimacy, they argued, were in scriptural abundance. Proverbs 5:15, Genesis 26:8, and 1 Corinthians 7:5 were often cited to support marital sex as a natural and lawful act.

Ironically, the fall of Puritanism in England came shortly after its greatest period of prosperity. In 1642, hostilities between Parliament and Crown spilled over into open war. The royalist forces of Charles I were pitted against the "Cavaliers," a force created by Parliament that drew support from a large body of Puritans. After Charles's defeat, the Puritan leader of the Parliamentary forces, Oliver Cromwell, took control of England, established a military dictatorship—termed a "protectorate"—and sought to build a country based on the Puritan theocratic ideal. To this end, he banned a number of so-called un-Christian sporting events and disbanded the theater companies of England.

Cromwell used the military to ensure religious freedom for Puritans, but also to quash all Anglican and Catholic opposition. Cromwell's Puritan protectorate, however, lasted only as long as his reign. Shortly after his death, a limited monarchy under Charles II was restored and Cromwell's heavy-handed religious policies were abolished. Cromwell's brand of enforced Puritan moralism placed public settlement squarely against those who claimed

adherence to the principles of Puritanism—and the term itself became synonymous with tyranny. After the demise of Cromwell's protectorate, a majority of Puritans either reconciled with the Church of England or left the country.

In the English colonies of North America, Puritanism endured by a process of adaptation. In the early 1640s, Puritan settlers in Massachusetts collaborated and realized the Puritan dream of a theocratic government. The church enveloped the state and set civil policy according to Biblical standards. But the oppressive nature of that theocracy served only to alienate large segments of the populace. As a result, the Puritan theocratic ideal lost momentum and membership dwindled. The decline of American Puritanism was also hastened by the advent of the First Great Awakening (ca. 1735–1743), a movement that emphasized mission work, education, and the complete separation of church and state. Remaining adherents to Puritan ideals, they soon found themselves in the minority and, without an authoritative center, most were forced to find new denominational homes in the Presbyterian and Congregational churches of the Northeast.

James P. Cousins

See also Body in Christianity; Liturgy in Christianity; Marriage in Christianity; New Testament; Pleasure; Sex in Marriage; Sexual Pleasure in Christianity

References and Further Reading

Bercovitch, Sacvan. 1975. *The Puritan Origins of the American Self*. New Haven, CT: Yale University Press.

Bremer, Francis J. 1976. *The Puritan Experiment: New England Society from Bradford to Edwards*. New York: St. Martin's Press.

Howard, Leon. 1986. *Essays on Puritans and Puritanism*. Edited by James Barbour and Thomas Quirk. Albuquerque, NM: University of New Mexico Press.

Lippy, Charles H., Robert Choquette, and Stafford Poole. 1992. *Christianity Comes to the Americas 1492–1776*. New York: Paragon House.

Macphail, Andrew, ed. 1905. *Essays in Puritanism*. Port Washington, NY: Kennikat Press.

Perry, Ralph Barton. 1944. *Puritanism and Democracy*. New York: Vanguard Press.

Purity

In a spiritual context, purity means a condition of being set apart, a state that one can achieve ritually or vocationally, such as by becoming an ascetic, priest, or nun. Purity or holiness is exemplified by completeness, unity, order, and perfection of the individual. Purity implies keeping the categories of creation distinct, because holiness requires a clear definition of different classes of things despite their juxtaposition. In other words, purity requires that things and individuals conform to their class.

Furthermore, purity or holiness stands in sharp opposition to pollution—any matter that is unclean or out of place. If purity represents order and unity, pollution signifies disorder and disunity. Pollution is not a unique, isolated phenomenon; rather, it is an element of an all-encompassing and symbolic classification of reality. Confusing or adulterating matter with other things outside of a given conceptualization is most likely to occur where the lines of cosmic or social structure are not clearly defined.

Pollution can be intentional or inadvertent, but the polluter is always wrong and responsible for the violation because the polluting person crosses a defined line created and agreed upon by social custom. The danger of pollution is especially acute when the established social order is attacked, resulting in a condition of disorder or an actual or symbolic danger. Disorder is paradoxical in the sense that it disrupts and even destroys order or pattern, while it might also provide the materials of future, potential order. If disorder is unlimited with respect to its indefinite potential, order

implies restriction and conserving what already exists.

The danger of disorder caused by pollution is especially evident during periods of transition such as birth, initiation, marriage, and death. What makes the period of transition so dangerous is its liminal state; it is an in-between condition full of uncertainty and ambiguity. A person going through a transition state lives with danger, is indefinable, and emanates danger to others. In various religious traditions, danger can be controlled by ritual, because it functions to separate a liminal being from his/her former social status, segregates a person from others, and publicly announces a subject's entry into a new status. It is possible to witness the role of purification in various social and religious rites designed for the purpose.

Among the Native American Indians, the most common form of purification was the sweat lodge in which a person could be purified before important rituals or a vision quest. Depending on geographical location, the Native Americans generally have used three methods to purify a person by producing heat within an enclosed space: pouring water on hot stones, used by Indians of the Plains, Southwest, and Eastern Woodlands; lighting fires within closed spaces, used by Alaskan Eskimos and Pacific Coast Indians; and heating an enclosed room using ducts from an outside chamber, a method invented by the Pueblos

Not only is the sweat lodge conceived of as a microcosmos, the heated stones are believed to be sources of power, instruction, and health. However the sweat lodge or room is constructed, the overall purpose of inducing sweat is to cleanse a person both physically and spiritually.

Among the Sioux of the Plains, the sweat lodge is connected to the goodness of the earth and represents her womb, from which one is reborn, and physically and spiritually revivified. This motif of rebirth is evident when a person crawls into and out of the lodge much like an infant. The sweat lodge also promotes the interrelatedness of all beings.

Different methods of purification exist among the Creeks, who use a ceremonial drink called "black drink," a kind of medicinal tea that functions as a strong emetic, causing a drinker to vomit and thereby cleanse oneself. This entire process is believed to purify a person of all sin, leaving one in a state of perfect innocence that inspires one with the invincible prowess necessary for success in warfare. The drink also cements friendships, benevolence among social members, and hospitality.

The second method of purification among the Creeks is the busk ceremony, performed annually to honor clans and their totemic animals, and to foster social unity, tribal health, and peace within the Indian confederacy. In addition to creating an opportunity for intertribal visiting and feasting, the ceremony marks the start of the New Year—a new moral mode of existence and purity. The extinguishing of old fires and kindling of new fires characterize this observance as fire is fed by four logs, symbolic of the sun—the supreme sky being.

In addition to extinguishing the old fires—thereby restarting their relationship with the deities and beginning the New Year purified—members imbibe the black emetic drink and vomit, bathe repeatedly in a river, sweep out the family hearth, rub their bodies with ashes and medicines, and take a sweat bath.

In comparison to the Creeks, the Zulu of southern Africa use the practice of spitting to purify themselves. This practice is also believed to eject something bad, such as anger, from one's interior. Appropriate times to spit include when rising in the morning after an unpleasant dream; when witnessing the improper behavior of a kin—at which time spitting is seen as a socially acceptable way to demonstrate disapproval; and when experiencing something contemptible or repulsive, such as smelling something vile.

Spitting plays a role among Zulu women when they examine a young girl to determine

if she is a virgin. Older women spit if they find that she is not. The Zulu also believe that emission of semen can purify a man if he thinks he has been secretly afflicted with medicines that will cause illness. The purification technique involves having sexual relations with another woman and expelling one's evil/impurity into her. Zulus also use chyme—pulpy matter from a sacrificial animal—with which they wash their hands, making them white like those of their ancestors. The purifying power of chime is related to coolness, which is linked to the calming of social tension.

In certain villages of northern India, people are recognized as either ritually pure, ritually impure, or of normal ritual status. This classification suggests that purity is relative, because a believer can become pure by taking a ritual bath, a believer can lose ritual purity through contact with impure people, and a person of normal status is impure relative to one in ritual purity.

Severe types of pollution can be removed by bathing; changing one's sacred thread—given to a male at his initiation ceremony; changing clothes; or eating the five sacred products of a cow. Less severe types of pollution can be removed by bathing and changing clothes.

The Brahmin or priestly caste are the social group with the greatest responsibility for maintaining purity because they have the most direct contact with divine beings, who tend to be benevolent when they are pure—whereas a more impure person can trigger malevolence from a supernatural being. At the same time, a person in a highly pure condition can resist harm. Overall, purity and pollution regulations affect those with whom a person can eat; those from whom a person can accept food; what one can eat; and what kinds of cooking vessels a person can use to prepare food.

Major sources of pollution in Hinduism are menstruation, death, birth, bodily emissions, contact with the waste products of animals, sexual relations, and "respect pollution"—pollution that is self-imposed and intentional, to show deference and respect to someone of higher social rank. A menstruating woman cannot cook or serve meals, does not change her clothes, comb her hair, or bathe for five days. Death pollution is transmitted through genealogical linkage and is considered greater the more closely one is related to the deceased, although an unrelated person can also be made impure through contact with a polluted individual. Birth pollution is considered a happy form of pollution, and involves a lesser group of kinfolk in comparison to death pollution.

To help higher ranked members of society, lower castes specialize in functions that remove pollution. Their occupations include barbering; washing floors; helping with weddings and childbirth; cleaning public roads and removing carcasses of dead animals; making and supplying pottery vessels for rituals; sacrificing sheep or goats at some village goddess festivals; performing funeral rites for other castes; and playing priestly roles in some contexts. The so-called Untouchables or Dalits work with leather, play drums at religious events, and remove the most pollution.

Hindus living in villages in rural areas of India view purity as analogous to the notion of pure islands in an ocean of impurity—artificially created and arduously maintained. This suggests that purity is relative and not an absolute condition. The Hindu concept of purity is a state of being: Purity and impurity are not seen as simple opposites, because only some beings can become pure—members of the lowest caste or lower supernatural beings can never become truly pure. Whereas pollution flows directly or through a conductor from one person or thing to another, purity cannot be thus conferred.

Within Islam, purity plays an important role with institutional, obligatory prayer which is scripturally required of orthodox Muslims five times a day. Before performing required prayers—ideally within a mosque—believers must purify themselves. The procedure includes washing both hands to the wrists; rinsing the

mouth and nostrils three times; washing the face three times; washing the arms to the elbows and the feet to the ankles; wiping the forehead once with the right hand; wiping the ears once; and washing both feet to the ankles.

If no water is available, believers may wash with clean sand. The "greater ablution" involves the complete washing of the body, which is a procedure that follows any major pollution. For the place of worship to remain pure, washing is completed outside the mosque, and believers also leave their shoes outside. A prayer mat provides further protection against pollution.

Muslims undertaking a pilgrimage to Mecca perform similar rites of purification. The faithful do this to prepare themselves to enter a sacred edifice and engage in a direct relationship with Allah, the holiest being in the universe. Purity is an impermanent condition that the faithful must continually strive for if they are to approach the holy.

Carl Olson

See also African Religions; Asceticism; Body in Hinduism; Body in Islam; Body in Judaism; Mother Earth: Native American Religions

References and Further Reading

Berglund, Axel-Ivar. 1989. *Zulu Thought-Patterns and Symbolism*. Bloomington, IN: Indiana University Press.

Douglas, Mary. 1966. *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*. New York: Praeger Publishers.

Esposito, John L. 1998. *Islam: The Straight Path*, Third Edition. New York: Oxford University Press.

Harper, Edward B. 1964. "Ritual Pollution as an Integrator of Caste and Religion." *Journal of Asian Studies* 23:151–197.

Powers, William K. 1982. *Yuwipi: Vision & Experience in Oglala Ritual*. Lincoln, NE: University of Nebraska Press.

Turner, Victor W. 1969. *The Ritual Process: Structure and Anti-Structure*. Chicago: Aldine Publishing.

Q

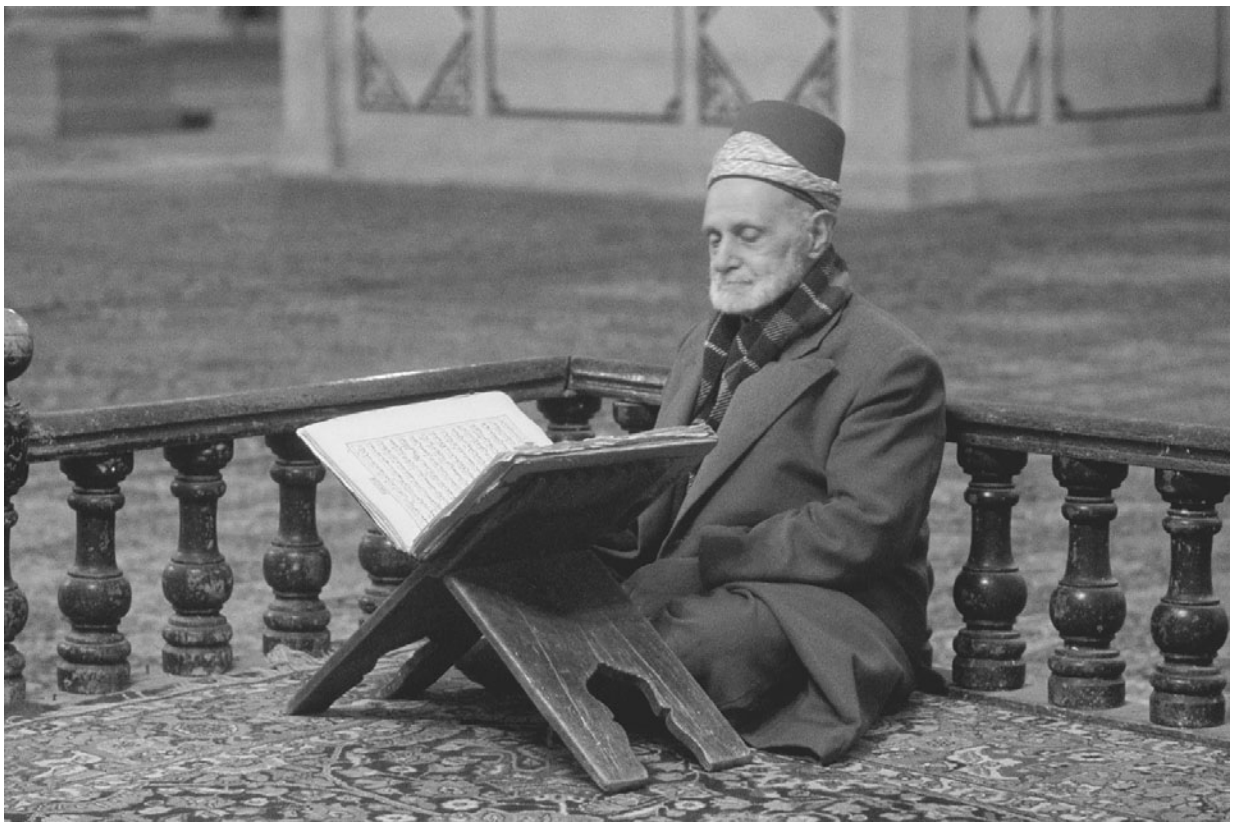
Qur'an

Among the Qur'anic names of God is "al-Wadud"—the Loving. Throughout Islamic scripture, there are references that show a Creator whose love for humankind manifests itself in several dimensions, as expressed through various attributes. Among such references are al-Latif (gracious), al Kareem (generous), al Ghafur (forgiving), al-Ra'uf (compassionate), al-Rahman (beneficent), and, al-Rahim (merciful). Given that the Qur'an declares itself to be a confirmation of the earlier Abrahamic scriptures, it necessarily has much in common with the imagery of love presented in both the Hebrew and Christian traditions (Qur'an 3:3; 3:50). As in the Bible, the idea of love is more than just expression of some inexplicable heartfelt sentiment. Rather, it translates itself into conduct and specific actions. The Qur'anic imagery of love might be typologized thus: God's love towards humans (and creation), human love towards God, human love towards other humans, human love for other things, such as pleasure and wealth. Only the first two of these typologies are unrestrictedly praiseworthy; the last two have limits that if exceeded can lead to divine censure.

In selecting Adam, a human, as vicegerent on earth, God displayed the highest love for this form of creation. Indeed the angels even questioned this, pointing out that although they praised God and sanctified his name, God had chosen to honor someone who would cause bloodshed on earth. Yet, God's answer to them was that He is aware of that which they do not know (Qur'an 2:30). Satan, too, is jealous of this favor shown to humans, and argued that his nature should be considered even higher than the mere dust from which Adam was brought forth (Qur'an 15:33). God ordered the angels and Satan to prostrate themselves before Adam: an act that in itself elevated humans to a level close to divinity, since prostration is a manifestation of worship. When Satan refuses, he was cursed (Qur'an 15:33).

Human love towards God is very much in line with the commandment in Deuteronomy (Qur'an 6:5, 11:13), wherein the idea of love comes with that of service, of obeying God and following the commandments. Nothing is supposed to stand before this love that the created has for its Creator, and only those who reach the level of such singular adoration can be called the righteous (Qur'an 49:7). Acts of goodness, when motivated by the love of God,

www.abc-clio.com ABC-CLIO 1-800-368-6868



A worshiper reading the Qur'an at Omayyad Mosque, Damascus, Syria. (Kazuyoshi Nomachi/Corbis)

are most highly praised in the Qur'an and are described as true righteousness (Qur'an 2:177; 76:8; 42:23). Empty declarations of love are tantamount to hypocrisy, and so the Qur'an exhorts Muhammad to tell those who claim to love God that they must manifest such love by following God's commandments, as well as the messengers who were sent by God to inform them of those commandments (Qur'an 3:31).

In the creation of the two sexes, the Qur'an shows that God has created love (mawadda) between mates so that they might find that which completes them in each other (Qur'an 7:189, 30:21). God created affection between humans, exhorting them towards love for family and parents (Qur'an 42:23), and for fellow humans (Qur'an 3:103). Such affection, however must not lead to that which detracts from the adoration due to God (Qur'an 2:165). Therefore, whereas one is allowed to pray for good spouses and children (Qur'an 25:74), the Qur'an warns that even among the spouses and children, one might find enemies, or reasons for going astray (Qur'an 64:14).

Islam does not view asceticism as a means of showing divine love, and thus the believer is allowed to pray for the good things of this world (Qur'an 2: 201). But, given such bounty, the person must not obsess on those things. The Qur'an severely rebukes those who love the world more than the life of the Hereafter (Qur'an 3:14, 16:107, 89:20). Strongly admonishing against materialism, the Qur'an states that none shall attain righteousness until they spend of that which they love (Qur'an 3.92).

Esoteric Sufi readings of the Qur'an, especially under the influence of al Hallaj (d. 922) and Ibn Arabi (d. 1240), recognize one particular verse of the Qur'an as central for mystical expressions of love. Qur'an 5:54 states "God will love them as they will love him." This love, in Ibn Arabi's conception, was the central dynamic of the universe, and allowed respect for other religions, since they all amounted to the

same search for the Divine, and the true seeker cannot really be limited to one form of belief. According to Sufi readings, Qur'an 5:54 was not addressed towards angels but only to humans, since love is an emotion of which the angels were incapable. This interpretation gave rise to the term "fana" (self-effacement), according to which true believers are so absorbed in the love of the God to the extent that their self awareness is minimized and divine love becomes all pervasive.

Khaleel Mohammed

See also Divine Love in Islam; Muhammad; Sufism

References and Further Reading

Chittick, William C. 1992. *Faith and Practice of Islam*. Albany: SUNY Press.
Denny, Frederick. 1994. *An Introduction to Islam*. New York: Macmillan.
Ibn Arabi, Muhyiddin. 1997. *Kernel of the Kernel*. tr. Ismail Hakki Bursevi. Foxburgh, Scotland: Beshara Publications.
Seyyed Hossein Nasr. 2002. *The Heart of Islam*. San Francisco: HarperCollins.

R

Rabbinic Judaism

Rabbinic Judaism constitutes the interpretations of the Hebrew Scriptures—the classical canon—by the Rabbinic sages from the Mishnah through the Bavli, ca. 100–600 CE. Rabbinic Judaism sees God and man as consubstantial, sharing in particular the same emotional traits, including love.

God has three major character traits—power, love, and justice. Power pertains to God's creation, control of history, and imposition of morality on humankind (Muffs 1992, 4). Love invokes the imagery of family, and justice means that God metes out measure for measure (Bavli Sota 1:7). All relationships come to their final resolution in the resurrection of the dead and the judgment of humanity, either for eternal life or eternal death.

The relationship of love defines the interplay of God with Israel (the holy community), of humans with humans, and of humans with themselves. Love of God and love of the neighbor set the norms of right action. God is the model throughout, since He is conceived in personal terms.

God's love for Israel is expressed in such language as, "You have given us the Sabbath as a gift of love, given willingly." God's relationship to Israel then is one of pure love, balanced by justice. Love is given spontaneously, not under coercion, thus "who chooses his people Israel in love" means, "spontaneously, without reservation" (Muffs 1992, 187). The gift of the Torah is the most important manifestation of God's love for Israel, and the fact that God has informed Israel of his love for them is still greater evidence:

> Tractate Abot 3:14
> R. Akiva would say, "Precious is the human being, who was created in the image [of God]. It was an act of still greater love that it was made known to him that he was created in the image [of God], as it is said, 'For in the image of God he made man' (Genesis 9:6). Precious are Israelites, who are called children to the Omnipresent. 'It was an act of still greater love that they were called children to the Omnipresent,' as it is said, 'You are the children of the Lord your God' (Deuteronomy 14:1). Precious are Israelites, to whom was given the precious thing [the Torah]. It was an act of still greater love that it was made known

www.abc-clio.com ABC-CLIO 1-800-368-6868

> to them that to them was given that precious thing with which the world was made, as it is said, 'For I give you a good doctrine. Do not forsake my Torah'" (Proverbs 4:2).

The commandments are marks of God's love and concern for Israel. Just as God loves Israel, so Israel loves God. Acts of loving-kindness are valued by God. These cannot be coerced but only prompted by the actor's generous heart. When the Temple was destroyed, acts of loving-kindness replaced the animal sacrifices as the means of atonement. Yohanan ben Zakkai is portrayed in a late-Midrash compilation, distressed at the loss of Temple sacrifice as a medium of atonement. He said to his disciples: "We have another mode of atonement, which is like [atonement through sacrifice], and what is that? It is deeds of loving-kindness" (Rabbi Nathan 4:2). Accordingly, in the aftermath of the loss of the sacrificial cult in 70 CE, love formed the principal relationship between Israel and God.

Love in these contexts is commanded, but not coerced; God yearns for Israel's love, as in the proclamation of the *Shema,* the creed of Judaism, "Hear, Israel, the Lord our God, the Lord is one," immediately followed by "You will love the Lord your God with all your heart, with all your soul, and with all your might" (Deuteronomy 6:4). Yet love can only be freely given, not forced, and the commandment to love bears the paradox that God can only beseech, not coerce, love. God can command Israel to love him, but cannot force Israel to obey his commandment. Love in the end is an emotion that is freely given or withheld as an act of will. One's attitude determines the weight of an action, and an act can be one of love or one of mere submission, depending on the feeling of the person who performs the action.

The exposition of the commandment to love God in the Talmud of Babylonia stresses its universal meaning. It speaks of acts of love that are material and those that are intangible. Martyrdom means voluntarily giving one's life for the love of God and the sanctification of his name. That is done in public and sets an example for Israelites to follow:

> Bavli Berakhot 9:5, 61b, 18:1
>
> "You shall love the Lord your God" (Bavli Berakhot 9:5):
>
> It has been taught on Tannaite authority: R. Eliezer says, "If it is said, 'With all your soul,' why is it also said, 'With all your might?' And if it is said, 'With all your might,' why is it also said, 'With all your soul?' But if there is someone who places greater value on his body than on his possessions, for such a one it is said, 'With all your soul.' And if there is someone who places greater value on his possessions than on his life, for such a one it is said, 'With all your might.'" R. Akiva says, "With all your soul—even if he takes your soul."

The ultimate gift of love fulfills the commandment of love. But love involves not only Israel's love for God but God's love for Israel. In the relationship of love that binds the Israelite to God, God takes the part of the suitor, Israel, the besought: "I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. I will betroth you to me in faithfulness, and you shall know the Lord" (Hosea 2:19–20). These words, recited every weekday morning in prayer, capture the relationship that Israel aspires to form with God who loves Israel.

Rabbinic Judaism's portrayal of the metaphor of love between God and Israel comes to full expression in *Song of Songs Rabbah,* a Rabbinic commentary to the *Song of Songs*, which turns the *Song of Songs* (also called *Song of Solomon*) into a series of love songs that celebrate God's love for Israel and Israel's love for God.

In reading the *Song of Songs* as a statement of the relationship of God and Israel, Israel is

identified as the female beloved, God as the male lover. The relationship of Israel to God is the same as the relationship of a wife to her husband; this is explicit in *Song of Songs Rabbah:* The yearning of Israel is only for their father who is in heaven, for it is said, "I am my beloved's, and his desire is for me" (*Song of Songs* 7:10). To be "Israel" is to accept God's love.

Love between one person and another is part of the great commandment, "You shall love your neighbor as yourself" (Leviticus 19:18). That is regarded as the most important commandment of the Torah. Hence the definition of love in Judaism requires the exposition of the meaning of self-love, loving one's neighbor as oneself. The exposition involves practical expressions of forbearance and restraint. The following is the way in which the classical Rabbinic exposition of *Sifra*, a commentary to the book of Leviticus, spells out the Great Commandment.

> *Sifra* 200:3
>
> You shall not hate your brother in your heart, [but reasoning, you shall reason with your neighbor, lest you bear sin because of him. You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord] (Leviticus 19:17–18).
>
> Might one suppose that one should not curse him, set him straight, or contradict him? Scripture says, "in your heart." I spoke only concerning hatred that is in the heart. At issue is the definition of hatred, the opposite of love. What is at issue is not bearing a grudge and not preserving an attitude of hatred. It is best to articulate the hatred and negotiate its cause.
>
> And how do we know that if one has rebuked him four or five times, he should still go and rebuke him again? Scripture says, "reasoning, you shall reason with your neighbor." Might one suppose that that is the case even if one rebukes him and his countenance blanches? Scripture says, "lest you bear sin."

One must persist in removing the cause of hatred from one's heart, and it is a sin to bear a grudge. Once more it is evident that love and its opposite are matters of attitude and emotion.

> "You shall not take vengeance [or bear any grudge]:" To what extent is the force of vengeance? If one says to him, "Lend me your sickle," and the other did not do so. On the next day, the other says to him, "Lend me your spade." The one then replies, "I am not going to lend it to, because you didn't lend me your sickle." In that context, it is said, "You shall not take vengeance."

Vengeance is forbidden, and love requires the opposite: an attitude of generosity and forbearance.

> ". . . or bear any grudge:" To what extent is the force of a grudge? If one says to him, "Lend me your spade," but he did not do so. The next day the other one says to him, "Lend me your sickle," and the other replies, "I am not like you, for you didn't lend me your spade [but here, take the sickle]!" In that context, it is said, "or bear any grudge."

This then is the importance of removing from one's heart the attitude of grudge and recrimination. One is liberated through the generosity of spirit that is commanded in loving a neighbor as oneself. Loving a neighbor reaps a personal benefit as well, and that is at the heart of loving a neighbor as oneself.

The proper motive for serving God in Rabbinic Judaism was either love or fear. Both are used as motivations for doing the will of God (Borowitz 1971, 528). But in the passage of time love came to be the preferred motive.

"This is in accord with the Rabbinic stress on carrying out the commandments for their own sake. The implication arises that, in doing them out of fear, it is reward and punishment that move the doer, which, to the rabbis, are extrinsic and inferior motives."

Romantic love found no place in Rabbinic Judaism. Yet the following story captures the full meaning of love embodied in that religious system:

> *Song of Songs Rabbah* 4:2
>
> If one has married a woman and lived with her for ten years and not produced offspring, he has not got the right to stop trying. Said R. Idi, There was the case of a woman in Sidon, who lived with her husband for ten years and did not produce offspring. They came before R. Simeon bar Yohai and wanted to be parted from one another. He said to them, "By your lives! Just as you were joined to one another with eating and drinking, so you will separate from one another only with eating and drinking."
>
> They followed his counsel and made themselves a festival and made a great banquet and drank too much. When his mind was at ease, he said to her, "My daughter, see anything good that I have in the house! Take it and go to your father's house!"
>
> What did she do? After he fell asleep, she made gestures to her servants and serving women and said to them, "Take him in the bed and pick him up and bring him to my father's house." Around midnight he woke up from his sleep. When the wine wore off, he said to her, "My daughter, where am I now?" She said to him, "In my father's house."
>
> He said to her, "What am I doing in your father's house?" She said to him, "Did you not say to me last night, 'See anything good that I have in the house! Take it and go to your father's house!' But I have nothing in the world so good as you!"
>
> They went to R. Simeon bar Yohai, and he stood and prayed for them, and they were answered [and given offspring].

That combination of yearning, commitment, affection, and devotion defines love in Rabbinic Judaism, beginning with the love of God, extending to the neighbor, and pertaining also to the self, as Hillel said, "If I am not for myself, who is for me? And when I am for myself, what am I? And if not now, when?" (Mishnah tractate Abot 1:14).

That balance of opposites expresses the Judaic theology of love: desired by God but not compelled by him, valued by man and woman but never wholly earned by them—the result of grace.

Jacob Neusner

See also Ahavah; Commandments to Love; Divine Love in Judaism; Fear and Love in Judaism; Hebrew Bible; Liturgy in Judaism; Love of Neighbor in Judaism; Romantic Love in Judaism; Sabbath; *Song of Songs*

References and Further Reading

Borowitz, Eugene B. 1971. "Love." In *Encyclopaedia Judaica* Vol. 11, 523–530. Jerusalem: Keter Publishing.

Buechler, A. 1928. *Studies in Sin and Atonement in the Rabbinic Literature of the First Century,* 119–176. Oxford: Oxford University Press.

Feldman, David M. 1975. *The Jewish Family Relationship*. New York: United Synagogue of America.

Glueck, Nelson. 1967. *Hesed in the Bible*. Translated by Alfred Gottschalk. Cincinnati, OH: Hebrew Union College Press.

Gordis, Robert. 1978. *Love and Sex: A Modern Jewish Perspective*. New York: Farrar, Straus and Giroux.

Muffs, Yochanan. 1992. *Love and Joy. Law, Language and Religion in Ancient Israel*. New York: Jewish Theological Seminary of America.

Neusner, Jacob. 1993. *Androgynous Judaism. Masculine and Feminine in the Dual Torah.* Macon, GA: Mercer University Press.

Neusner, Jacob. 1997. "Song of Songs Rabbah," Parts I and II: Introduction and Parashiyyot One through Eight; "A Topical and Methodical Outline of Song of Songs Rabbah." In *The Parts of the Rabbinic Documents: From the Whole to the Parts.* Atlanta: USF Scholars Press; Lanham, MD: University Press of America.

Radha

See Beauty in Hinduism; *Gita Govinda*; Krishna; Longing in Hinduism; Poetry in Hinduism; Separation

---

Rahman

See Compassion in Islam; Grace in Islam

Rasa

The Sanskrit term *rasa* encompasses a range of meanings, including "essence," "juice," "taste," and "flavor." In Indian aesthetics, the term *rasa* is ascribed central importance as the pivotal category that designates aesthetic enjoyment.

The theory of *rasa* first appeared in the *Nāṭya-Śāstra* (ca. fourth or fifth century CE), an authoritative treatise on drama attributed to Bharata. The theory remained primarily within the sphere of drama until the advent of Ānandavardhana's *Dhvanyāloka* (ninth century CE), which introduced the notion of *dhvani* (suggestion) and assigned primacy of place to *rasa* in traditional Sanskrit poetics. The *rasa* theory attained its classical formulation in the *Dhvanyāloka-Locana* (tenth to eleventh century CE), the commentary on the *Dhvanyāloka* by Abhinavagupta, the eminent exponent of Kashmir Śaiva traditions. Abhinavagupta's reflections on *rasa* were systematized by Mammaṭa in his *Kāvya-Prakāśa* (twelfth century CE), the standard compendium of literary theory. It remained for Viśvanātha to incorporate the science of dramaturgy and the science of poetics into a single work, the *Sāhitya-Darpaṇa* (fourteenth century CE).

The theory of *rasa*, as originally laid out in the *Nāṭya-Śāstra*, begins by classifying human emotions into eight fundamental types termed *sthāyi-bhāva*s (abiding emotions): *rati* (love), *hāsa* (humor), *śoka* (sorrow), *krodha* (anger), *utsāha* (dynamism), *bhaya* (fear), *jugupsā* (disgust), and *vismaya* (wonder). Eight *rasa*s are also enumerated, which correspond to the *sthāyi-bhāva*s: *śṛṇgāra* (erotic), *hāsya* (comic), *karuṇa* (tragic), *raudra* (furious), *vīra* (heroic), *bhayānaka* (terrifying), *bībhatsa* (disgusting), and *adbhuta* (wondrous).

The *Nāṭya-Śāstra* elucidates the dramaturgic principles through which each of the *sthāyi-bhāva*s can be reproduced on stage and elicit the corresponding *rasa,* which will be relished by the audience as pure aesthetic enjoyment. According to the famous *rasa-sūtra*, "*Rasa* is produced from the combination of the *vibhāva*s, the *anubhāva*s, and the *vyabhicāri-bhāva*s" (*Nāṭya Śāstra* 6:31). The *vibhāva*s (determinants) are the stimulants, such as the qualities of the hero and heroine and conditions of time and place, which, when represented in a play, make possible the audience members' realization of the *sthāyi-bhāva* and the corresponding *rasa*. The *anubhāva*s (consequents) are the words, gestures, and other outward manifestations through which the characters of the play indicate the presence of the *sthāyi-bhāva*. The *vyabhicāri-bhāva*s are transitory emotions, such as shyness, jealousy, and intoxication that often accompany the *sthāyi-bhāva*s. The dramatist is expected to be a highly adept craftsman who skillfully makes use of these various devices to allow

the audience members to savor the most delicate nuances of the *rasa*.

Ānandavardhana's *Dhvanyāloka*, in developing the *dhvani* theory of poetry in which *rasa* assumes a central role, extended the category of *rasa* beyond the sphere of drama into the domain of poetics. According to the *dhvani* school as expounded by Abhinavagupta, everyone has latent impressions (*vāsanās*) of the *sthāyi-bhāva*s created by previous emotional experiences. If the dramatist or poet is successful in suggesting the presence of a particular *sthāyi-bhāva*, such as erotic love (*rati*), in the characters of the play or poem, then the latent impressions of the emotion will be aroused in the audience members or readers, enabling them to experience the universal essence of the emotion. This savoring of the distilled essence of the emotion is termed *rasa*, which results in an experience of pure impersonal joy that transcends the ego-bound concerns of the individual audience members or readers. Abhinavagupta compares the pure aesthetic enjoyment that results from the realization of *rasa* to the bliss (*ānanda*) that arises from the realization of Brahman, the ultimate reality.

Śṛṇgāra-rasa, the erotic *rasa*, is the most celebrated of all the *rasa*s, and thus the abstract theories of Sanskrit poetics find their most concrete and fully developed expression in the various types of erotic literature: Sanskrit love poetry, erotic-rhetorical treatises, and treatises on the science of erotics known as the Kāma-Śāstras. The erotic *rasa* is the predominant theme of both Sanskrit drama and poetry. All the subtle shades and gradations of human love are explored in lavish sensuous detail in Sanskrit love poetry, such as the *Amaru-Śataka* of Amaru (ca. seventh century CE), culminating in the lyric splendor of Jayadeva's *Gīta Govinda* (twelfth century CE), in which the love between the deity Kṛṣṇa and his divine consort Rādhā is extolled in the language of earthly passion.

The preeminence of the erotic *rasa* has also resulted in erotic-rhetorical treatises such as Bhoja's *Śṛṅgāra-Prakāśa* (eleventh century CE), which centers on the detailed analysis of every phase of *śṛṅgāra-rasa.* Bhoja's theory of *rasa* is unique in that, in contrast to other exponents of Indian aesthetics, he insists that there is only one *rasa*: *śṛṅgāra-rasa*. It is likely that Bhoja's reflections on *śṛṅgāra-rasa* had a significant influence on the *rasa* theory expounded by Rūpa Gosvāmin, the eminent Gauḍīya Vaiṣṇava theologian, in his *Bhakti-rasāmṛtasindhu* (sixteenth century CE). In Rūpa Gosvamin's theory of *bhakti-rasa*, the aesthetic experience of *rasa* is invested with new valences as a transcendent religious experience that is the culmination of the path of *bhakti* (devotion). This theory gives precedence to *rati*—and more specifically to *Kṛṣṇa-rati*, love of Kṛṣṇa—as the principal *sthāyi-bhāva*. *Kṛṣṇa-rati* may be cultivated through four alternative modes of relationship (*bhāva*s) with Kṛṣṇa—whether that of servant, friend, parent, or lover—culminating in the realization of *prema bhakti*, the highest stage of selfless love (*prema*) for Kṛṣṇa.

Barbara A. Holdrege

See also Beauty in Hinduism; Bhakti; Eros; *Gita Govinda*; Krishna; Longing in Hinduism; Poetry in Hinduism; Separation

References and Further Reading

De, Sushil Kumar. 1960. *History of Sanskrit Poetics.* 2d rev. ed. Calcutta: K. L. Mukhopadhyay.

Delmonico, Neal Gorton. 1990. "Sacred Rapture: A Study of the Religious Aesthetic of Rupa Gosvamin." Ph.D. diss., University of Chicago.

Gerow, Edwin. 1977. *Indian Poetics*. Wiesbaden: Otto Harassowitz.

Ghosh, Manomahan, ed. and trans. 2002–2003. *The Nāṭyaśāstra: A Treatise on Ancient Indian Dramaturgy and Histrionics Ascribed to Bharata-Muni.* 4 vols. Varanasi: Chowkhamba Sanskrit Series Office.

Haberman, David L., trans. 2003. *The Bhaktirasāmṛtasindhu of Rūpa Gosvāmin*. New Delhi: Indira Gandhi National Centre for the Arts; Delhi: Motilal Banarsidass.

Ingalls, Daniel H. H., Jeffrey Moussaieff Masson, and M. V. Patwardhan, trans. 1990.

The Dhvanyāloka of Ānandavardhana with the Locana of Abhinavagupta. Cambridge, MA: Harvard University Press.

Reasonless Love

In illustrating the romantic view that true love is reasonless, contemporary authors have cited a letter of the young Sigmund Freud to his future wife, Martha Bernays: "I don't want you to love me for qualities you assume in me . . . in fact not for any qualities; you must love me . . . irrationally." They have also cited William Butler Yeats' poem *For Anne Gregory,* in which Gregory wishes that young men could love her "for myself alone and not my yellow hair."

Rabbi Joseph Albo, in his popular philosophic work *Sefer ha-'lqqarim* (The Book of Principles), written in Hebrew in Spain in 1425 agrees with the romantics that true love has no reasons. In *Principles* 3:35, Albo follows Aristotle in distinguishing between three kinds of love (*ahabah)* in accordance with three different kinds of reasons, or three different kinds of qualities in the beloved—love of the good, the pleasant, and the useful. For example, a man might love a woman because she is virtuous, beautiful, or rich. However, in *Principles* 3:37, Albo parts from Aristotle, and describes a fourth kind of love, which he designates by the Hebrew term *hesheq* (passionate love).

Albo defines *hesheq* as "extraordinary love," or what in contemporary parlance is called *true love* and applies it to *haflagat ha-ahabah belli ta'am* (love without a reason). Thus, the love of a man for a particular woman in preference to another more beautiful is called *hesheq* because it is without a reason. Scripture reads, "The soul of my son Shechem loves (*hasheqah*) your daughter" (Genesis 34:8); that is, even though he finds another more beautiful than she. . . . Passionate love (*hesheq*) has no reason, but is due solely to the will of the lover.

Albo borrowed the description of *hesheq* as *haflagat ha-ahabah*—"extraordinary love" or "exceedingly great love" or "an excess of love"—from Samuel ibn Tibbon's translation of Maimonides' *Guide of the Perplexed* (3:51). However, the crucial addition that this love is "without a reason" is, as far as is known, original with Albo. By stating that passionate love is "due solely to the will of the lover," Albo means that it is not cognitive, but conative—it expresses the lover's pure will, undetermined by reasons.

Albo emphasizes that passionate love is not based on any qualities in the beloved. An example of such love, according to him, is that of God for Israel. God's love of Israel is like the passionate love (*hesheq*) between a man and a woman that is without a reason. The entire *Song of Songs* is based on this analogy between the love (*hesheq*) of God for Israel and that of a lover who passionately loves (*hosheq*) his beloved (*ha-hashuqah*) for no reason at all.

This is why Scripture describes this love as *proprium* [*segulah*]. A *proprium* is traditionally defined as a property that is peculiarly characteristic of a species, but not essential to it—for example, laughter in the human being. Scripture says, "The Lord thy God hath chosen (*bahar*) thee to be His own proper (*segulah*) people . . . Not because ye were more in number . . . did the Lord love (*hashaq*) you and choose (*va-yibhar*) you" (Deuteronomy 7:6–7). The meaning is that just as a *proprium* pertains to a species and is inseparable from it, and yet is not to be explained by the quantity or quality of the thing, so this love is in the nature of a *proprium*. It attached to the people not because of their quantity, for "not because ye were more in number . . . did the Lord love (*hashaq*) you." And to make clear that it is also not because of their quality, it says elsewhere, "not for thy righteousness or for the uprightness of thy heart . . . for thou art a stiff-necked people" (Deuteronomy 9:5–6).

Albo's creative reading of Deuteronomy 7:6–7 seizes on three terms in the text, deftly relating them all to reasonlessness. The terms are *hashaq* ("did love"), *bahar/va-yibhar* ("did choose"), and *segulah*—which in biblical Hebrew means *peculiar treasure*, but in medieval philosophic Hebrew means *proprium*, reflecting the Greek *idion.* Albo holds that true choice, like true love, is reasonless; or more precisely, true love is reasonless because it expresses true choice, which is reasonless.

According to his reading, Deuteronomy 7:6–7 teaches that God's love for Israel was one of free choice—that is, it was reasonless, and therefore Scripture expresses it by the verb *hashaq* (and not the ordinary *ahab).* Albo unabashedly takes the biblical term *segulah* ("peculiar treasure") in its medieval philosophic sense of "proprium." True love, he argues, has the nature of a *proprium.* Some philosophers, including Albo's teacher, Rabbi Hasdai Crescas, considered a proprium to be not merely a peculiar characteristic of a species, but an inexplicable or irreducible one—one held to be reasonless. Crescas suggested that the attraction between the magnet and the iron is because of a proprium in the iron "of which we do not know anything except that it is verified by sense perception."

Analogously, one might say, the attraction of the Shepherd to the Shulammite was due to a proprium in the Shulammite, which can be defined only as "the property of arousing love in the Shepherd." Similarly, Simone de Beauvoir could be described as having had the irreducible property of being loved by Sartre. One would not say that Sartre loved her because of her qualities—the color of her hair, her existentialist doctrines, or her well-bred *rangement* —but that his love of her was itself one of her distinctive and irreducible properties. Sartre and De Beauvoir might thus be defined by their mutual love (*hesheq)*—that is, by their free choice of each other—no less than by the works they wrote, the causes they defended, or how they looked.

Albo teaches that God's love for Israel is called *hesheq* because it is free. Since God alone is *causa sui* (a cause unto Himself), His love alone can be absolutely free. That *hesheq* is divine would tally with what the "old religious man" in Yeats' poem preaches: "only God, my dear, could love you for yourself alone and not your yellow hair."

Reasonless love is a free expression of the lover's pure will, and exceeds the bounds of other kinds of love. The lover passionately loves the beloved, even though he or she may know others who are better, fairer, or wealthier. Such, according to Albo, was the love of Shechem for Dinah, of the Shepherd for the Shulammite, and of God for Israel.

Warren Zev Harvey

See also Ahavah; Chosenness; Covenant; Desire; Divine Love in Judaism; Medieval Jewish Philosophy; *Song of Songs*

References and Further Reading

Albo, Joseph. 1946. *Book of Principles.* Edited and translated by Isaac Husik. Philadelphia, PA: Jewish Publication Society.

Harvey, Steven. 1997. "The Meaning of the Terms Designating Love in Judaeo-Arabic Thought." In *Judaeo-Arabic Studies,* edited by Norman Golb, 175–196. London: Routledge.

Harvey, Warren Zev. 1998. *Physics and Metaphysics in Hasdai Crescas.* Amsterdam: J. C. Gieben.

Levine, Michael P. 1999. "Loving Individuals for Their Properties." *Iyyun* 48: 251–267.

Vajda, Georges. 1957. *L 'amour de Dieu dans la theologie juive du Moyen Age.* Paris: Vrin.

Wolfson, Harry Austryn. 1929. *Crescas' Critique of Aristotle.* Cambridge, MA: Harvard University Press.

Redemption

See Ahavah; Divine Love in Judaism; Jesus; Kabbalah; Liturgy in Judaism

---

Reincarnation

See Birth in Hinduism; Death in Hinduism; Soul in Hinduism; Soul Mates

---

Renaissance Literature

Though the emotion of "human love" may be thought of as a "universal condition" (Smith 1985, 3), the treatment of love in Renaissance literature—a period that witnessed the violent upheaval of religious wars throughout Europe—may be viewed, in part, as a political and cultural concern which fifteenth and sixteenth century writers explored in various ways.

The meaning of the word *love* is somewhat arbitrary. As Martin Ingram explains: "The contemporary connotations of this term were different from those of today, and emotion was only one element in a complex calculus" (Ingram 2003, 120). In their endeavor to explain cultural distance from the Renaissance, twenty-first–century critics observe that "religion was the master-discourse which defined social place and familial duty" (Clarke 2001, 123). At the time, even translators could be accused of heresy for rendering classical and religious texts into the vernacular. Etienne Dolet (1509–1546) was tried and executed in France for a rendition of a Platonic dialogue; William Tyndale (1494–1536) was strangled and burnt for Biblical translation and textual production, in general, was inscribed with spiritual debate. Literary considerations of love at that time bear the intertextual traces, either overtly or implicitly, of the religious concerns that occupied the historical moment in which the texts were produced.

Configurations of love in the literature of the European Renaissance are generally influenced by three sometimes intersecting discourses—classical, Christian, and humanist. In a study on *The Metaphysics of Love*, Albert James Smith has convincingly shown that a "lineage" (Smith 1985, 1) of writers is apparent in which the hierarchical and binary struggle between mind/soul/*caritas* and matter/body/*cupiditas* is frequently resolved by a perfect and ascetic form of love. Smith's lineage extends from Heraclitus of Ephesus (ca. 500 BCE), to Empedocles of Akragas (ca. 460 BCE), to Plato (ca. 429–347 BCE) and Aristotle (384–322 BCE), up to and including leading figures of the Christian Church such as St. Paul and St. Augustine of Hippo (354–450 CE). The period's rediscovery and translation of classical tracts meant that Renaissance writers considered love by way of earlier intellectual paradigms transposed to accommodate their own religious milieus.

At the end of the fifteenth century, the Italian influence on Renaissance notions of love is conspicuous. Marsilio Ficino (1433–1499) produced translations of and commentaries on Plato's texts that were largely responsible for the transmission of Platonism and Neo-Platonism at this time. Ficino's *Theologica Platonica* (Platonic Theology) (1482) is a notable example of a Christian humanist text that sought to combine Christian religiosity with classical learning. Another Italian humanist, Giovanni Pico della Mirandola (1463–1494) is also significant in this context for his efforts "to create syncretic philosophy by fusing Jewish Cabala with Christian theology and Platonic and Aristotelian philosophy" (Rivers 1979, 222). Pico's commentary on *Canzone d'amore* by Girolamo Benvieni (1453–1542) (published 1495; translated in 1651 by Thomas Stanley as *A Platonic Discourse upon Love*), "transformed the discussion of love in sixteenth-century Europe." (Smith 1985, 12).

Jewish philosopher, physician, poet, and Spanish exile Leone Ebreo (ca. 1460–1523) was an associate of both Ficino and Pico. The publication of Ebreo's *Dialoghi d'Amore* (1535) and the later *Dialogo di Amore* (1542) by Sperone Speroni (1500–1588) are further evidence of the philosophically inspired *trattati*

Miniature painting depicting Francesco Petrarcha; the object of his affection, Laura; and a musician (fourteenth century). (Archivo Iconografico/Corbis)

d'amore (treatises on love) that underpinned early Renaissance treatment of the topic.

Throughout Renaissance Europe, the medieval sensibility of *fin'amor* (courtly love) continued, particularly in the highly influential works of two Italian writers working in different genres than the foregoing authors: Francesco Petrarca (1304–74), more commonly known as Francis Petrarch, and Baldassare Castiglione (1478–1529). Petrarch's amorous verses to the unobtainable Laura in the *Rime sparse* (scattered rhymes), written throughout his lifetime, influenced the development of the form and content of the European lyric, especially the sonnets of Pierre de Ronsard (France: 1524–1585), Garcilaso de la Vega (Spain: 1503–1536), Luis de Camões (Portugal: 1524–1580), and Thomas Wyatt (England: 1503–1542).

According to Alistair Fox, at the end of the *Rime sparse* "Petrarch shows himself undergoing a belated Augustinian-like conversion after Laura's death, in which he seeks to purge himself of his worldly vanity by replacing its forms with spiritualized alternatives" (Fox 1997, 63). Another Petrarchan poem that is also concerned with the poet's love for Laura, the allegorical *I Trionfi* (the Triumphs, translated by Henry Parker, Lord Morley, in ca. 1555), moves through six stages that are seemingly related to the structure of the *Rime sparse*. Significantly, the *Trionfi* begins with Love, moves through Chastity, Death, Fame, and Time before finally reaching the important final section—Divinity. Petrarch's text works toward a kind of Neoplatonic, theological resolution where earthly love is eventually replaced by religious devotion.

Castiglione's widely translated conduct book of 1523, *Il Libro del Cortegiano*—rendered into English by Thomas Hoby as *The Book of the Courtier* in 1561—as its title suggests, recited the cultural, and decidedly material, codes of courtly love for Renaissance Europe combined with a Platonic impetus. In the words of Isabel Rivers, "the association of . . . Platonic love with courtly love had the effect of trivializing it; thus the terminology of what was intended as a serious theological system could be used frivolously in love poetry" (Rivers 1979, 38). Rivers' comments reveal that when it comes to writing about love in Renaissance literature, a hierarchy of genres becomes apparent. The disquisitions produced by the Italian Neoplatonists and their imitators were near the top—poetry, especially the lyric form, as Heather Dubrow has shown, was rather lower down the scale.

Although love poetry was a popular form of textual production, "the credo that love, including the activity of writing about it, is effeminate and effeminizing, recurs throughout early modern texts" (Dubrow 2000, 184). Love

could dissemble identity, and a commonplace Renaissance notion was that "a consuming passion that overrode prudence or obligation to parents and friend was a disease akin to madness" (Ingram 2002, 101). As Francis Bacon (1561–1626) put it, "Nuptial love maketh mankind; friendly love perfecteth it; but wanton love corrupteth, and embaseth it" (Bacon 1996, 359).

Bacon's quotation provides an apt description of the forms of love, as differentiated by those salient adjectives that interested Renaissance writers. Love that is nuptial or friendly makes a positive contribution to the construction of "mankind;" wanton love, on the other hand, is destructive. Renaissance writers were inspired by classical models offered by Roman writers such as Caius Valerius Catullus (84–54 BCE) and his sexualized poems addressed to a married woman, Lesbia. Another influential writer was Publius Ovidius Naso, generally referred to as Ovid (43 BCE–17 CE); he wrote erotically charged poetry, especially *Amores* (Loves), *Ars Amatoria* (Art of Love), and *Remedia Amores* (Cure for Love). Under their influence and that of writers like them, Renaissance writers explored the corporeal, sensual, and often traumatic aspects of physical love that apparently competed with the intellectual and unified conclusions of early-modern Neoplatonism.

In Plato's *Symposium,* as Speroni discussed, the androgyne is a "strange third species" that represents "lovers in perfect love [who] are joined so completely that they lose their own semblance" (Smith 1985, 198). By comparison, Ovid's etiology of the hermaphrodite from Book 4 of his *Metamorphoses* (Transformations) exacerbates desire and division rather than love and unity. *Metamorphoses* was a popular, much-translated classical poem in the Renaissance—although it was usually framed by Christian moralization, as in Arthur Golding's *The XV Books of P. Ouidius Naso, Entitled Metamorphosis, Translated out of Latin into English Meter* (1567).

In England, the erotic epyllia (short epic poems) of Christopher Marlowe (1564–1593) and William Shakespeare (1564–1616), engendered by other Ovidian myths, are striking additions to Renaissance treatments of love. Shakespeare's *Venus and Adonis* (1593) interrogates the status of his titular subject as the goddess of love by using the line "she loves, and yet she is not lov'd" (line 610), and Marlowe takes on the subject of love and heterosexual normativity in *Hero and Leander* (1598: completed by George Chapman).

With Shakespeare's sonnets (1609), a sequence that repeatedly replaced the conventional woman addressee with a man, the provocative nature of Marlowe's poem cannot be overestimated in a nation that outlawed physical love between men. Broadly speaking, Christianity "understands of love followed Christ's categorical injunctions that we must first love God entirely, and then love our neighbor as ourselves" (Smith 1985, 6). However, love of a mortal of another gender is in preference to love between men or self love. In the Renaissance, the archetypal castigated figure of masculine self love is arguably Narcissus, the youth who could never transcend the desire for his own image.

One way whereby Renaissance writers might seek to elevate the status of their love lyrics was to appeal to "no less a figure than David, considered the author of the Psalms" (Dubrow 2000, 184). Translations of the Psalter in the fifteenth and sixteenth centuries provided significant devotional and poetical exercises for men. At the outset of the period, Petrarch produced a "series of Latin Psalms" based on the "style and tone of the Vulgate Psalms" (Hamlin 2004, 2).

Perhaps initiated by Martin Luther's early publications, however, "the singing of Psalms in meter . . . was an essential component in the rapid spread of Reformation ideas" (Hamlin 2004, 1). Jean Calvin's "Epistle to the Reader" in *The Geneva Psalter* (1542) announced that "song has great force and vigor to move and

www.abc-clio.com ABC-CLIO 1-800-368-6868

inflame the hearts of men and to invoke and praise God with a more vehement and ardent zeal" (Hamlin 2004, 23). Influenced by the French metrical Psalters produced by Clément Marot (1496–1544) and Théodore de Bèze (1519–1605), Psalters were prolific throughout the English Renaissance as Hannibal Hamlin examines in detail (Hamlin 2004, 24). Although women were generally the silent objects of secular writing on love, the topic of love and piety gave many English Protestant women writers a voice. Mary Sidney Herbert, Countess of Pembroke (1561–1621), completed the translation of the Psalter begun by her brother, Philip Sidney (1554–1586) after his death. Bound by the familiar early-modern patriarchal strictures that she was to be "chaste, silent, and obedient," the subjective nature of the Psalms made this particular kind of devotional verse attractive for a Renaissance woman. Translations of this kind provided "a series of 'self-fashionings' through a discourse permitted to women and preexisting stereotypes and conventions" (Clarke 2001, 126).

Other Renaissance genres developed the theme of secular love in important and significant ways. Prose romance, epic poetry, and drama scrutinized romantic love in the predominantly religious climate of the fifteenth and sixteenth centuries. Whatever the genre, love in Renaissance literature is repeatedly negotiated by way of the hierarchical binary structure of mind/matter inherited from classical and Christian authorities. Many literary texts of the period, especially poetry, illustrate just how problematic this binarism proves to be, and the ways in which love is integral for the construction and contestation of Renaissance identities. The poems of John Donne (1572–1631), apostate and eventual dean of St. Paul's, interrogate the complex relationship between secular and sacred love and the place of the self within these competing—although sometimes commensurate—taxonomies. To name just three poems from an extensive repertoire produced in his lifetime, Donne's exploration of the vocabulary of love in "The Flea," "Self-Love," and "Holy Sonnet 14" provides a fitting, if somewhat illusory, conclusion to this topic in Renaissance Literature.

Elizabeth Oakley-Brown

See also Dialoghi d'Amore; Jesus; Kabbalah; Platonic Love; Poetry in Christianity; *Symposium*

References and Further Reading

Bacon, Francis. 1996. "On Love." In *A Critical Edition of the Major Works: The Essays, or Counsels Civil and Moral,* edited by Brian Vickers, 357–359. Oxford: Oxford University Press.

Bassnett, Susan. 1992. *Translation Studies* [Revised Edition]. London: Routledge Publishers.

Braden, Gordon. 1999. *Petrarchan Love and the Continental Renaissance*. New Haven, CT: Yale University Press.

Clarke, Danielle. 2001. *The Politics of Early Modern Women's Writing*. Harlow, England: Longman.

Dubrow, Heather. 2000. "Lyric Forms." In *The Cambridge Companion to English Literature 1500–1600,* edited by Arthur F. Kinnney, 178–200. Cambridge: Cambridge University Press.

Fox, Alistair. 1997. *The English Renaissance: Identity and Representation in Elizabethan England*. Oxford: Blackwell.

Goldberg, Jonathan, ed. 1994. *Queering the Renaissance*. Durham, NC: Duke University Press.

Hamlin, Hannibal. 2004. *Psalm Culture and Early Modern English Literature*. Cambridge: Cambridge University Press.

Hyde, Thomas. 1986. *The Poetic Theology of Love: Cupid in Renaissance Literature*. Newark, DE: University of Delaware Press.

Ingram, Martin. 2002. "Family and Household." In *A Companion to Renaissance Drama,* edited by Arthur F. Kinney, 93–108. Oxford: Blackwell.

Ingram, Martin. 2003. "Love, Sex and Marriage." In *Shakespeare: An Oxford Guide,* edited by Stanley Wells and Lena Cowen Orlin, 114–126. Oxford: Oxford University Press.

Jones, Ann Rosalind. 1990. *The Currency of Eros: Women's Love Lyric in Europe, 1540–1620*. Bloomington, IN: Indiana University Press.

Kristeva, Julia. 1989. *Tales of Love*. Translated by Leon S. Roudiez. New York: Columbia University Press.
MacCulloch, Diarmaid. 2003. *Reformation: Europe's House Divided*. London: Allen Lane.
Nelson, John Charles. 2003. "Platonism in the Renaissance." In *Dictionary of the History of Ideas,* Volume 3*,* edited by Philip Wiener, 509–516. New York: Charles Scribner's Sons.
Oakley-Brown, Liz. 2006. *Ovid and the Cultural Politics of Translation in Early Modern England*. Ashgate, England: Aldershot.
Rivers, Isabel. 1979. *Classical and Christian Ideas in English Renaissance Poetry*. London: George Allen and Unwin.
Smith, Albert James. 1985. *The Metaphysics of Love: Studies in Renaissance Love Poetry from Dante to Milton*. Cambridge: Cambridge University Press.

Romantic Love in Buddhism

Romantic love in Buddhism is largely a Western construct derived from a Christian heresy from the medieval courtly love tradition and influenced by Middle Eastern mysticism. There is no real parallel to this quasi-religious "cult" in Buddhist cultures of Asia. In certain cultures of Buddhism, there are explicit or implicit teachings on sexuality, relationships, and marriage, but they do not promote the expectation that union with the loved one will fulfill ultimate spiritual goals—as one finds in the popular cultures of the West. No authoritative narrative on sexuality and relationships exists in Buddhism, and the teachings vary broadly from one Asian Buddhist culture to another.

Monastic Buddhism in Southeast and Central Asia has emphasized celibacy as foundational in monastic (*vinaya)* vows. Although some East Asia sects such as the Ch'an and Zen schools allow married clergy, other sects retain monastic celibacy vows from the Indian tradition. These vows required gender separation, and often took a misogynist approach to protecting the purity of monks. Theravāda Buddhist lay precepts require abstention from sexual misconduct and insist on monogamous marriage or celibacy, a rule that has been challenged by the growing sex trade in Theravāda countries such as Thailand. In general, Theravāda Buddhism has not outlined a path of transmuting desire into spirituality.

Chinese and Japanese Buddhism often revealed paradoxical approaches to sexuality, continuing the tradition of monastic celibacy begun in India while also embracing sometimes-libertarian attitudes toward sexuality derived from regional cultures. Chinese political intrigues in particular often involved illicit relationships—adultery and even rape committed by clerics. Certain lineages allowed married clergy because of concerns about succession, allowing temples to be passed to the heirs of the clergy, as in Japanese *Jōdo Shinshū*'s (Pure Land's) "blood lineage" tradition.

In Mahāyāna Buddhist traditions in Asia in general, strains of antinomian interpretation encouraged the overthrowing of ethical codes and cultural norms in the practice of the dharma. The Chinese version of the apocryphal *Fanwan jing* (Net of Brahma Sutra) allowed latitude for the precept requiring celibacy, saying that the spirit of the precepts could never be broken. Yet other strains of Japanese Buddhism repudiated such abuses, literally crucifying adulterous monks up to the eighteenth century.

Whereas Tibetan monks took vows of celibacy, Tibet's mainstream esoteric tradition (*tantra* and *gyu*) held sexuality to be a powerful part of spirituality for all human beings that was to be understood, trained, and integrated for human potential to be awakened. Of course, sexual indulgence was considered a grave violation, but rousing sexual energy without orgasm in visualization or other meditation practices became part of spiritual development. This related especially to the subtle energetic (yogic) body that was employed in bringing conceptual mind to cessation and opening the practitioner's experience to the

natural state, or enlightenment. The iconographic depictions of celestial couples in ecstatic embrace (*yab-yum*) were symbolic expressions simultaneously of the union of feminine and masculine, wisdom and skillful means, and hot and cool channels of the subtle body, demonstrating a union that is neither two nor one—the ultimate enlightenment.

Of course, these practices were sometimes abused in Tibetan Buddhism, and tantric understandings of sexuality and spirituality probably did not affect most intimate relationships. Often prominent tantric teachers would take a wife or consort later in life to improve health and restore physical balance through sexual yoga, but Tibetans call those who fail in tantric yoga *parents*. In its pre-1959 isolation, Tibetans held tantric Buddhist views of sexuality simultaneous with patriarchal folk attitudes that viewed women as born low, and subject to their husbands and families.

Judith Simmer-Brown

See also Body in Buddhism; Celibacy; Ecstasy; Feminist Thought in Buddhism; Sex in Marriage; Sexual Symbolism; Tantra; Yoga

References and Further Reading

Cabezon, Jose, ed. 1992. *Buddhism, Sexuality and Gender*. Albany, NY: State University of New York Press.

Chopel, Gedun. 1992. *Tibetan Arts of Love*. Translated by Jeffrey Hopkins. Ithaca, NY: Snow Lion Press.

Faure, Bernard. 1998. *The Red Thread: Buddhist Approaches to Sexuality*. Princeton, NJ: Princeton University Press.

Simmer-Brown, Judith. 1996. "Romantic Fantasy, Everyday Disappointment." In *Buddhist Women on the Edge: Contemporary Perspectives from the Western Frontier,* edited by Marianne Dresser, 151–157. Berkeley, CA: North Atlantic Books.

Simmer-Brown, Judith. 2001. *Dakini's Warm Breath: The Feminine Principle in Tibetan Buddhism.* Boston: Shambhala Publications.

Stevens, John. 1990. *Lust for Enlightenment: Buddhism and Sex*. Boston: Shambhala Publications.

Romantic Love in Christianity

In Christianity, romantic love is a passionate attachment that is exclusive, sexual, and inevitably an aspect of marriage. Like all types of Christian love, romantic love must be marked by selflessness and service in the name of Christ. Despite its pervasiveness in modern culture, romantic love plays a minor role in the Christian Bible, tradition, or theology.

Romantic love in Christianity parallels its development in the Western world. It can be traced to Ancient Greece and the distinction between the god of passionate love, Eros, and Agape, the god of selfless love. Christianity preaches a selfless love as exemplified in Jesus Christ and warns against erotic love that can lead to sins of the flesh.

The Bible says little regarding romantic love. The *Song of Solomon* (third century BCE) is a collection of lyric poems about love, courtship, and marriage. It was included in the Hebrew Bible by interpreting the lover as God and the beloved as Israel. Christian tradition has interpreted this text as an allegory of the love of Christ for his bride—the church.

The New Testament uses marital love as an analogy for Christ's eschatological return. St. Paul discusses marriage with the command that husbands are to love their wives (Ephesians 5:25). Paul presents love as a virtue of goodness: Love is patient, kind, and humble (1 Corinthians 13). None of these statements about love is exclusive to marriage or romantic love.

For most of Christian history, marriage was determined by economic and social status—romantic love was not an expectation. The Middle Ages introduced the concepts of courtly love and passion into the Western notion of love. By the time of Shakespeare, these concepts had reached the common population, who began to hope for romance and passion in their love relationships. It is worth noting that for much of this literature, romantic love is not directly related to sexuality.

Modern concepts of romantic love include a passionate relationship that is sexual by definition. Three interesting developments characterize the modern Western concept of romantic love. First, people refer to "falling in love" as if romantic love is a force that can impose itself upon passive victims. Second, romantic love has become crucial if people are to be happy and feel complete. Finally, romantic love is thought to be communicated through material gifts of flowers, jewelry, and food.

The modern Christian concept of romantic love criticizes these recent developments. Christianity argues that love must be selfless and holds that the modern concept of romance is primarily a projection of one's selfish desires. Moreover, exclusive love should stand in opposition to materialism.

Romantic love, which is publicly communicated in the Christian community through marriage, must be a free act of the will. Only free acts have moral value, and because Christians are commanded to love each other (John 13:34), love must be controlled by the will. Moreover, the lifelong commitment of marriage negates the concept that people are passive when they fall in or out of love.

The goal of Christian marriage is to embody the love of Christ and to demonstrate this love through the selfless love of a spouse and children. This love is communicated by service, not gifts. A Christian requires companionship in the worship and service of God, but a person is not incomplete if unmarried or not in a romantic relationship.

Brian Michael Doyle

See also Jesus; Marriage in Christianity; Passions; St. Paul

References and Further Reading

Benedict XVI, H. H. 2006. *Deus Caritas Est.* Boston: Pauline Books.

Gaylin, William, and Ethel Person, eds. 1988. *Passionate Attachments: Thinking about Love*. New York: Columbia Psychoanalytic Center.

Johnson, Robert. 1983. *We: The Psychology of Romantic Love*. San Francisco: Harper and Row.

Scott, Kieran, and Michael Warren, eds. 2001. *Perspectives on Marriage*. New York: Oxford University Press.

Romantic Love in Hinduism

Romantic love holds an unusually important place in the Hindu imagination. It is the prime focus of courtly poetry, and complex narratives about romantic love date as far back as ca. 300 BCE. Before the colonial era, Hindu culture was not subject to strict demarcations between secular and sacred—conceptualizations of romantic love flowed freely through fluid boundaries between popular ideals and the religious imagination. The culture provided extensive theological space for employing the imagery, metaphors, and ideals of romantic love.

In theistic Hinduism, romantic love is employed to explain the relationship between God, represented usually as Vishnu, Krishna, or Shiva; and His divine power, characterized as Goddess through whom the cosmos is created—and who is one with Him but distinct in function and iconography. Romantic love is also applied to the relationship between God and the faithful worshipper in devotional forms of Hinduism, both as an allegory for the relationship, and as the spiritual path to union with God. The devotional (*bhakti*) traditions identify the soul as feminine in nature. They have historically provided an important venue for women poetess-saints whose songs about their divine "husband" are still used as hymns today.

Along with material success, religious duty and virtue, and spiritual liberation, the Hindu classification of the four aims of life includes aesthetic and sensual pleasure (*kama*). The integration of *kama* into the fabric of a meaningful human life gave rise to its own literary

genre (*kama shastra*). A distinction exists between *kama*—erotic love based on desire—and *prema*—pure love based on surrender and sacrifice, which includes but transcends *kama*, and is one way to love God. An examination of the permeable margins between secular, mainly courtly, literature and devotional poetry suggests that the devotional poets and writers adapted elements of secular poetic theory and the erotic aesthetics of the *kama shastra,* employing them to elicit an acute sensual response to a soteriology of love.

Love legends are common in Hindu mythology and folklore, as are anthologies of romantic poetry and their commentaries. Tropes used in courtly poetry, narrative, and erotic literature reappear in mythic contexts in devotional poetry and theological texts. Although marriage was the norm in Hindu life and romantic love within its folds was an ideal, literary pragmatism upheld the possibility of love outside conjugal life. The best-known love legends include those of Shakuntala and Dushyant and of Savitri and Satyavan, who were married couples. Their stories appear in the epic poem *Mahabharata,* ca. 400–300 BCE. Underlying these narratives are the twin themes of separation and longing—*potential* in the case of Savitri, and *actual* in the case of Shakuntala.

The juxtaposition of love and longing is a favorite device in secular Sanskrit poetry and drama. Theistic devotional poets employed the theme of union and separation to heighten the sense of distinction between the theistic God and the devotee who yearns for Him, to emphasize the complexity of the relationship as one of *equals* in union, but of *unequals* in separation. The urgency of longing was also thought to be critical to the evocation of God's responsive grace.

However, *Gita Govinda*, the celebrated twelfth-century poetic masterpiece by the devotional poet Jayadeva, subtly alters the relational landscape of love in the religious imagination. He allows tension into the heart of God (Krishna), wrought by emotional and erotic longing for Radha, thus transforming sensual passion into divine love and equalizing the relationship between God and His beloved. In some traditions, Radha symbolizes the soul's yearning for God; in others, she represents the divine feminine.

Rita Sherma

See also Eros; *Gita Govinda*; *Kamasutra*; Krishna; Longing in Hinduism; Myth; Poetry in Hinduism; Prema; Rasa; Separation; Shiva

References and Further Reading

Danielou, Alain, tr. 1994. *The Complete Kama Sutra*. Rochester, VT: Park Street Press.

Miller, Barbara Stoler, tr. 1997. *Love Song of the Dark Lord: Jayadeva's Gitagovinda* [Second Edition]. New York: Columbia University Press.

Schweig, Graham M. 2005. *Dance of Divine Love: India's Classic Sacred Love Story: The Rasa Lila of Krishna*. Princeton, NJ: Princeton University Press.

Selby, Martha Ann. 2000. *Grow Long, Blessed Night: Love Poems from Classical India.* New York: Oxford University Press.

Sherma, Rita D. 2005. "Hinduism." In *Sex and Religion,* edited by Christel Manning and Phil Zuckerman, 18–40. Belmont, CA: Thomson-Wadsworth Press.

Tripurari, B. V. 1995. *Rasa: Love Relationships in Transcendence*. San Rafael, CA: Mandala Publishing.

Romantic Love in Islam

Islam is a religion of love wherein romance has historically played a fundamental role. The Prophet of Islam was himself a passionate lover of women who confessed, "It has been given to me to love three things in your base world: women, perfumes, and prayer." An entire chapter of the Qur'an (66:1) is entitled "Banning" after its opening verse wherein God rebukes Muhammad for swearing to go on sexual strike against his wives. However, the Prophet receives reproach elsewhere in the

Qur'an for his penchant for falling in love with women, which was apparently so excessive that the Lord finally forbade him to marry anyone else "even though their beauty cause you to marvel" (33:52). How dull in human sentiment the biography of the Prophet would be without his serial romances and marriages—with Khadija, his first wife; with Ayesha, the artless redhead coquette; with Hafsa, daughter of Umar; with Safya, the ravishing Jewess; and others unknown.

The Prophet's companions, their followers, and the imams in succeeding generations were great lovers of women as well. His descendant, the sixth Shiite Imam Ja'far al-Sadiq (d. 145/765)—who was praised by later Sufis such as *'Attar* as being "the path-master of the people of love"—remarked, "Whoever's love for us increases, his love for women must also increase," and, "Whenever a person's love for women increases, his faith also increases."

The spirit of early Islam was utterly opposed to the Christian view that "the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh (Galatians 5:17), and was more in accord with the overt eroticism of the *Song of Songs*. In the holy Qur'an, men are incited to have sex with their wives, being advised during the month of fasting (Ramadan), "Go unto your wives. . . . Your wives are a raiment to you and you are a raiment to them" (Qur'an 2:187).

Elsewhere, the Qur'an emphasizes the emotional and sexual "relief" couples provide each other: "And among His signs is this, that He created for you mates from among yourselves, that ye may take rest with them, and He established between you love and compassion" (Qur'an 30:21). "The man who marries takes possession of half of religion," said the Prophet; thus in Islam it can be said that half of one's religious faith consists in romantic love. Apropos of this *hadith,* Abdelwahab Bouhdiba observes, "The personality of man finds fulfilment only in the intimacy of the sexes" (Bouhdiba 1985, 91).

Many key theologians in later Islamic literature composed major works on eroticism, romance, and love. The most famous work of this genre—translated into several European languages—was Ibn Hazm's (d. 457/1064) *Tawq al-Hamama* (The Ring of the Dove). It was a work on the theory and practice of romantic love between men and women as experienced in eleventh-century Cordova, Spain. In *Tawq al-Hamama,* Ibn Hazm describes the essence and nature of love, its causes, symptoms, accomplishments, frustrations, and perils. He emphasizes early in the text that "Love is neither disapproved by Religion, nor prohibited by the Law; for every heart is in God's hands. Many rightly guided caliphs and orthodox imams have been lovers" (Ibn Hazm 1994, 22). Scholars today debate whether Ibn Hazm's work was the true inspiration behind Andreas Capellanus's *The Art of Courtly Love*—the bible of the French troubadours, composed at Queen Eleanor of Aquitaine's court at Poitiers between 1170 and 1174.

Ibn Dawud (d. 297/910) was the son of the founder of the Zahiri school of jurisprudence and one of the two chief jurisconsults in Baghdad. A century before Ibn Hazm, Ibn Dawud had written one of the most famous books in Arabic on love. The *Kitab al-Zahra* (Book of the Flower) was a huge tome that discusses the pathology and psychology of love and propounds theories about its origin. Ibn Dawud described human love (*'ishq*) as a disease for which doctors have no cure, a noble malady of the soul that has no higher therapeutical end.

For the development of later love theory in Islamic thought, this work is extremely important in being the first work to narrate the following Prophetic tradition about the martyrs of love: "He who loves and remains chaste and conceals his secret and dies, dies a martyr." This theme was closely related to the idea of a chaste and faithful *al-hubb al-'udhri* ('Udhri love), a basic theme in classical Arabic poetry

www.abc-clio.com ABC-CLIO 1-800-368-6868

that influenced later Islamic philosophy and Sufism. Renate Jacobi (775) notes, "The 'Benou-Azra, who 'when loving, die,' became known in European literature through Stendhal's treatise *De l'amour* (1822) and inspired the Romantics."

This martyrs of love topos entered later Arabic love theory in works such as Abu Muhammad Ja'far bin Ahmad al-Sarraj's (d. 500/1106) *Masari al-'ushshaq* (The Battleground, or Calamities of the Slain Lovers), and Abu'l-Faraj bin al-Jawzi's (d. 579/1200) *Dhamm al-hawa* (The Condemnation of Lust, or Passionate Love). The latter work is an attack on the evils of sexual passion and erotic melancholy. It also devotes several chapters to "The Reward of those who loved passionately and remained chaste and concealed their secret;" "The passionate lovers who became proverbial for their love (and most of whom died for it);" and "Accounts of those whom love (*'ishq*) killed."

In line with the Prophet's statement, "Women prevail exceedingly over the wise, just as the ignorant prevail over them," the Persian Sufi tradition in Islam was unrepentantly romantic and condemned those who remained unmoved by romance and untouched by Eros. "If the language of love makes no impression on you, you are as good as dead," stated the supreme Persian love poet Sa'di of Shiraz (d. ca. 692/1292). On the Prophet's above saying, Islam's greatest Sufi poet Rumi (d. 672/1273) commented in his *Mathnawi* that "What is 'beloved' is not merely *ma'shuqa* (your female mistress) but actually she is a ray of God, the divine Truth." Romantic love was understood as forming a bridge across which every seeker must fare to reach the farther—divine—shore, an idea encapsulated in the Arabic maxim, "The unreal form is a bridge to *al-majaz qantarat al-haqiqat* (the supraformal Reality)." Thus Rumi states, "What is beloved is not a phenomenal form, whether it be the love of this world or love of the Next."

Several great names in Sufism are associated with this mystical interpretation of romantic love: Ahmad al-Ghazali (d. 520/1126), author of *Sawanih al-'ushshaq* (The Lovers' Experiences); Ruzbihan Baqli (d. 606/1210), the most important theologian of Eros in the Mongol period, author of *'Abhar al-ashiqin* (Jasmine of the Lovers); and Awhad al-Din Kirmani (d. 635/1238).

Much of Arabic and Persian Sufi literature was devoted to analyzing the prevalence of the feminine over the masculine in Islam. Reflecting on the Prophet's love of "women, perfumes, and prayer," Islam's greatest Sufi philosopher, Ibn 'Arabi (d. 1240), reasoned that the Prophet loved women so much because in them divine Reality can be most perfectly contemplated. Ibn 'Arabi was also the author of a collection of mystical love poetry called *The Interpreter of Desires,* which he dedicated to a young and wise Isfahani girl, Nizam, who was for him a type of heavenly Eternal Feminine, a Beatrice, who embodied for him divine love and beauty.

The domineering power of romantic love was most vividly described by the Persian Sufi poet 'Attar of Nishapur (d. 618/1221) in his *Conference of the Birds.* He tells the story of a venerable old Sufi master who falls in love with a Christian girl, burns up the Qur'an, drinks wine, herds her pigs, and becomes an apostate to Islam in pursuit of what Sufis came to call "the religion of love." Sa'di, who dedicated most of his lyrics to descriptions of the superior power and nobility of romantic love, knew quite well that "a man may have committed the Qur'an to memory, but when distracted with love, forgets the alphabet."

In his *Garden of Mystery,* the Persian Sufi poet Shabistari (d. after 741/1340) reflecting on this transformative experience of romantic love which elevates man to God, said, "No one's heart is ever ravished in love by aught than God himself, for God has no partner in his actions." Thus, all the great romances of the Persians and the Arabs—Layla and Majnun,

www.abc-clio.com ABC-CLIO 1-800-368-6868

Vis and Ramin, Khusraw and Shirin—became interpreted by the Sufis in line with the idea of "the True Beauty that is concealed under the veil of the particular self-determination of the human figurative beloved," as Lahuri expressed it in his seventeenth-century commentary on the *Divan* (collection of poems) of the greatest Persian erotic poet, Hafiz (d. 792/1389). After all, as Rumi had declared, "Whether Eros hails from hither or Yonder, it will lead us ultimately back to that King."

Leonard Lewisohn

See also Beauty in Islam; Eros; *'Ishq*; Longing in Sufism; Messengers of Love; Muhammad; Persian Love Lyric; *Sawanih*; Sufi Poetry; Sufism

References and Further Reading

Andrews, Walter, and Mehmet Kalpakli. 2005. *The Age of Beloveds: Love and the Beloved in Early-Modern Ottoman and European Culture and Society*. Durham, NC: Duke University Press.

Bouhdiba, Abdelwahab. 1985. *Sexuality in Islam.* Translated by Alan Sherida. London: Routledge and Kegan Paul.

Giffen, L. A. 1971. *The Theory of Profane Love among the Arabs: The Development of the Genre.* New York: New York University Press.

Ibn Hazm. 1994. *The Ring of the Dove* [Reprint]. Translated by A. J. Arberry. London: Luzac.

Massignon, Louis. 1982. *The Passion of al-Hallaj: Mystic and Martyr of Islam.* Translated by Herbert Mason. Princeton, NJ: Princeton University Press.

Rouhi, Leyla. 1999. *Mediation and Love: A Study of the Medieval Go-Between in Key Romance and Near-Eastern Texts*. Leiden, Netherlands: Brill Academic Publishers.

Romantic Love in Judaism

The concept of romantic love in Judaism is present from its earliest sacred texts and myths. In Genesis, the first book of the Pentateuch tells the story of Jacob's love for Rachel and the seven years that he had to work to become her husband. The narrator includes the parenthetic statement that "So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for her" (Genesis 29:20).

The story of Isaac and Rebecca, also found in Genesis, exemplifies a different sort of love. Read literally, the Hebrew text says that when Rebecca first saw Isaac, she fell off the camel on which she was riding. On the other hand, the text reveals a less romantic and perhaps more Freudian explanation of the relationship from Isaac's side: "Isaac brought her into the tent of his mother Sarah, and he married Rebecca; and she became his wife, and he loved her, and Isaac was comforted after his mother" (Genesis 24:67).

A third biblical example of such love and devotion is found in the first chapter of 1 Samuel, which describes the birth of the prophet. His mother, Hannah, is the beloved but barren wife of Elkanah. Every year he gives her a double portion of gifts after visiting the tabernacle at Shiloh. However, she is ridiculed by her rival and fertile co-wife Peninah. When Elkanah sees Hannah's distress as evidenced by her weeping and fasting, he says to her, "Hannah, why do you weep? Why don't you eat? Why is your heart grieved? Am I not better to you than ten sons?" There are few such conversations in the Hebrew Bible; this one clearly demonstrates the powerful love that Elkanah felt for his wife.

However, although present in the Hebrew Bible, romantic love is not considered the norm. Rather, it is viewed as a potentially disruptive force that can upset family and tribal plans. The potential suffering of the unloved spouse, particularly in polygamous society, is also addressed in the Torah and elaborated on by the rabbis in Talmudic debate. The importance of treating the beloved and the hated wife and their children with fairness with regard to inheritance and other factors is emphasized.

Again, romantic love is seen as unavoidable, but problematic.

The most magnificent expression of romantic love found in the Bible is in the *Song of Songs*. It is so sensual that there was a great debate over including it in the Jewish canon. In the *Song of Songs* (8:6–7), Judaism affirms that "love is strong as death" and that "many waters cannot quench love; neither can the floods drown it." Acceptance of this ode to romantic love was permitted only after allegorizing the human love of man and woman as the love of God for the people of Israel.

The Jewish tradition also includes a version of "Sadie Hawkins Day." In the Talmud, Rabbi Simeon ben Gamliel said there never were in Israel greater days of joy than the fifteenth of Av and the Day of Atonement (Ta'anit 4:8). On these days the daughters of Jerusalem used to walk out in white garments that they borrowed, to avoid casting shame on anyone who had none. And as the daughters of Jerusalem danced in the vineyards, they exclaimed, "Young man, lift up your eyes and see what you choose for yourself. Do not set your eyes on beauty but set them on good family. Grace is deceitful and beauty is vain. But a woman that fears God, she will be praised."

In contemporary times, Tu B'av (the fifteenth day of the Hebrew month of Av) has become a day for celebrating romantic love. Occurring just six days after the ninth of Av—the official Jewish day of mourning for the destruction of the Second Temple—and after a period of three weeks of semi-mourning during which weddings are forbidden according to Jewish law, Tu B'av has become the most popular wedding day of the year in Israel.

Rela Mintz Geffen

See also Devotion; Festivals of Love in Judaism; Hebrew Bible; *Song of Songs*

References and Further Reading

Gordis, Daniel. 1993. "Marriage—Judaism's Other Covenantal Relationship." In *Celebration and Renewal: Rites of Passage in Judaism,* edited by Rela M. Geffen, Philadelphia, PA: Jewish Publication Society.

Jewish Publication Society. 1985. *Tanakh: The Holy Scriptures, The New JPS Translation According to the Traditional Hebrew Text.* Philadelphia, PA: Jewish Publication Society.

Lamm, Maurice. 1991. *The Jewish Way in Love and Marriage*. New York: HarperCollins.

Siegel, Richard. 1993. *The Jewish Holidays*. New York: HarperCollins.

Rumi

See 'Ishq; Lover and Beloved in Sufism; Medieval Islamic Philosophy; Persian Love Lyric; Romantic Love in Islam; *Sawanih*; Suffering in Islam; Sufi Poetry; Sufism

---

S

Sabbath

Sabbath—or *Shabbat* in the Jewish calendar—the seventh day of the week, is surely one of the most beloved institutions of Judaism as a day both of rest and surpassing delight. The Sabbath is held to be the climax of Creation (Genesis 2:1–3) and on the affective plane, is *hemdat yamim*, the most coveted or desired of all days.

The Sabbath is both a respite from the travails of the week and in its grander formulations, the goal of weekly existence—"life [as] . . . a pilgrimage to the seventh day." The observance of Shabbat is associated with love in its sundry forms, ranging from *hakhnasat orhim–tsedaqah* (altruistic acts of hospitality, charity, and righteousness toward strangers), to the damping of the fires of anger and competition. It is linked with familial love and relaxed conviviality, along with communal self-regard or self love, reinforcing what is held to be Israel's special status before God.

In its most inclusive forms, Shabbat evokes a creaturely love for all beings, reaching beyond nation and species, for it is "a day of rest for humanity and animals alike"; a day on which "even the fires of Hell abate . . . and joy and delectation pervade the 250 divine worlds" (Zohar 2:88b–99a). Shabbat, in short, is a day of cosmic sympathy as well as communal renewal. So too, Shabbat is the occasion par excellence for sexual love—the favored time for marital intercourse in rabbinic tradition. The command *Ve-shamru Bnei Yisra'el 'et Ha-shabbat* (The children of Israel are enjoined to observe the Sabbath) (Exodus 31:17) is playfully re-read as an acronym: "They shall observe *BiY'aH*"—the Hebrew term for sexual intercourse.

Spiritualized and erotic registers of love frequently intertwine, too, as Shabbat becomes not only the occasion for expressing love but the object of that love. The mandated nature of Sabbath observance (Exodus 20:8–11 and following) did not, as a rule, damper affection—the Jewish people quite simply loved Shabbat, in all its shifting moments and "seasons." In the words of theologian Abraham Joshua Heschel, "[F]or more than 2,000 years the emotion [of love] filled our songs and moods. It is as if a whole people were in love with the seventh day." Or more discursively, "The Jewish contribution to the idea of love is the conception of love of the Sabbath, the love of a day, of spirit in the form of time."

Sabbath-love is typically expressed tridimensionally: first, Sabbath is the beloved,

www.abc-clio.com ABC-CLIO 1-800-368-6868

the object of Israel's desire; second, Sabbath is a weekly sign of God's special love for Israel and by extension, for national and personal self-regard; and third, owing to kabbalistic influence, Sabbath serves as the heightened occasion for intra-divine love, the union of the masculine and feminine aspects of God.

Sabbath may be considered a *desired day*. The Sabbath day is commonly personified as Israel's bride or destined mate; it is longed for, sung to, romanced, and embraced. As the popular Hasidic table-hymn *Yah Ekhsof* conveys, "I long for the sweetness of Sabbath . . . Your treasured [people's] twin and mate. Shabbat! Soul's delight . . . I am in the fever of your love."

The love affair between Israel and the Sabbath is first attested in late antique sources. In one famous rabbinic Midrash, *Bereshit Rabbah* 11:8, God is portrayed as a matchmaker, pairing all the days of the week—setting Sunday with Monday, Tuesday with Wednesday, Thursday with Friday. Only Shabbat was left alone: "Sovereign of the Universe" it cried out, "All the other days have a mate; am I to be without one?" The Holy One replied, "The Community of Israel shall be your mate!" As it is said, "Remember the Sabbath day *le-qaddesho*," which means, conventionally, "to sanctify it," but also by way of Hebrew pun, "to betroth it" (Exodus 20:8). Erotic intimations were also found in two virtually identical Talmudic passages (Talmud Bavli Shabbat 119a and Baba Qamma 32a) that personify the Sabbath as bride. These explain that various rabbis would wrap themselves in prayer shawls and go forth to greet the Sabbath, exclaiming, "Come o bride, come o bride!" While these texts seem underexplained in the original context, they became the basis for ritual elaborations in the medieval period, especially in the kabbalistic tradition.

Finally, in one prekabbalistic mystical text, *Seder Rabba Bereshit* (likely dating from the early Middle Ages), the Sabbath is personified as a princess who is God's beloved. At the climax of Creation, as the sixth day gives way to the seventh, Shabbat ascends to the divine throne to be crowned alongside the divine king—becoming His bride and queen. This celestial wedding suggests the near apotheosis of Shabbat, a phenomenon that is fully realized only in the kabbalah.

By the early modern period, nuptial associations were thickly inscribed in Sabbath-observance, so that the entire day was marked by elements drawn from wedding rites and its attendant celebrations. One prepared for the Sabbath the way one might prepare for the return of a beloved: first anticipating her arrival, then progressively ushering the bride into one's midst by cleaning and adorning one's home—cooking special foods, perfuming domestic space with aromatic herbs and roses, polishing the silverware and candlesticks, setting the table—in short, taking care that everything should be "just so." Women more typically performed these domestic acts, although some texts also suggest men's participation.

In similar fashion, one readies the body, sloughing off the profane week like so much dead skin, by cutting the fingernails, washing or ritually bathing, then anointing the body and adorning it in fresh attire, as though about to enter the *huppah* (wedding chamber). At Sabbath's onset, one would "go forth to greet the bride" and regale her at the festive meals.

In one table-hymn, *Shalom lakh yom shevi'i*, the poet rapturously greets the longed-for Shabbat, before beaming to those assembled, *zeh dodi ve-re'i,* "this is my beloved, this is my friend!" (Yehuda ha-Levi, Song 5:16). Another famous hymn—*kol meqadesh shevi'i*—likens Shabbat to *khe-kallah bein re'oteha meshubbetset*, "to a bride bedecked among beloved companions." A third hymn, *yom zeh le-Yisra'el*, praises Sabbath's restorative love: *hemdat ha-levavot le-ummah shevurah*—"hearts' desire of this broken nation."

Hasidic texts speak of the ambivalent emotions that shadow Sabbath's end—the cumulative fullness of Shabbat presence coexisting

with the pang of imminent loss, as though to say, "I miss you already." More atmospherically, Shabbat is symbolized as Eden regained; as the paradisiacal garden of the *Song of Songs*; and as a wedding canopy that arches over a groom and bride. This sense of loving plenitude—of enoughness—suffuses the day, and stands in pointed contrast to the spiritual exile or "brokenness" of the week. And in the words of Franz Rosenzweig, "On the Sabbath the congregation feels as if it were already redeemed."

In addition to honoring the Sabbath as the *desired day,* it may also be revered as a *sign of divine love*. Building on Exodus 31:18, rabbinic readers saw Shabbat as an enduring sign of God's love for Israel, weekly confirmation that this exiled and often marginalized people was still blessed and worthy of love. Shabbat is "a gift from the divine Treasure-House . . . given *be-tsin'ah*, in [veiled] intimacy," here suggesting that the Sabbath was a time for privileged, more tender, and exclusive relations with the divine (Talmud Bavli, Beitzah 16a).

Shabbat may also be regarded as an occasion for love. On the interpersonal level, Sabbath observance includes altruistic acts of hospitality and charity. The proscription against kindling a fire on Shabbat (Exodus 35:3) was exegetically expanded to preclude shows of anger and competition between acquaintances and intimates alike. One ethical directive has it: "You should be careful on the Sabbath to cleave to your fellow in love. . . . So if two people had some dispute they should approach one another with words of reconciliation and love before the entry of Shabbat" (*Yesod ve-shoresh ha-avodah*, Gate 8, chapter 5). More broadly, Shabbat is seen as an armistice in the weekly struggle with existence—with other people, the world of nature, and with oneself.

Expressions of familial love also abound, often encoded in ritual performance. One example is the custom of *birkat ha-yeladim*: the blessing of the children on Friday night. Placing hands on the child's head, the parent—traditionally the father, but in some households both parents—invokes God's love by reciting the priestly blessing (Numbers 6:24–26). The power of this blessing stems from the familiar, yet eloquent words, and from the simple physical caress. The parent both evokes and symbolically embodies God's sheltering power, by placing hands on the child's head—even while serving as a priestly conduit for divine love. Both blesser and blessee are thereby spiritually touched.

Other familial rites emerged from sixteenth-century kabbalistic practice. The chanting of "Woman of Valor" (Proverbs 31), simultaneously directed to the divine bride (*Shekhinah*) and Her earthly counterpart—the devotee's wife; and the lesser-known custom in which devotees kiss their mother on entering the house on Friday night. This is both an act of filial piety to their mother and to their Mother, the divine *Matronita*-Shekhinah in Her more regal guise—said to be "an honored guest" at the meal. Women's ritual agency was also expressed in *tkhines*—voluntary Yiddish prayers that were especially popular in early modern Europe—in which the woman used the auspicious moments of Sabbath's arrival and departure to ask for material sustenance and love for her family.

The women's *mitzvah* of *hallah* was also linked with prayers for nurturing and blessing, offered just before the baking. One tkhine read, "May God grant that I and my husband and my children be able to nourish ourselves. Thus may my *mitzvah* of *hallah* be accepted; that my children may be fed by the dear God . . . with great mercy and compassion" (Weissler 1998, 33). More broadly, the very preparation of special Sabbath foods—traditionally done by the women—was seen as a sign of love, at once familial and divine.

Shabbat is the occasion for sexual love, with Friday night serving as the favored moment for marital intercourse in rabbinic tradition—a time for "enjoyment, rest, and bodily pleasure" (Talmud Bavli, Ketubbot 62a). Talmudic

teachings encourage the consumption of garlic on Sabbath night as an aphrodisiac, though some authorities throughout the ages have felt otherwise, seeing it—as it turns out, correctly—as a sperm-suppressant. A secondary time for sexual intimacy is during the Sabbath afternoon "nap," customarily taken after the midday meal. Among some authorities, a dual rationale is given for such marital bliss because it fulfills both the husband's conjugal duty to bring pleasure to his wife and the *mitzvah* of *oneg shabbat* (Sabbath-delight). Hence, the light-hearted quip, "It's a *double-mitzvah* on Shabbat!"

On a more general plane, Sabbath-rest-and-delight (*menuhah* and *oneg*) provided time for relaxed social interaction and fellowship, ranging from the more expansive and tuneful communal prayers of Shabbat; shared meals punctuated by singing, storytelling, and Torah-quizzes (Yiddish: *farhern*) of the young; to visits with friends and leisurely strolling or promenading.

Rabbinic and kabbalistic sources spoke of Sabbath's healing powers, its capacity to turn Exile into homecoming, life on the margins to life at the center ("Eden," "the Temple in Time"), and transform bane into blessing.

Owing to kabbalistic influence, Shabbat is also the day for intradivine love—for the joyous wedding or loving union of the masculine and feminine aspects of God, said to be separated during the harsh exile of the week. Indeed, in mystical tradition, Shabbat is no longer only a gift *from* God; more surprisingly, it becomes the gift of God. It is a metaphysical state of loving union, associated with spiritual fecundity and expanded awareness, Edenic harmony, and the flow of blessing: "The entire harmonious configuration is called Shabbat, the mystery of [divine] coupling, for [on Sabbath-day] the lovers [the masculine and feminine aspects of divinity] have returned to each other face-to-face. Shabbat is the mystery of the Whole Faith [the divine totality], which issues from the Supernal Head [the uppermost rung] and stretches unto the final rung. Shabbat is All," God's most inclusive Name (Zohar 2:92a).

The power of Sabbath-love stems from the fact that in the Jewish tradition these multi-tiered registers of love variously coexist, intertwine, and even meld. Sabbath-love, to use a musical trope, is symphonic in tone and richly varied in its dynamics. Or, to cite an epigram of the nineteenth-century Hasidic master, Tzvi Hirsh of Zidachoiv, "The Sabbath day, the Day of the Soul, is made for love" (*Yifrah be-yamav tsaddiq*, 56a).

Elliot K. Ginsburg

See also Community in Judaism; Desire; Divine Love in Judaism; Filial Love in Judaism; Food in Judaism; Kabbalah; Liturgy in Judaism; Pleasure; Sex in Marriage; Shekhinah; *Song of Songs*

References and Further Reading

Blidstein, Gerald, ed. 2004. *Sabbath: Idea, History, Reality*. Beer-Sheva, Israel: Ben Gurion University of the Negev Press.

Ginsburg, Elliot K. 1989. *The Sabbath in the Classical Kabbalah*. Albany, NY: State University of New York.

Ginsburg, Elliot K. Forthcoming [2008]. *The Sabbath in the Classical Kabbalah,* Second Edition. London: Littman Library of Jewish Civilization.

Green, Arthur. 1982. "Sabbath as Temple: Some Thoughts on Space and Time in Judaism." In *Go and Study: Essays and Studies in Honor of A. Jospe*, edited by S. Fishman and R. Jospe, 287–305. New York: B'nai Brith.

Heschel, Abraham Joshua. 1951. *The Sabbath: Its Meaning for Modern Man*. New York: Farrar, Straus and Giroux.

Weissler, Chava. 1998. *The Voices of the Matriarchs: Listening to the Prayers of Early Modern Jewish Women*. Boston: Beacon Press.

Sabbatianism

Sabbatianism (*Shabbeta'ut*) is the name of the movement that crystallized in the seventeenth century around the would-be Messiah Sab-

batai Zevi (1626–1676). In 1665 and 1666, this Jew from Izmir set the Jewish world wild with Messianic expectation—and then, when the excitement was at its height, abruptly converted to Islam. The movement his career sparked was the most significant Messianic movement in Judaism since the beginning of Christianity. It revealed extraordinary parallels with Christianity, notably in its doctrine of "justification by faith" in the Messiah rather than the observance of the Jewish law. Yet the Christian insistence—in theory if not in practice—on love as the underlying principle and guide for human behavior is found in Sabbatianism only faintly and ambiguously.

Love of One's Fellow Humans

The character of Sabbatai Zevi himself is at least partly responsible for this difference. The would-be Messiah has been convincingly diagnosed by modern scholars as having suffered from bipolar (manic-depressive) disorder. Throughout his career he displayed grandiose delusions of his own importance coupled with absolute egocentricity and lack of empathy for anyone other than himself. A faith with such a man at its center could hardly be expected to treat love for fellow humans as a cardinal virtue.

In 1666, while imprisoned by the Turkish authorities in the fortress of Gallipoli and before his conversion to Islam, Sabbatai received word that his enthusiasts in Venice had beaten to death—on the Sabbath—a man who had "spoken heresy against our righteous Messiah." In response, Sabbatai ruled that this atrocity had involved no violation of the Sabbath. The perpetrators "kept the Sabbath strictly and well, for our Lord King [Sabbatai] is himself the Sabbath." Jesus, similarly, is said to have approved and even committed violations of the Sabbath on the grounds that he himself was "lord of the Sabbath" (Matthew 12:8). But in the Gospel stories, the Messiah transcends the religious law in the interest of healing, not killing. Those personal traits of Sabbatai that enabled him to portray lynching as a signal act of faith must have hampered the development of an ethic of neighborly love among his devotees.

A remarkable passage in the *Sefer Ha-briah* (Book of Creation), the kabbalistic magnum opus of Sabbatai's prophet Nathan of Gaza (1643–1680), elevated love—both neighborly and erotic—to a cosmic principle: uniting human individuals with one another and with the divine, and bringing the divine potentialities themselves into harmonious union. Nathan's prime example was the Israelites at Mount Sinai, who sublimated their individual sexuality into a mass erotic communion with the community and their God. Yet Nathan's epistles, written like Paul's for the guidance and encouragement of the faithful, had nothing in them corresponding to the Pauline exhortations to mutual love. Nathan presumably saw his love-theology as a doctrine suitable for his abstruse theoretical writings, but of small importance for his public proclamation of Sabbatai's Messiahship.

Erotic Love

Sabbatai was in the habit of using eroticized behavior and language to represent his personal connection with the divine. On one occasion, before his rise to celebrity, he shocked local opinion by arranging a formal marriage ceremony between himself and a Torah scroll. Later he would describe himself as "the bridegroom coming forth from his chamber, husband of the beloved and precious Torah, the lovely and gracious Lady"—that is, the Shekhinah, the Divine Feminine of the kabbalists—and would sing Spanish love-songs to his Divine Beloved. His followers, accordingly, represented him as the Shekhinah's devoted lover and companion, loyally accompanying Her—through his conversion to Islam—into Her exile in the demonic realms.

Sabbatai's attachments to women were considerably more troubled. A childhood trauma, obscure in its nature, seems to have shaped his sexual behavior throughout his life. His first two marriages were dissolved because

www.abc-clio.com ABC-CLIO 1-800-368-6868

he could not or would not consummate them. With his third wife, the notorious Sarah, he was again impotent—if one may trust his earliest biographer—until "after he had put the pure turban on his head," that is, become a Muslim. When he briefly divorced Sarah in 1671, he depicted his six-year marriage to her as the "servitude" of Exodus 21:2—she was a loyal wife to a difficult husband and deserved better from him.

At the same time, Sabbatai proclaimed a gender equality unheard of in Judaism until very modern times. He called women to the Torah along with men and declared he had come to liberate them from subjection to their husbands and from the curse of Eve. Not coincidentally, women figured prominently among Sabbatai's prophets.

Partly for this reason, the Sabbatian movement was regularly accused of promoting sexual anarchy. Its enemies circulated grotesque stories in which Sabbatai demanded sexual misbehavior of his followers, declaring such deeds to be *tikkunim*—kabbalistic acts of cosmic mending. Sarah Zevi's reputation for promiscuity gave some color to these stories. So did the undeniable fact that some Sabbatian thinkers argued for an antinomianism that, in its most radical versions, yielded the doctrine that the Torah's commandments had been abolished. Sabbatian tradition told of an oracular rite performed at the "Messiah's" command, in the course of which several Biblical sexual prohibitions were revealed anew—this time as positive injunctions.

To what extent these libertine theories were put into practice remains uncertain. Charismatic Sabbatian leaders might prey sexually upon their followers, as charismatics of all faiths have been known to do. Jacob Frank of Podolia (1726–1791), who advertised himself as Sabbatai's reincarnation, was a case in point. So was Frank's contemporary, the free-loving prophetess Haya Shor of Rohatyn. The nominally Muslim Dönmeh sect in Turkey was rumored to practice ritual spouse-swapping, at least to the end of the nineteenth century. For the most part, however, those Sabbatians who flouted traditional sexual proprieties did so not as antinomian believers but as simple human beings.

David J. Halperin

See also Kabbalah; Shekhinah

References and Further Reading

Falk, Avner. 1982. "The Messiah and the Qelippoth: On the Mental Illness of Sabbatai Sevi." *Journal of Psychology and Judaism* 7 (1): 5–29.

Goldish, Matthew. 2004. *The Sabbatean Prophets*. Cambridge, MA: Harvard University Press.

Halperin, David J. 2007. *Sabbatai Zevi: Testimonies to a Fallen Messiah*. Oxford: Littman Library of Jewish Civilization.

Rapoport-Albert, Ada. 2001. "On the Position of Women in Sabbatianism" [Hebrew]. In *The Sabbatian Movement and Its Aftermath: Messianism, Sabbatianism, and Frankism*, edited by Rachel Elior, 143–327. Jerusalem: Hebrew University.

Scholem, Gershom. 1971. "Redemption through Sin." In *The Messianic Idea in Judaism, and Other Essays on Jewish Spirituality*, 78–141. New York: Schocken Books.

Scholem, Gershom. 1973. *Sabbatai Zevi: The Mystical Messiah*. Princeton, NJ: Princeton University Press.

Wirzsubski, Chaim. 1990. "On Spiritual Love" [Hebrew]. In *Between the Lines: Kabbalah, Christian Kabbalah, and Sabbatianism*, edited by Moshe Idel, 210–220. Jerusalem: Magnes Press.

Sacrifice in Buddhism

Originating from the Latin term *sacrificium* (to make holy), the root meaning of sacrifice implies consecration of something profane into something sacred. Sacrifice also involves the destruction of a victim—which can be an animal, human being, or grains of some kind. In addition to establishing communication between human and divine participants, sacri-

fice is often performed to secure divine favor and/or to offer thanks for divine benefits already received.

Sacrifice demonstrates a circular form and intention because it often represents the end of a cycle of time and the beginning of a new cycle, which suggests new birth and hope for the future. In this sense, sacrifice signifies the unending cycle of birth and death that restores and regenerates the world.

When Buddhism began around the fifth century BCE in northern India, the Vedic sacrificial cult had been well established for centuries. The Gautama Buddha reacted vehemently against the killing of animals for sacrificial purposes because it violated his injunction against harming other creatures, and it was contrary to his emphasis on the virtues of *mett?* (loving-kindness) and *karun?* (compassion). The practice of sacrifice served as an example that proved the first noble truth of the Buddha —that all life was characterized by suffering. The Buddha was on record as speaking against the practice of sacrifice under any circumstances and it is difficult to find evidence of sacrifice performed on any basis by Buddhists in any of the countries to which it spread during its history. There is one exception found in Tibetan Tantric forms of Buddhism.

Tantric Buddhism used a philosophical insight to justify its promotion of sacrifice. Because there is no distinction between the ordinary world and nirvana based on the *sunyata* (emptiness) of everything, it is permissible to use normally forbidden things and practices to attain liberation. In fact, the violation of normal Buddhist injunctions and social restrictions speeds up the process of liberation within the Tantric context.

The influential Tibetan Tantric text called the *Hevajra Tantra* (2:7, 5–13) describes a rite that is an excellent example of a Tantric sacrifice. Following ritualized sexual intercourse, participants feasted on flesh at a cemetery, mountain cave, resort of nonhuman beings, or in a deserted place. The text specifies that nine seats be arranged in a circle in the form of corpses, tiger skins, or funeral shrouds in a circle. The person embodying Hevajra (a tutelary or *yi-dam* deity) sits in the center of the circle of *yoginis* (female practitioners). While sitting on a tiger skin, the participant should consume "spiced food" and eat "kingly rice." The former type of food consists of human, cow, elephant, horse, and dog flesh, whereas the latter represents specially selected human flesh from any of the following—an executed man, a warrior killed in battle, or a virtuous man who has been reborn seven times as a human being. The seventh birth is connected with human bodily perfection and the possession of seven shadows.

The sacrificial offering (Sanskrit: *bali*; Tibetan: *gtor-ma*) is consecrated to the divine beings invoked for the rite, and it also represents the divinity. When participants eat the consecrated sacrificial items, they absorb the divine nature of the invoked deity, which is a process exemplified by the sacrament of *samaya* (coming together). After eating the sacrificial meal, participants should honor the mother goddesses. Then, the leading woman participant holds a sacred skull filled with liquor, a normally prohibited beverage for orthodox Buddhists, which she finally drinks with her hands shaped in the lotus gesture.

By eating such a meal of various forms of human and animal flesh, the yogin becomes powerful. According to the *Guhyasamaja Tantra* (2:17–22), the precise benefits of the sacrifice and consumption of the offerings are connected to the types of flesh consumed. The eating of human flesh enables one to attain the threefold *vajra*—powers of body, speech, and mind—whereas the consumption of feces and urine lets believers become lords of magical power; eating horse flesh secures five magical accomplishments; and eating dog flesh confers ritual success. Whether the descriptions of Tantric sacrifice described in the texts are to be interpreted in a symbolic or literal way is open to scholarly debate.

Carl Olson

See also Buddha; Compassion in Buddhism; Mett?; Tantra

References and Further Reading

Olson, Carl. 2005. *The Different Paths of Buddhism: A Narrative–Historical Introduction*. New Brunswick, NJ: Rutgers University Press.

Snellgrove, D. L. 1959. *The Hevajra Tantra: A Critical Study*. Oxford: Oxford University Press.

Snellgrove, David. 1987. *Indo-Tibetan Buddhism*. 2 vols. Boston: Shambhala.

Sacrifice in Christianity

Within Christianity, the foremost expression of God's love for humanity is the sacrifice of his son, Jesus of Nazareth (the Christ) on the cross. This is expressed most clearly in John 3:16: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."

Theologically, Christianity focuses on expiatory sacrifice, with God himself providing atonement for humanity's sinfulness: "Here is the Lamb of God who takes away the sin of the world!" (John 1:29). Jesus is understood as the complete fulfillment of the sacrificial system established under the covenant with the Israelites. Because Jesus is the perfect and complete sacrificial offering, his death puts an end to the need for subsequent offerings and the sacrificial system as a whole. At the same time, he expands the blessings of the covenant beyond the Israelite community to all of humanity.

Although Jesus' crucifixion is presented as the final and culminating traditional sacrifice, sacrificial language persisted in the newly formed Christian community. In the book of Hebrews, Jesus is portrayed as "a great high priest" (Hebrews 4:14) who intercedes on behalf of the faithful before God. The imagery of sacrifice persists in Revelation, the final book of the New Testament, wherein it describes Jesus as the "Lamb that was slaughtered" (Revelation 1:12) and likens the saints' prayers to the bowls of incense that rested in the Temple. Thus, while Christianity rejects the need for continuing sacrifice in the Temple, it appropriates sacrificial language to describe Jesus' role in the new covenant: "But when Christ came as a high priest . . . he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood. . . . those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant" (Hebrews 9:11, 12, 15). The persistence of language about sacrifice emphasizes the depth of God's love for humanity.

Contemporary Christian practice continually recreates Jesus' self-sacrifice in the Roman Catholic mass and regularly remembers it in the Protestant eucharist or Lord's supper. Moreover, the cross has become the central symbol of Christianity, simultaneously remembering Jesus' sacrifice as God's foremost demonstration of his love for humanity. Similarly, Jesus' self-sacrifice is held up as an example for individual Christians, who are charged to be willing sacrifices themselves: "Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Romans 12:1).

Christians are called to relinquish themselves, to be born anew in Christ, and to live lives that model the self-sacrificing love of Jesus. This is played out most obviously in acts of renunciation, but is most broadly understood to be an internal separation from the world, and replacing it with a univocal commitment to loving God in thought, word, and deed. All of this, however, must be grounded in love. In one of the best-known biblical passages, the apostle Paul charges, "If I give away

all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. . . . Faith, hope, and love abide, these three; and the greatest of these is love" (1 Corinthians 13:3, 13).

Kathryn McClymond

See also Jesus; Mary; New Testament; St. Paul

References and Further Reading

Carter, Jeffrey, ed. 2002. *Understanding Sacrifice: A Reader*. New York: Continuum.

Daly, Robert J. 1978. *Christian Sacrifice: The Judaeo-Christian Background before Origen*. Vol. 18 of *Studies in Christian Antiquity*. Washington, DC: Catholic University of America Press.

Daly, Robert J. 1991. *The Origins of the Christian Doctrine of Sacrifice*. Ann Arbor, MI: University Microfilms International.

Kessler, Edward. 2004. *Bound by the Bible: Jews, Christians, and the Sacrifice of Isaac*. Cambridge: Cambridge University Press.

Meeks, Wayne, ed. 1997. *The HarperCollins Study Bible: New Revised Standard Version*. SanFrancisco: HarperCollins.

Sacrifice in Hinduism

Sacrifices of animal, vegetable, and liquid offerings—particularly milk and ghee (clarified butter)—characterized Vedic (ancient Hindu) tradition from about 1500–500 BCE. An elaborate sacrificial system developed involving the precise and complex manipulation of these substances that continues to this day on the Indian subcontinent.

Vedic sacrifice requires the supervision of Brahmin priests, who are trained from a young age to conduct everything from simple daily offerings of ghee to complex sixteen-day rituals. However, since the middle of the first millennium BCE, other strands of Hinduism developed that rejected traditional sacrifice but translated sacrificial concepts and imagery into other practices. Later Hindu streams began to promote interiorized practices as alternatives to traditional sacrifice, frequently invoking the language and imagery of traditional sacrifice to establish their own authority. For example, alternative practices included *manasa yajna* (mental sacrifice) and *prahagnihotra* (sacrifice of the breath). Meditative and *bhakti* (devotional) practices became especially popular, and in the devotional practices, sacrificial imagery was used to express the deep desire to be united with his or her god.

The classic work expressing this devotionalism is the Bhagavad Gita (Song of the Lord), compiled ca. 200 BCE to 200 CE. This work, which was eventually incorporated into the epic poem *Mahabharata*, focuses on the lord Krishna, who ultimately reveals himself as an incarnation of Vishnu. Krishna's central teaching is that a person attains liberation by fulfilling one's dharma (responsibilities) while simultaneously relinquishing any attachment to their results or benefits: "Be intent on action, not on the fruits of action/avoid attraction to the fruits/and attachment to inaction" (Bhagavad Gita 2:47). Relinquishing the fruits or results of sacrificial action contradicted sacrificial custom, which was largely driven by desires for specific results, either in this life or after death.

Krishna further expands the definition of sacrifice such that any action can be viewed as sacrificial, so long as Arjuna (or the devotee) resists attachment to the fruits of action: "Action imprisons the world/unless it is done as sacrifice/freed from attachment, Arjuna/performs action as sacrifice!" (Bhagavad Gita 3:9). "A sacrifice is offered with lucidity/when the norms are kept and the mind/is focused on the sacrificial act/without craving for its fruit" (17:11).

Instead of acting to generate specific results—the mode of traditional sacrifice—the devotee is encouraged to relinquish the results of all actions, sacrificial or mundane, to Krishna: "Whatever you do—what you take/what you

offer, what you give, what penances you perform—do as an offering to me, Arjuna!/You will be freed from the bonds of action/from the fruit of fortune and misfortune/armed with the discipline of renunciation/your self liberated, you will join me" (Bhagavad Gita 9: 27–28). Sacrifice thus becomes the ultimate expression of love for Krishna, as devotees give up any desire for specific rewards for their actions.

In addition to the Bhagavad Gita, other devotional works directed toward Vishnu/Krishna, Shiva, or the goddess Durga/Kali, were composed. The devotional traditions grew out of freely expressed, all-consuming love the devotee had for the deity. This has been described as "ecstatic" devotionalism, which involves complete surrender of the devotee, as opposed to the more deliberate, meditative devotionalism of the Bhagavad Gita. The bhakti poets frequently characterize this ecstasy as the love between two lovers—often noting what the devotee, cast as the female partner, has sacrificed to be with his or her chosen deity, cast as the male partner. Moreover, *kavya* (classical Indian poetry) regularly intertwines themes of religious myth, sacred duty, and passionate desire (Kalidasa's *Shakuntala*, for example). Consequently, as it developed over the centuries within Hinduism, devotionalism appropriated sacrificial language at the same time that it offered an emotionally expressive alternative to complex traditional sacrifice.

Kathryn McClymond

See also Bhagavad Gita; Bhakti; Devotion; Krishna

References and Further Reading

Hawley, John Stratton. 2005. *Three Bhakti Voices: Mirabai, Surdas, and Kabir in Their Time and Ours*. West Orange, NJ: Oxford University Press.

Hopkins, Steven Paul. 2002. *Singing the Body of God: The Hymns of Vedantadesika in Their South Indian Tradition*. West Orange, NJ: Oxford University Press.

Miller, Barbara Stoler, tr. 1986. *The Bhagavad-Gita: Krishna's Counsel in Time of War*. New York: Bantam Books.

Pechilis Prentiss, Karen. 2000. *The Embodiment of Bhakti*. West Orange, NJ: Oxford University Press.

Siegal, Lee. 1978. *Sacred and Profane Dimensions of Love in Indian Traditions as Exemplified in the Gitagovinda of Jayadeva*. Delhi: Oxford University Press.

Sacrifice in Islam

Islam calls for a reorientation of a believer's life in fulfillment of the testimony of faith, which is the first pillar of Islam. This ceaseless testimony of faith requires that the faithful continually strive for oneself and one's society. This is an active process that calls for sacrifice and struggle, both inward and outward, to create the good society in which individuals strive to stay on the straight path (al-Sirat al-Mustaqim). As the Qur'an states, no progress or self-improvement is possible without the process of striving that necessarily calls for sacrifice: "Those who strive hard in Our way —surely We shall guide them onto Our paths" (Qur'an 29:68).

The Qur'an considers the endeavors and sacrifices made in life to be in keeping with the law of God (Sunnat Allah). This law stipulates that gain is realized only from obligation and life itself is a trial that requires continuous effort to comprehend its true meaning and purpose—that purpose is intricately tied up with seeking God's Pleasure as the real goal in life. The pursuit of this goal is what lifts humans from mere animalistic existence—eating, drinking, sleeping, and so on—to aspiring to the original state of Adam, who yearns for closeness to God as symbolized by the paradisiacal existence in the Garden of Eden.

This does not mean that humans should not seek and acquire the bounties of this world. Islam does not forbid humans from enjoying the good things of this world; rather, it cau-

tions and recommends the use of bounties in moderation and as a gateway to realizing the everlasting benefits to be enjoyed in an afterlife. All this requires sacrifice, sometimes giving up what one already has in a show of gratitude; and at other times accepting loss —which is how humans develop and nurture the virtues of patience, endurance, perseverance, and fortitude.

One must continually demonstrate a testimony of faith by a willingness to make ongoing sacrifices. Abraham's testimony of faith was his willingness to sacrifice his own son—an act of personal sacrifice, patience, and constancy expressed as submission to God both by Abraham and his son (Qur'an 37:102–107). This is a departure from the long-standing tradition of viewing sacrifice as a way of appeasing an angry God, gaining favor by offering the life of another, or atoning for the sins of humanity.

The Qur'anic Abraham had fulfilled his vision by surrendering his will to that of God —that is the true nature of sacrifice in Islam. Muslims commemorate this event worldwide with animal sacrifices during the month of pilgrimage as a symbol of thanksgiving to Allah for His sustenance. Job's story also serves the same purpose: He accepted the trials of life and the hardships that befell him without ever losing his faith. Similarly, Muhammad and his early followers in Mecca endured persecution and ridicule from the Meccan leadership before their efforts resulted in the formation of a new model community in Medina. This community was based on the willingness of the Muslims to make sacrifices, which in turn strengthened their collective discipline necessary to unify and forge a new nation in Arabia under the banner of Islam.

Sacrifices and struggles with one's life and possessions test the true mettle of one's belief (Qur'an 49:15), strengthening one's inner spiritual and moral resources at the individual level, just as they reinforce these moral qualities at the social level. This brings the individual closer to God.

Abdin Chande

See also Muhammad; Qur'an; Spiritual Discipline in Islam

References and Further Reading

Bremer, Tom. 1996. "Sacrificial Slaughter and Dressing Up: Gender Articulations in Muslim Rituals." *Religious Studies Review* 22 (3): 209–213.

Combs-Shilling, M. 1990. *Sacred Performances: Islam, Sexuality and Sacrifice*. New York: Columbia University Press.

Hammoudi, Abdellah. 1993. *The Victim and Its Masks: An Essay on Sacrifice and Masquerade in the Maghreb*. Translated by Paula Wissing. Chicago: University of Chicago Press.

Sacrifice in Judaism

Perhaps the best-known story of sacrifice in the Jewish tradition is the Akedah, the near-sacrifice of Isaac by his father, Abraham. According to Genesis 22:2, God commanded Abraham, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." Traditionally, this request is understood as a test of Abraham's faithfulness to God. Abraham brings Isaac to Moriah, and as he is just about to sacrifice his son, an angel of the lord stops him and a ram is provided to be sacrificed in Isaac's stead.

In his classic book *The Last Trial,* Shalom Spiegel notes that Abraham's willingness to sacrifice his son became—for better or worse—a model to which others compare themselves. This image climaxes in the legend of the mother who sacrifices all her seven sons out of love for God and Torah. That story appears in several versions, most notably one in which

the mother calls out to her sons as they are put to death, "Children do not be distressed, for to this end were you created—to sanctify in the world the Name of the Holy One, blessed be He. Go and tell Father Abraham, 'Let not your heart swell with pride! You built one altar, but I have built seven altars and on them I have offered up my seven sons. What is more, yours was a test; mine was an accomplished fact!'" (Spiegel 1993, 15).

Other versions of this story reflect a different interpretation of the Akedah. For linguistic and historical reasons, some rabbis began to assert that Isaac was actually slaughtered and then subsequently resurrected. According to these interpretations, Isaac was old enough to choose to be an offering—some sources say he was 37. Isaac is a willing sacrifice, committed to *kiddush ha-shem* (Sanctification of the Name). An act of *kiddush ha-shem* demonstrates deep love of God through profound personal sacrifice, usually in the face of persecution or possible death.

The Sacrifice of Isaac by Marc Chagall. (Réunion des Musées Nationaux/Art Resource)

The Akedah became a comforting model to Jews suffering persecution, particularly under Roman rule and during the Middle Ages when Jews were often challenged to apostatize or be killed. Families repeatedly consoled themselves in the belief that they were following Abraham's and Isaac's examples when they chose to die themselves or watch their children be executed rather than to blaspheme: "Both the sacrificers and the very victims of sacrifice saw as the crowning act of their role the performance of the Fathers Abraham and Isaac, as though no trial could be greater than that endured by the Patriarchs" (Spiegel 1993, 25).

Some martyrs even went so far as to sacrifice their wives and children and then kill themselves, rather than be subjected to future torture or defilement. Those men often made certain to kill their loved ones in the manner of ritual sacrifice—with a sharp blade and a proper blessing. In these legends, martyrs made sense of their own self-sacrifice by reading themselves into the Akedah story and acting out of devotion to God.

Beyond the Akedah, biblical Judaism centered on the complex sacrificial system that found its high point in the service at the Temple in Jerusalem. Judaism survived the destruction of the second Temple in 70 CE and developed into a world religion in part because of its ability to reinterpret sacrifice. Ultimately, the concept of sacrifice in Judaism represented love of Torah, most tangibly expressed in regular prayer and the observance of the *mitzvot* (commandments).

Kathryn McClymond

See also Awe; Divine Love in Judaism; Liturgy in Judaism

References and Further Reading

Ben-Sasson, H. H., ed. 1976 [1969]. *A History of the Jewish People*. Cambridge, MA: Harvard University Press.

Bialik, Hayyim Nahman, and Y. H. Rawnitzky. 1992. *Book of Legends* [*Sefer Ha-Aggadah*]*: Legends from the Talmud and Midrash*. New York: Schocken Books.

Jewish Publication Society. 1985. *Tanakh: The Holy Scriptures, The New JPS Translation*. Philadelphia, PA: Jewish Publication Society.

Katz, Jacob. 1961. *Exclusiveness and Tolerance: Studies in Jewish–Gentile Relations in Medieval and Modern Times*. West Orange, NJ: Oxford University Press.

Spiegel, Shalom. [1950] 1993. *The Last Trial: On the Legends and Lore of the Command to Abraham to Offer Isaac as a Sacrifice: The Akedah*. Translated by Judah Goldin. Woodstock, VT: Jewish Lights Publishing.

Saints in Buddhism

Buddhist saints are consensually recognized embodiments and exemplars of those who have actualized the principles of Shakyamuni Buddha's teachings. In Buddhist cultural formations they are ideal figures such as *arhats* (achievers of nirvana) or *bodhisattvas* (seekers of enlightenment), who have undergone bodily, verbal, and mental transformation through meditative cultivations, spiritual practices, and exercises of discernment. In a Buddhist worldview, saints represent full personal development of wisdom and unconditional love.

In Buddhist traditions, saints or holy persons are recognized as *arya-pudgala* (Noble Individuals). Noble Individuals are those who have reached the *darsana marga* (path of vision), a state of cultivated meditative discernment wherein awareness begins irreversible purification of defilements and latencies in the progress toward the cessation of suffering and rebirth—that is, nirvana.

Theravada Buddhist traditions, found in South and Southeast Asia, identify four types of Noble Individuals on the path to nirvana: Stream-enterers, Once-returners, Non-returners, and *arhats*. These four are distinguished according to mental defilements eradicated and the number of lifetimes remaining to reach nirvana.

A Stream-enterer has abandoned the defilements of doubt; the clinging to precepts and vows; and the views of individuality. A Stream-enterer will never be reborn in a lower cosmological realm as a hell-being, ghost, or animal, and will attain nirvana within seven lifetimes.

A Once-returner, in addition to the aforementioned defilements, has weakened the defilements of aversion and sensual desire, and will be reborn once more in the desire realm —the ordinary world dominated by sensual gratification.

A Non-returner has completely removed all defilements of the desire realm and will attain nirvana in a heaven realm.

Arhats (*arahant*) have eradicated all defilements and latencies and are liberated from *samsara*, the unending cycle of birth and death. Arhats represent the highest stage of spiritual development in mainstream Buddhist traditions, having completely overcome aversion, attachment, and ignorance. Through *sila* (discipline), *dhyana* (meditative cultivation), and *prajna* (wisdom), they are constituted by perfect knowledge, tranquillity, and nonattachment. Arhats are worshipped in most Buddhist cultures. In Myanmar, early disciples of the Buddha who are considered arhats, such as Sariputta and Upali, are worshipped in popular ceremonies. A tradition of worshipping the *sthaviras* (sixteen great arhats or elders), such as Pindolo Bharadvaja, occurs in China, Tibet, and Japan.

Bodhisattvas, "Buddhas-to-be" are venerated in all Buddhist traditions, but foremost in Mahayana Buddhist cultures such as Tibet and Japan. Bodhisattvas are ideal figures who, while cultivating special wisdom along with perfecting various virtues such as generosity, patience, energy, and compassion, voluntarily take on innumerable rebirths in order to attain *anuttarasamyaksambodhi*, an inconceivable type of nirvana that results in supreme and perfect enlightenment. Bodhisattvas are recognized for their aspiration toward the arduous goal of complete awakening, not for themselves alone, but for the benefit of all beings. Unconditional love and *mahakaruna* (universal compassion) underlie the altruistic endeavors and journey toward awakening of the bodhisattva. Those qualities eradicate not only the obscurations of *klesavarana* (mental afflictions), but also the obstacles that impede omniscient knowledge, or the *jneyavarana*.

The understanding that actuates the abandonment of these obstacles is full awareness of both *pudgalanairatyma* (essencelessness of people) and *dharmanairatmya* (essencelessness of things) through the apprehension of *sunyata* (emptiness).

Bodhisattvas traverse ten levels or stages (*dasabhumi*) in realizing the two types of essencelessness and abandoning the two types of obscurations. Their attaining of Buddhahood being considered irreversible, bodhisattvas who reach the eighth stage may take on celestial or human forms. Celestial bodhisattvas such as Avalokitesvara, the tenth-stage embodiment of compassion, or Manjusri, the tenth-stage bodhisattva of wisdom, are venerated for their ability to help other beings and are the highest exemplars in Mahayana Buddhist worldviews.

James B. Apple

See also Bodhisattva; Buddha; Compassion in Buddhism; Spiritual Discipline in Buddhism

References and Further Reading

Apple, James B. 2003. "Twenty Varieties of the Samgha: A Typology of Noble Beings (Arya) in Indo-Tibetan Scholasticism: Part 1." *Journal of Indian Philosophy* 31 (5): 503–592.

Apple, James B. 2004. "Twenty Varieties of the Samgha: A Typology of Noble Beings (Arya) in Indo-Tibetan Scholasticism. Part 2: An Assembly of Irreversible Bodhisattvas." *Journal of Indian Philosophy* 32 (2–3): 211–279.

Horner, I. B. 1936. *The Early Buddhist Theory of Man Perfected*. London: Williams and Norgate.

Katz, Nathan. 1982. *Buddhist Images of Human Perfection*. Delhi: Motilal Banarsidass.

Saints in Christianity

Love is the central feature of the path to sainthood in the Roman Catholic and Orthodox Christian religions. Among those who have been identified as saints are those who have left notable descriptions of the love of neighbor and God. The best source for studying saintly love is through their writings.

Some of these expressions of love reflect the classically derived categorization of love as *eros*, *philia*, and *agape*. *Eros*, with its dependence on the senses and passions, was not directly an option; however, toned-down descriptions of erotic love, especially as found in the biblical book the *Song of Songs*, inspire many saintly approaches to *agape*. The loss of self in erotic love stands as a parallel to agapic love, in which there is little or no reference to self. Although *philia* might seem to be an appropriate form of love for neighbors, many saints also link love of neighbor to agapic love. In most cases this reworking of classical conceptions unfolds as the Christian notion of *caritas*.

St. Maximus Confessor extends a number of expressions of love for God to love of neighbor, and Blessed Teresa of Calcutta insists in turn that true love of neighbor is the way to God. The most common neighbor of many saints is a member of their own religious order. In the rule for her order, St. Clare of Assisi tells her sisters to love God, their own souls, and the souls of their sisters; St. Francis of Assisi suggests that his brothers should love one another with a mother's love. St. Teresa of Avila observes that love of others must be offered equally to all in a group to avoid division. This concern is not a deterrent to love, as St. Catherine of Sienna points out, because love is not an *ought* when directed toward a neighbor, but an obligation.

Love of God has been articulated among the saints through three important approaches: as a concept of knowledge, as a gift, and a feeling of completion or wholeness. St. Thomas Aquinas derives a complicated philosophical justification for the existence of God based in part on the idea that love is an intellectual movement. Maximus places the knowledge of God at the highest point of the soul, which makes sense if, as St. Bernard of Clairvaux asserts, the divine substance is love. Similarly, St. John of the Cross proclaims that love is a science or way of knowing achieved through contemplation of God, but St. Francis de Sales, using later notions of knowledge, determines that love of God can exceed knowledge of God.

St. Ignatius of Loyola presents the love of God as a gift for which the recipient offers features of his or her being. The feature in question for Francis de Sales is the *will*, which is described as a lover who, in erotic terms, is fulfilled merely by resting in the presence of the beloved. St. Clare uses the idea of a complete gift of her love in exchange for a complete gift of Jesus' self, which Teresa of Avila sees as resulting in a unity of two loves. St. Therese of Lisieux fears that she is not able to offer Jesus enough love and so she is determined to borrow some of his love for this purpose. It appears that for Catherine the gift of love keeps giving. She asserts that those in heaven continually receive an equal measure of love in return for all that they have given. They receive both the universal love of God's goodness and the particular love that was part of their earthly experience.

Bernard and Francis of Assisi both raise the idea that love draws things together that are meant to be united, and Catherine adds that love brings about a transformation into conformity with the object of one's love. This may be what John describes as the natural unity of one's love of God with God's love. St. Augustine treats this issue most beautifully when he expresses a fear that love is impermanent and therefore a potential path to a loss of personal existence. With his renowned proclamation,

"Late have I loved thee," his conception of love comes full circle as it is attached to the eternal being of God (Augustine of Hippo 1991, 201). Love of God becomes the completion of his self and the enduring factor that his love has sought.

Andrew McCarthy

See also Eros; *Song of Songs;* Spiritual Love in Women Mystics; St. John; St. Paul

References and Further Reading

Augustine of Hippo. 1991. *Confessions*. Oxford: Oxford University Press.
Bernard of Clairvaux. 1987. *Bernard of Clairvaux: Selected Works*. Translation and Foreword by G. R. Evans. New York: Paulist Press.
Catherine of Siena. 1980. *Catherine of Siena: The Dialogue*. New York: Paulist Press.
Clare of Assisi. 2006. *Clare of Assisi: Early Documents: The Lady*. Edited by Regis J. Armstrong. New York: New City Press.
Gregory of Nyssa. 1995. *From Glory to Glory: Texts from Gregory of Nyssa's Mystical Writings*. Crestwood, NY: St. Vladimir's Seminary Press.
Francis de Sales. 1993. *Francis de Sales: Finding God Wherever You Are*. Edited by Joseph Powers. Hyde Park, NY: New City Press.
Francis of Assisi. 1999. *The Saint*. Vol. 1 of *Francis of Assisi: Early Documents*. Edited by Regis J. Armstrong, J. A. Wayne Hellmann, and William J. Short. New York: New City Press.
Ignatius of Loyola. 1992. *The Spiritual Exercises of Ignatius of Loyola*. Translated by George E. Ganss, S.J. St. Louis, MO: Institute of Jesuit Sources.
John of the Cross. 1979. *The Collected Works of St. John of the Cross*. Translated by Kieran Kavanaugh and Otilio Rodriguez. Washington, DC: ICS Publications.
Maximus Confessor. 1985. *Maximus Confessor: Spiritual Writing*. Translated by George C. Berthold. New York: Paulist Press.
Teresa of Avila. 1980. *The Collected Works of St. Teresa of Avila*. Vol. 2. Translated by Kieran Kavanaugh and Otilio Rodriguez. Washington, DC: ICS Publications.
Teresa of Calcutta. 1982. *The Love of Christ: Spiritual Counsels*. Edited by George Gorrèe and Jean Barbier. San Francisco: Harper and Row.
Therese of Lisieux. 1997. *The Story of a Soul: The Autobiography of Saint Therese of Lisieux*. Translated by Michael Day. Rockford, IL: Tan Books.

Saints in Hinduism

In Hinduism, all human beings—like all things that exist—are manifestations of the One Divine Reality, characterized alternately as the impersonal Brahman or as loving Lord. Those individuals who come to know the Divine Reality and their own true nature in relation to that Reality and who are able to lead others into that same realization and relationship are called *saints*. This status is conferred not by a centralized religious authority, but by popular affirmation.

Hindu saints are of two principal types. Some saints are considered incarnations of the Divine, providing direct access to that Reality. Other saints model the ideal human response to the Divine, a response characterized by meditative union and/or loving devotion. Both types of saints play an important and necessary role in the religious lives of Hindu practitioners, facilitating spiritual awakening and a deepening relationship with the Divine. A saint's devotion can run the gamut from adoration to intimacy, partaking of all the vicissitudes of human love relations, and may reach the level of ecstatic union. When the human lover is completely possessed by the Divine Beloved, the original distinction between saint as incarnation and saint as model collapses and only the Divine remains.

Saintly figures of the first type include the sixteenth-century saint Chaitanya, said to have been an incarnation of both Krishna and his consort Radha, embodying the totality of Divine Love. They also include gurus or spiritual teachers like the "hugging saint," Mata Amritanandamayi (Mother of Immortal Bliss), who is said to be an incarnation of the Devi and offers her followers the overwhelming experience

of being swept up into and transformed by unconditional Divine Love.

Some saints of the second type, such as Sri Aurobindo, have reached heights of meditative realization, but far more belong to the *bhakti* or devotional strand of Hinduism. The life stories of these bhakti saints are regularly recited and enacted, providing inspiration and guidance to subsequent devotees. The vernacular songs the saints composed express their love for the Divine—whether in the form of Shiva, Vishnu, Krishna, the Devi, or the Lord who is beyond form. These songs speak of the overwhelming and all-consuming nature of this love, of its tenderness and beauty, of the ecstasy of union and the piercing agony of separation, and of the deep longing to be in the presence of the Divine Beloved. They invoke that same love in later devotees who sing and hear them.

Bhakti stresses that the key to the religious life, and thus the key to religious authority, is an intimate relationship with a loving Lord. This relationship is open to all, and bhakti saints include men like Kabir and Ravidas from the lowest castes, and women of high caste like Mirabai. The radical egalitarianism of bhakti challenges social hierarchies and presents an alternate set of values that offer hope and dignity to the oppressed, but which also lead to the persecution of its saints. From the bhakti perspective, the purpose of human life is to love God at all costs and to embody the love that *is* God, and this is quintessentially expressed in the lives of the saints.

Nancy M. Martin

See also Bhakti; Goddesses in Hinduism; Gods in Hinduism; Guru; Krishna; Shiva

References and Further Reading

Hawley, J. S., and M. Juergensmeyer. 1988. *Songs of the Saints of India*. New York: Oxford University Press.

Martin, N. M. 2000. "Love and Longing in Devotional Hinduism." In *The Meaning of Life in the World Religions*, edited by J. Runzo and N. M. Martin, 203–219. Oxford: Oneworld Publications.

Pechilis, K. 2004. *The Graceful Guru*. New York: Oxford University Press.

Ramanujan, A. K., tr. 1993 [1981]. *Hymns for the Drowning: Poems for Visnu by Nammalvar.* New York: Penguin Books.

Saints in Islam

Saints and sainthood have been and continue to be of great significance in the Islamic world, particularly among Shi'ias and Sufis. *Awliya* (saints) are intermediaries serving to unite believers with God through mystical practices based on divine love and knowledge. *Awliya* literally translates as *Friends of Allah* and are mentioned in the Qur'an: "Lo, the friends of God, there is no fear upon them, neither do they grieve" (10:63). A saint in Islam is also an ardent lover and devoted disciple of the Divine and considered by some Sufi theorists to be God's mystical "bride."

The closeness of the saint to God through Divine Love is shown by demonstration of extraordinary power or *barakat* (blessings), which permits the performance of remarkable deeds. Historically, saints have functioned at various levels of Islamic society as teachers, healers, and mediators, and in politics as advisors and diplomatic agents. Regardless of their social or religious role, their actions are based on the premise that love alone is the guide on the mystic path to truthfulness and the ultimate union with the Beloved or God.

The two principal areas of Islamic thought in which sainthood has been elaborated are Sufism or Islamic mysticism, and Shi'ism. In the early period of Islam, the Sufi approach relied primarily on saints as guides for intensive interiorization of Islamic ritual and personal devotion to God and his messenger, the Prophet Muhammad. One of the first and most famous Muslim mystics was a woman—Rabi'a

al-'Adawiyya (ca. 717–801), considered to be the first Sufi who clearly expressed her inner relationship with the Divine by referring to God as "the Beloved." Her starting point in encouraging the spiritual dialogue with God was neither fear of hell, nor desire for Paradise, but only love of God.

One of the key objectives of Sufi saints is to "melt" one's being in God. According to Sufi beliefs, one could find God by turning inward. As Prophet Muhammad said, "He who knows himself knows his Lord." It is love that carries and sustains one through this process. The gate of Sufism, with the guidance of saints, will finally open with love. Although knowledge may be important and can assist one on the path to reach the threshold, it is ultimately through love that a devotee is brought into unity of Being with God's grace.

Shrines of saints and tomb mausoleums dot the landscape of many Islamic countries. The interred remains and well-maintained edifices and their surroundings are the foci of annual pilgrimages, centers of worship, curative rituals, and festivals. Outstanding living religious figures in Islam are often respected as enlightened elders or *pirs* in Persian. They may be revered as saints before or after death; however, the religious rituals of veneration are most typically directed toward the sacred dead. In South Asia, the death anniversary of a Muslim saint is celebrated at an *'urs*, signifying his marriage to God. Worshippers may visit these sites of transcendence to obtain blessings. The devoted disciples circle the tomb several times, rubbing their hands and face against the walls in an effort to bathe themselves in the love and memory of the saint, always conscious that his demise is evidence of the saint's transcendence into Divine Love with his Creator.

Afshan Bokhari

See also Divine Love in Islam; Sufism

References and Further Reading

Ernst, Carl W. 1999. *Teachings of Sufism*. Boston: Shambhala Publications.

Starkovsky, Nicolas.2005. *The Koran Handbook: An Annotated Translation*. New York: Algora Publications.

Michon, Jean-Louis. 2006. *Sufism: Love and Wisdom*. Bloomington, IN: World Wisdom.

Smith, Margaret. 1977. *Rabi'a the Mystic and Her Fellow Saints in Islam*. San Francisco: Rainbow Press.

Saints in Judaism

The Jewish saint or *tsaddik* need not perform miracles, nor is a saint formally canonized. *Tsaddik* can describe one whose conduct is morally and spiritually superior. The very first *tsaddik* in the Bible is Noah, who stands out as a virtuous paragon in a world rife with immorality. Males exemplify Jewish sainthood because, until the late modern period, women's saintliness was measured in terms of how much they contributed to the development of husbands and sons into saints.

Originally, the *tsaddik* demanded emulation, not veneration. Etymologically rooted in justice, *tsaddik* bears a legal status of innocence, so the first biblical appeal to divine justice invokes the clear distinction between the guilty and innocent (Genesis 18:23–25). In Genesis, indiscriminate suffering that does not distinguish the *tsaddik* from his guilty compatriots profanes God's judicial integrity. The *tsaddik* is one who is judicially vindicated (Deuteronomy 25:1), and therefore a living embodiment of justice. People can point to him as evidence that the rule of law is operative in their society.

The Jewish term for charity, *tsedakah*, derives from the same root as *tsaddik,* because it corrects an imbalanced society. Among the biblical heroes, Joseph is singled out by the rabbis as the *tsaddik* for his Herculean self-

restraint in the face of sexual temptation from his master's wife. Saintliness in this act of self-denial lies in its moral implications. Joseph refuses, not out of chasteness, but out of ethical obligation to his master, who invested utmost confidence in him (Genesis 39:9). Joseph is the quintessential Jewish saint because he sacrificed his ego to preserve a sacred trust with another human being. His final role as provider for his starving family is but the logical culmination of that act of self-abnegation.

The archetype of all saints is God Himself the supreme *tsaddik*, whose sainthood is measured by an impeccable administration of justice: "All His ways are just, a faithful God, *tsaddik* (saintly) and upright is He" (Deuteronomy 32:4). The Jewish rationalists extended this meaning to the human character trait of granting everything its proper due. For them, the *tsaddik* lives in perfect equilibrium—cultivating a measured existence, not given to extremes, along the path of *imitatio Dei*.

Of the sages who constitute the rabbinic chain of transmission initiated at Sinai, the one known as the *tsaddik*—Simeon the Tsaddik, third century BCE—is notable for eschewing the Nazirite vows. The Nazirite's self-imposed restrictions deny experiences that God has allowed, and therefore upset the balance that the *tsaddik* enjoys.

As with all other Jewish concepts, the saintly paragon can assume different guises in different periods. "The *tsaddik* is the world's foundation" (Proverbs10:25) is the verse that looms large in the evolution of the *tsaddik* as understood by Judaism. The *tsaddik's* responsibility to the world may be as simple as being fifty-one percent virtuous. The world is sustainable only when there is more virtue than vice and so a single *tsaddik's* moral choices can tip the planet's balance from chaos to survival.

Some Talmudic traditions see the contest between God's will and the *tsaddik*'s, resolved in favor of the *tsaddik*. In response to the golden calf, God commands Moses to *Let me be*. (Exodus 32:10) so that he can destroy the people, because He can only do so if He is released from Moses' grasp. Moses, as the *tsaddik,* overpowers God Himself to preserve humanity.

This notion of the *tsaddik* winds its way through the kabbalistic tradition to reach its zenith in the Hasidic movement of the eighteenth century. There, the *tsaddik* is the link between the physical and spiritual worlds who channels divine vitality down to his followers. *Imitatio Dei* transforms itself into *imitatio tsaddik* as the primary religious mandate of this movement. The Hasidic *tsaddik* is the earthly mirror of the *tsaddik* within the Godhead itself—the divine phallus that unites its male and female dimensions, seeking cosmic harmony. Whether as learned sage or as *axis mundi*, the saint emerged to take the place of the ruined Temple when Judaism's sacred center shifted from space to person.

James A. Diamond

See also Charity in Judaism; Hasidism; Spiritual Discipline in Judaism

References and Further Reading

Green, Arthur. 1977. "The *Zaddiq* as *Axis Mundi* in Later Judaism." *Journal of the American Academy of Religion* 45 (3): 327–347.

Jacobs, Louis. 1990. *Holy Living: Saints and Saintliness in Judaism*. Northvale, NJ: Jason Aronson.

Poorthuis, Marcel, and Joshua Schwartz, eds. 2004. *Saints and Role Models in Judaism and Christianity*. Leiden, Netherlands: Brill Academic Publishers.

Scholem, Gershom. 1972. "Three Types of Jewish Piety." *Eranos Lectures* 3: 27–45.

Urbach, Ephraim. 1975. *The Sages: Their Concepts and Beliefs*. Translated by I. Abrahams, 483–511. Jerusalem: Magnes Press.

Sangha

See Community in Buddhism; Community in Hinduism

Sawanih

The *Sawanih al-'ushshaq* is the title of the first treatise on mystical love in the Persian language. It was composed by Ahmad al-Ghazali (d. 1126), whose more-celebrated elder brother, the Muslim Sunni theologian Abu Hamid Muhammad Ghazali (d. 1111), authored the famous *Ihya' 'ulum al-din* (Revivification of the Sciences of Religion).

Ahmad stood squarely in the center of both the Khurasanian and Baghdadian schools of Sufism. The influences of both Bayazid Bistami (d. 875) and Kharaqani as well as those of Mansur al-Hallaj (d. 922) and Abu'l-Qasim al-Junayd (d. 910) are clearly visible in his writings. He was the teacher of two important figures in the history of Sufism in particular: Abu'l-Najib al-Suhrawardi (d. 1168), who was in turn the master of his nephew Shihab al-Din Abu Hafs 'Umar Suhrawardi (d. 1234), founder of the Suhrawardi order, famed as the "Mother of Sufi Orders." He was also the master of the enigmatic mystical theologian 'Ayn al-Qudat al-Hamadhani, who was executed in 1132 by fanatical Muslim clerics for the uncompromising Sufi beliefs that he expressed in his *Tamhidat,* a voluminous commentary on his master's *Sawanih*. Today Ahmad al-Ghazali features as a central figure in the initiatic chains of most of the great Islamic Sufi orders.

The *Sawanih* is a short work on the spiritual psychology of divine love couched in the terminology of human erotic relationships. In this work, Ghazali followed Hallaj in identifying love with the Absolute Being as well as with *ruh* (the divine spirit). The main subject of Ghazali's philosophy is *'ishq* (passionate love), which is not formally speaking *Falsafa* (philosophy), but comprises a sort of erotic theosophy apprehended by intuitional means (*dhawq*), and based on contemplative experience rather than rational meditation and deliberation.

Expressing little of the same animosity to Peripatetic philosophy manifested by his famous brother, almost all his teachings are set in the context of commentary on Qur'anic verses and *Hadith* (prophetic traditions). Ghazali deliberately abstained from using any overt philosophical vocabulary in the *Sawanih,* employing instead terminology from a number of other fields—ethics, erotic poetry, psychology, and others (Pourjavady 1979, 91–99).

In Ghazali's metaphysics of love, there seems to be little or no differentiation between human and divine love. This approach is unlike that of Christian theological doctrine, which distinguished strictly between divine *agape* and human *eros*, holding the second to be a debased form of the first, and only indulged at the expense of the former. Thus, it is virtually impossible with Ghazali to distinguish between the metaphysics of the spirit and the erotics of the flesh. He maintained that these various forms of *'ishq* (love) differ only in degrees of intensity, not in kind; love to him is a single reality composed of various analogical graduations of intensity and weakness.

Nonetheless, in the *Sawanih* (Ritter 1989, 53–54) he states that *'ishq-i khalq* (human love) is finite and limited, and seldom—rather, never—penetrates the heart's deepest core, for it proceeds from the outward and goes inward (toward God), in contrast to the pre-eternal love of the "divine covenant" which proceeds from within (from God) and goes out. By *within*, Ghazali refers here to the pre-eternal covenant mentioned in the Qur'an (7:172), wherein God asks the yet uncreated souls of Adam's offspring, "Am I not your Lord?" and the souls in their unconscious, uncreated state reply, "*bala*" (yes), thus establishing their ongoing, immortal love-relationship with God.

There are three basic types of love: love of humans for God; love of God for humans; and love of God for himself. This threefold division of love was later adopted by Ghazali's disciple, 'Ayn al-Qudat Hamadhani, in his *Tamhidat* (Pourjavady 1979, 129–130). In the *Sawanih*, Ghazali declares that his discussion of love does not refer to either of the first two types of love, but to cosmic divine love itself. Referring to the Qur'anic verse "*yuhibbuhum wa yuhibbunahu*" (He loves them and they love Him) (Qur'an 5:54), Ghazali compares God's love for humankind (*them*) to a seed sewn in pre-Eternity sprouting up in the tree of "they love Him" (Ritter 1989, 82). Hence, since there is only one love that pervades the hearts of human beings according to Ghazali, all love is ultimately spiritual, because all love ultimately originates from the *bargah-i jan* (Spirit's Court).

Love hails from *qidam* (Eternity), having descended down from a state of intimate converse and covenant with God into the temporal realm of *wujud* (being) where it is incarnated in two forms: (i) *ma'shuq* (the beloved), who is described as the *saz-i wisal* (instrument of union), and who is a manifestation of beauty; and (ii) *'ashiq* (the lover), who is described as the *saz-i firaq* (instrument of separation).

The latter—*'ashiq, the lover*—is the person who apprehends and contemplates beauty and who has personally verified the reality of divine unity (*tawhid*) on the psychospiritual level of the Spirit (Pourjavady 1979, 197). Yet in its own essence, love itself "is independent of all these attachments and causes [that is, beloved and lover]" (*Sawanih* 1989, 61).

Love is also described as *sukr*—"an intoxication in the very organ of apprehension, which is itself an obstacle to obtaining perfect apprehension." This intoxication initially exalts but ultimately inhibits the *idrak* (suitor's apprehension) of his beloved, since his giddy vision of her qualities impedes his deeper comprehension of her essence. Although this is reminiscent of Socrates' prayer "that those things that pertain to the body may not impede the beauty of the soul" (Plato 2002, 279b–c), Ghazali's doctrine of intoxication alludes to something more profound. In fact, it is the central theme of Sufi epistemology—which he sums up in the Arabic adage "*al-'ijz 'an darak al-idrak idrakan*" (the inability to apprehend apprehension comprises apprehension) (*Sawanih* 1989, 74–75). That is to say, the summit of knowledge lies in a kind of drunken inapprehension that equates to apprehension without any of the limitations of subjective consciousness. And that view is, by the way, the original Muslim mystic's version of Saint de la Cruz's *no saber sabiendo . . . toda sciencia trascendiendo* (knowing without knowing . . . all knowledge transcending) (Cuevas 1988, 103–104).

This degree of intoxication with the beloved transcends both separation and union—states that pertain only to the early stages of love. Both those states relate to a knowledge gained through imagination, but when the presence of the beloved is intuitively known in the deepest level of the heart, even that imagined knowledge vanishes. On this level, wherein the *mudrak-i khiyal* (object of apprehension of the imagination) has become itself the very *mahall-i khiyal* (locus of imagination)—which Ghazali calls *yaft* in Persian or *wajd* in Arabic (realization or attainment)—one obtains "realization without consciousness of realization" (*Sawanih* 1989, 49–50).

Thus, *'ilm* (knowledge) is unable to grasp *'ishq* (love). Ghazali compares the former to the shore of the sea and the latter to a pearl in an oyster buried in its lowest depths. Forever shorebound in immanence, neither *'aql* (dry reason) nor *'ilm* (barren knowledge) can ever access or apprehend the transcendent truths of Love's apophatic teachings. The farthest reach of knowledge remains the dry bank of love's ocean. Knowledge is also likened to a moth and love to a candle: Any "knowledge" that the moth possesses of flame is purely exoteric and external, seeing that all its understanding is

consumed away and vanishes once that knowledge enters the fire.

If, as Ghazali says, love is beyond knowledge, it is also supraontological—beyond being. Ghazali paradoxically describes this understanding of love that is beyond knowledge as being a kind of surmise or conjecture (Arabic: *zann*; Persian: *guman*). This conjectural wisdom is higher than *yaqin* (certainty), for it is only that surmise or conjecture that can swim love's ocean to dive under in pursuit of its pearl (*Sawanih* 1989, 11–14).

Despite its strange, transcendent nature, love can be discerned intuitively through the faculty of imagination. In chapters 37–38 of the *Sawanih,* Ahmad Ghazali explains that "sometimes [Love] makes an appearance through the *zulf* (curl), sometimes by the *khatt* (down), sometimes by the *khal* (beauty-spot or mole), sometimes by the *qadd* (lofty stature), sometimes by the *dida* (eye), sometimes by the *ru'y* (face), sometimes by the *ghamza* (coquettish glance), sometimes by the beloved's laugh, and sometimes by her reproach. Each of these *ma'ani* (spiritual realities) is a sign testifying to the quest of the lover's soul."

Many later important works of erotic spirituality were composed in the same vein as the *Sawanih* and penned in imitation of its style, vocabulary, and terminology, copying its topics and themes. Because of the erotic mysticism of his *Sawanih* and the many works of imitations it spawned, Ahmad Ghazali is today generally regarded as the foremost metaphysician of love in the Sufi tradition. He is celebrated as the founder of the literary genre and mystical persuasion known as *madhhab-i 'ishq* (the religion of love) in Islam.

Leonard Lewisohn

See also 'Ishq; Longing in Sufism; Persian Love Lyric; Poetry in Islam; Qur'an; Sufi Poetry; Sufism

References and Further Reading

Cuevas, Cristóbal, ed. 1988. *Poesías Completas*. Barcelona.

Ghazali, Ahmad. 1976. *Sawanih*. In *Ahmad Ghazzali: Gedanken uber de Liebe*. Translated by Richard Gramlich. Wiesbaden: Akademie der Wissenschaften und der Literatur, Mainz.

Ghazali, Ahmad. 1983. *Al-Tajrid fi kalimat al-tawhid*. In *Der reine Gottesglaube: das Wort des Einheitsbekenntnises*. Translated by Richard Gramlich. Weisbaden.

Ghazali, Ahmad. 1991. *Majmu'ah-i athar-i farsi-yi Ahmad Ghazali* [Collected Persian Works of Ahmad Ghazali]. Edited by Ahmad Mujahid. Tehran: Intisharat-i Danishgah.

Lumbard, Joseph. 2003. *Ahmad Ghazali* (*d. 517/1123 or 520/1136*) *and the Metaphysics of Love*. PhD Diss., Yale University.

Plato. 2002. *Phaedrus*. Oxford World Classics. Translated by Robin Waterfield. New York: Oxford University Press.

Pourjavady, Nasrollah. 1986. *Inspirations from the World of Pure Spirits: An English Translation of the* Sawanih*, the Oldest Persian Sufi Treatise on Love*. London: KPI.

Pourjavady, Nasrollah. "Ghazali, Majd al-Din Abu'l-Fotuh Ahmad." *Encyclopaedia Iranica*. Vol. 10, 377–380.

Pourjavady, Nasrollah. 1979. *Sultan-i tariqat: Sawanih-yi zindigi u sharh-i athar-i Khwaja Ahmad Ghazali*. Tehran: Instisharat-i Agah.

Ritter, Helmutt, ed. 1989. Sawanih. Reprint. Introduction by N. Pourjavady. Tehran: Tehran University Press.

Secular Humanism

Secular humanism is a diverse school of thought that places humans—not the divine or nature—at the center of its thinking and acting. Historically, secular humanism was consolidated as a philosophical term from the fourteenth century starting with the Renaissance. The second main secular humanist project was the Age of Enlightenment. Three schools of thought dominate among the modernists: pragmatism, Marxism, and secular-humanist existentialism—as represented notably by Jean-Paul Sartre in his *Existentialism Is Humanism* and by Martin Heidegger in his *Letter on Humanism*. Less

central schools of secular humanism are Communitarian and Scientific humanism.

Love in secular humanism should be considered against the background of love in world religions. Generally speaking, love is an essential part of most, if not all, of world religions. This includes love toward God(s), one's neighbor, and oneself—expressed as an emotion, an ethic, and a religious commandment. In religion, the very possibility of human love is a divine gift. In principle, secular humanism upholds a place for love as long as it does not depend on divine powers for its existence. However, love rarely plays an essential role in its framework because of neglect or objections to this notion. Secular humanism holds that people manifest love, in its manifold faces, within the private domain of life.

The Enlightenment on universality and reason tended to devalue humans as individuals who have private emotions, needs, and wishes. A high point of the Age of Enlightenment, Kantian ethics, assumes that emotions can disturb the fulfillment of one's moral duty and that freedom means acting according to reason while controlling the emotions. Secular existentialism focuses on the uniqueness, emotions, and wishes of each person. Although secular existentialism maintains that no criterion exists to evaluate the choices of individuals, Sartre, explicitly and Heidegger, implicitly condemn actions that are motivated by the wish for love—judging such action as inauthentic. By conceding the exclusion of divinity from its worldview, the secular humanist also renounces the love that such a divinity could bestow.

Humanist conceptions of love can be roughly divided into three groups. The first group responds to the ethical political humanist ideal of a fraternity in search of universal love of humanity. The second group comprises conceptions of love as an essential part of the ethical sphere. The third group includes feminist discussions of the ethics of care.

Included among the first group, Albert Camus talks of solidarity between individuals who rebel against evil out of a love toward their fellow humans. But such notions are rarely deeply developed, nor do they refer to love as including an emotional aspect—these are rules of moral behavior or "practical love."

One example in the second group that comprises an essential part of the ethical sphere is Iris Murdoch's suggestion to identify love with goodness, and another is Martha Nussbaum's claim that love and compassion should play an immanent role within ethical theory and education.

Among the third group that includes feminist discussion of care are Carol Gilligan and Nel Noddings, and the maternal model of attentive love by Sara Ruddick. They may be perceived of as espousing exceptional notions of secular-humanist love.

Secular humanism continues to challenge human beings to make life worthwhile, each person in his/her own way, and one of its main challenges is to develop new and renewed notion(s) of secular-humanist love.

Dana Freibach-Heifetz

See also Emotions

References and Further Reading

Camus, Albert. 1991. *The Rebel: An Essay on Man in Revolt*. Translated by Anthony Bower. New York: Vintage Books.

Luik, J. C. 1998. "Humanism." In *Routledge Publishers Encyclopedia of Philosophy,* Vol. 4, edited by E. Craig, 528–541. London: Routledge.

Murdoch, I. 1970. *The Sovereignty of Good*. London: Routledge and Kegan Paul.

Noddings, N. 1984. *Caring: A Feminine Approach to Ethics and Moral Education*. Berkeley, CA: University of California Press.

Nussbaum, M. 2001. *Upheavals of Thought: The Intelligence of Emotions*. Cambridge: Cambridge University Press.

Ruddick, S. 1989. *Maternal Thinking: Toward a Politics of Peace*. New York: Ballantine Books.

www.abc-clio.com ABC-CLIO 1-800-368-6868

The Fall of Man by Hendrick Goltzius. (Christie's Images/Corbis)

Seduction

Seduction (Latin *seducere*, from *se*, apart, and *ducere*, to lead) is an act or set of actions by which a person intends to lead another person to disloyalty or disobedience to established rules and customs—particularly to tempt into forbidden sexual activity.

Distinct from flirting, which can be a positive stage in the interactive human process of falling in love, seduction is a more ambiguous process. It occasions a struggle within a person's conscience between two or more conflicting desires—for example, materialism versus asceticism, or lust versus loyalty. Wealth, power, or ideas can be seductive if they lead a person to forsake strongly held principles in exchange for the gratification of personal ambition.

In the case of the sexual seduction of one person by another, by means of physical attraction, dissemblance, and/or psychological manipulation, the conflict lies within the heart of the one being seduced—sexual activity is desired but consequences are feared. Ironically, even as they counsel against both sexual and other forms of seduction, religions sometimes use the imagery of seduction as a positive figure for divine' s interaction with human beings.

Søren Kierkegaard (1813–1855) explored seduction in his *Diary of a Seducer*. Johannes, the purported author, records how he meets

Cordelia and sets out to induce her into falling in love with him. The conceit of the seduction lies in Johannes's ability to lead Cordelia to a basic misinterpretation of their relationship. She believes that it is she who is seducing him, and it becomes a point of pride for her to break through his seeming platonic love by use of the erotic. Once he senses that she is totally within his power, Johannes then pushes her away, and in this he has his greatest enjoyment—not in the consummation of the affair through sexual intercourse but in the complete emotional degradation of the one who, in the end, knows that she has been seduced and abandoned. In addition to an exposition of seduction's vicious circle of sensuality and escapism, Kierkegaard hopes that the tale will lead people out of the base stage of aesthetics and into that of ethics, by which one may later emerge into the fullness of religion.

Seduction is a counterfeit of love, for whereas love desires the good of the other, seduction is selfish. Cultures shaped by religious traditions tend to view seduction as the violation of a taboo and therefore categorize it as sinful activity. The three Abrahamic religious traditions teach the value of conformity to principle and fidelity in relationships, seeing the two as intertwined in the human–divine relationship and therefore inseparable (Exodus 11:31–32). The Hebrew people were regularly warned against the seductive influences of other gods, foreign customs, and the spirit of evil, all of which were forbidden precisely because they would lead the people away from God. The Genesis account (Genesis 3:1–6) describes Eve's seduction by the serpent to make the more general point that evil insinuates itself by appeals to the senses, the appetites, and the imagination—for the fruit of the tree was pleasing to look at, delicious to eat, and would yield forbidden knowledge.

False prophets could seduce people into an exaggerated belief in divine favor (Ezekiel 13:10) or divine wrath (1 Timothy 4:1). Jesus warned against the seductions of wealth and prestige (Matthew 13:22). Paul of Tarsus upbraided the Galatians (3:1) for having been enticed into trusting their own powers to save themselves rather than rely on the mercy of God. Judaism, Christianity, and Islam teach that chaste love is a virtue, confining sexual intercourse to an expression of love within the context of marriage. The seduction of an unmarried person is a sin against their virginity (Qur'an 12:24), and the seduction of a married person is inducement to adultery (Qur'an 17:32).

Thomas Aquinas considered sexual seduction a twofold sin, for the seducer was both giving in to lust and inflicting an injustice on the victim. In Hinduism, both the Ramayana and the Bhagavad Gita emphasize that lust is one of the principal human sins, leading people away from goodness. Only in marriage can sex conform to Dharma and be a help toward maturity and enlightenment.

In Buddhism, the Third Precept similarly counsels against sexual misconduct. Seduction leading to sexual intercourse that is not an expression of love is wrong, as would be seduction, even if for love's sake, that led to adultery. In all these religious traditions, sex is revered when it is an expression of love and intimacy between two people, contributing to their whole well-being and giving life to their children. To protect the dignity of sex, traditional societies erect barriers of shame and guilt around both the virginity of unmarried persons and the chaste love of spouses, effectively banning seduction and labeling the seducer an outlaw. The stories of Cleopatra, Don Giovanni, Faust, and Casanova are Western classics—the seducer is fascinating, yet these stories all end badly and thus are cautionary tales.

Religious traditions sometimes describe the divine vocation of humans as a seduction. Hosea compares his decision to seduce and win back his wife, Gomer, with God's intention to seduce Israel—each had been seduced by

alien religions; and both would be won back through an even more attractive allurement. Jeremiah ruefully reproached God for having seduced him into the role of prophet, and even more ruefully acknowledged that he had allowed himself to be seduced (Jeremiah 20:7–10). In her autobiography and other writings, Theresa of Avila (1515–1582) had recourse to the language and imagery of seduction to describe her progress into mystical ecstasy and union with the divine. It would seem that the divine can entice the believer into ever-greater freedom from social convention to bring about growth within a religious tradition, despite all the suffering that this may entail, by means of ecstatic union.

Paul Joseph Fitzgerald

See also Bhagavad Gita; Desire; Krishna; Lilith; Lust; Qur'an; Sex in Marriage; Sexual Symbolism; Spiritual Love in Women Mystics

References and Further Reading

Choderlos de Laclos, Pierre. 1968 [1782]. *Les Liaisons dangereuses*. Lausanne: Éditions Rencontre.

Kierkegaard, Søren. [1843] 1987. *Either/Or: A Fragment of Life*. Edited and translated by Howard V. Hong and Edna H. Hong. Princeton, NJ: Princeton University Press.

Kundera, Milan. 1984. *The Unbearable Lightness of Being*. Translated by Michael Henry Heim. New York: Harper and Row.

Mishima, Yukio. 1959. *The Temple of the Golden Pavilion* (*Kinkakuji*). Translated by Ivan Morris. New York: Knopf.

Teresa of Avila. 1987 [1567]. *Autobiography*. Translated by J. M. Cohen. Harmondsworth, England: Penguin Books.

Self Love

Self love is an affirmation of oneself and one's interests that may variously be regarded as egoistic or praiseworthy. Egoistic self love obstructs and opposes altruistic concern for neighbors, obedience to the divine/moral law, union with God, or spiritual enlightenment. So-called *right* self love is compatible with spiritual rectitude and moral goodness—whether as a tacit element; a derivative duty caring for oneself so that one is able to care for others; or a by-product a person receives as a result of sacrificing the self for others or in the pursuit of spiritual enlightenment.

Most world religions consider self love to be a given feature of human existence and caution against its excessive expression in self-interest or acquisitive desire for other persons or material goods. Most religions also urge some notion of right self love as part of spiritual enlightenment or moral goodness. In many world religions, self love provides the paradigm for love of other human beings. The Golden Rule captures the injunction to love your neighbor as yourself. The shape and content of self love and love for neighbor differ considerably across religions and depend on their respective worldviews and anthropologies.

The Abrahamic religions of Judaism, Christianity, and Islam regard self love in light of the commandment to worship one God. Reverence for, love of, and obedience to God normatively check, inform, and direct love for anyone or anything else. Understood as prideful self-assertion or rebellion against God, self love not only opposes worshipful love inspired by belief in God, it leaves one enslaved to desires and illusions. It also alienates them from others and the world.

Judaism recognizes this duality in its affirmation of twin human impulses as in the human propensity for *yetzer ra* (self love) to satisfy one's desires and needs. The *yetzer ra* is morally ambiguous—it names a generic, self-affirming initiative that underlies such human activity as marriage. It becomes morally problematic if left unchecked by a second impulse, *yetzer tov* (the conscience), when one seeks to gratify one's desires without due regard for the welfare and interests of others. As an expres-

sion of gratitude for God's election of Israel, the Torah commands Jews to love their neighbors as themselves—Jewish tradition specifies the sorts of deeds compatible with or opposed to such love in its laws and their interpretation.

Christianity offers more pronounced accounts of egoism and right self love. Much of Christian theology regards the agapic, self-sacrificing love exemplified in God's kenotic death and resurrection in Jesus Christ as the Christian love par excellence. God's agape contrasts self-interested, erotic love. Agape is disinterested love of the beloved for his or her own sake—it does not depend on particular qualities in the beloved, nor does it require reciprocity. Self love appears as the preeminent threat to a mimetic agape and is accordingly regarded as pernicious. St. Thomas Aquinas ranked self love higher than love for neighbors because one should never sin for their neighbor's sake.

Some Christian thinkers warrant self love on the same grounds as neighbor-love—the self is created in the image of God, for example—or as a derivative duty of agape. On the other hand, feminists recently launched a significant critique of self-sacrificing Christian love. They contend that such exaltation of agape presupposes an account of sinful self-assertion that fails to capture women's experience.

Much of Islamic ethics places more emphasis on justice than love, with the notable and rich exception of Sufi mysticism. Although Islamic theology lacks an explicit and fully developed notion of self love, it shares with Judaism and Christianity an affirmation that God and God alone is the ultimate object of love. Islamic theology avows that love for God rather than fear of punishment should be the primary motivation, that self-interest may corrupt religious practice and moral life, and that disobeying God's decrees amounts to a sin against oneself. Since at least the thirteenth century, Sufism has made love a fundamental theme—love for God grows by obedience to divine decrees and the Prophet's Sunnah. In Sufism, love for God appears opposed to self love insofar as love for God requires recognition of one's poverty or nothingness—one's lack of worth and essential neediness. Sufis believe that the self achieves its good in unity with God and others.

Buddhism treats self love as the root of suffering, and yet spiritual enlightenment in Buddhism entails right self love. Buddhism regards the notion of an independent and abiding self as an illusion that obstructs spiritual progress. Right self love in Buddhism means achieving *selflessness*—not in the sense of altruism, but as liberation from the illusions of selfhood and from the suffering they beget. The Eightfold Path of Buddhism entails a disciplined self-purification of selfish, craving self love, which is a prerequisite for loving others rightly. Right self love is also the end in the sense that enlightenment brings happiness.

Similar wariness of egoistic self love occurs in other diverse religious traditions, along with recognition that personal rectitude, goodness, or enlightenment enable righteous relationships with others. Hinduism links self love to love for others. Since the *Atman* or universal Self abides in all, causing harm to another simultaneously harms the self. Self love, understood as selfishness, obstructs both harmonious social relations and personal spiritual righteousness, or Dharma. Confucianism depicts the noble individual as one who exhibits fidelity to oneself amid the various relationships that structure one's existence, such as the parent–child relationship. Native American spirituality upholds respect for and harmony with creation.

The language of self love posits important religious and ethical considerations that commend its use, namely the promotion or diminution of well-being by thoughts, desires, practices, and relationships; that a spiritually and morally dissolute life is harmful; and that happiness or sanctification requires conform-

ity to or union with what or who is true and good.

Philosophy and some social sciences bolster or undercut religious constructs of self love. Friedrich Nietzsche's important criticism of agape as a "slave morality" challenges defenders of right self love to construe it in ways that enhance human life without merely endorsing the "will to power." Studies of kin altruism in sociobiology complicate evaluations of self love as natural and require feminist analyses.

Christian theologians that consider self love in relation to love for one's neighbor, and ignore the relationship between self love and love for God, fail to develop right self love on the basis of robust accounts of the self to love oneself rightly—and neglect the import of the concrete actions and bonds by which one forges self-relation. Such failures make it morally difficult to evaluate widespread and rather uncritical emphases on self-realization and self-fulfillment; evacuate right self love of any positive, independent content; and reduce it to an interior frame of mind or psychological condition like self-esteem. An adequate account of right self love requires due and discerning attention to the self's concrete action and relationships in terms of love for God or spiritual enlightenment.

Darlene Fozard Weaver

See also Altruistic Love; Love of Neighbor in Buddhism; Love of Neighbor in Christianity; Love of Neighbor in Hinduism; Love of Neighbor in Islam; Love of Neighbor in Judaism; Narcissism; St. Paul; Sufism

References and Further Reading

Fishbane, Michael. 1994. *The Kiss of God: Spiritual and Mystical Death in Judaism*. Seattle, WA: University of Washington Press.

Mudgal, S. G., tr. 2003. *Bhagavad Gita*. Mumbai: Himalaya Publishing House.

Nietzsche, Friedrich. 1998. *Beyond Good and Evil: Prelude to a Philosophy of the Future*. Translated and edited by Mario Faber. Oxford: Oxford University Press.

Nygren, Anders. 1982. *Agape and Eros*. Translated by Philip S. Watson. Chicago: University of Chicago Press.

Outka, Gene. 1972. *Agape: An Ethical Analysis*. New Haven, CT: Yale University Press.

Plaskow, Judith. 1980. *Sex, Sin, and Grace: Women's Experience and the Theologies of Reinhold Niebuhr and Paul Tillich*. Lanham, MD: University Press of America.

Rumi, Maulana Jalal al-Din Muhammad. 1979. *Masnavi I Ma'navi: The Spiritual Couplets of Maulana Jalal al-Din Muhammad Rumi*. Translated and edited by E. H. Whinfield. London: Octagon Press.

Weaver, Darlene Fozard. 2002. *Self Love and Christian Ethics*. Cambridge: Cambridge University Press.

Separation

The history of erotic love concerns some form of union with an object of passionate desire. Love's sacred narrative is grounded in the anticipated merging of human and divine, lover and beloved, particular and universal, many and one, with desire as the most powerful and effective vehicle deployed in the search for this unity—the one *telos* or goal of love in a *via unitiva*.

Perhaps the most important motif in erotic love narratives is exactly the opposite—that of *separation*. Whether it be *eros*, *amor*, *kama*, *anpu*, *'ishq*, *ahavah*, or *dodeyka,* love can be corrosive and deeply ambivalent. Far from simple union or secure loving presence, love also speaks of unattainability, dissatisfaction, and separation. Love's goals are neither simple nor univocal. Love is also division, fissure, fracture, duality, and vulnerability. Sappho calls love *klukupikron* (sweetbitter). As the chorus chants in their hymn to Eros in Sophocles' *Antigone*, love "plunders" and makes "mad"; it "grips the minds of the righteous into

outrage"; and "invisible, Aphrodite [is] never conquered."

One of the earliest attempts to systematize ideas about love, Plato's *Symposium* ends with a dilemma of desire. To *Symposium*'s character Pausanius, *eros* is a *poikilos nomos*, a law that is "dappled," "spangled," "devious," "abstruse," "subtle," and of scintillating destabilizing ambivalence. *Eros* is about ascent, a vertical progress from the physical to intellectual and spiritual ideals, from the sensible to the intelligible, but it is also about a horizontal asymmetry; a stubborn particularity, separation and deferral; and a kind of willed ambiguity that preserves distinctions even while it reveals idealized unities.

Even in the seemingly blissful pastoral world of the lovers in the Hebrew *Song of Songs*, wherein "your lovemaking (*dodeyka*) is better then wine," love contains no easy endpoint, no *telos* of loving union, but inscribes what seems to be a ceaseless oscillation between union and separation—a kind of intimate delectation of difference. Indeed, it ends rather abruptly with the Shulammite charging her beloved to "run away, my love, and be like a gazelle . . . on the mountains of spices."

Gregory of Nyssa, the fourth-century Christian mystic from Cappadocia, affirmed both poles of union and separation in religious love by his self-conscious use of the Greek term *eros*, and not the more generalized, less agonistic word *agape*—the term used in the Septuagint. In Gregory's Greek commentaries on the *Song of Songs*, *eros*, not *agape* best describes love of god as infinite insatiability and sharp yearning, at once painful and blissful, which leads one on the path to *epektasis* (eternal progress, tension, stretching forth) *in* God. In this sense, the final union is always, and eternally, yet-to-be, affirming both the transcendence of the godhead—the ontological separation between lover and beloved—and the infinite particularity of the lover.

There is a similar sense of love-in-separation and of the beloved as yet-to-be in the poems of thirteenth-century Sufi mystic Ibn 'Arabi. As collected in his *Tarjuman al-Ashwaq*, Ibn 'Arabi's powerful *nasib-ghazal*s —love poems of loss, memory, and absence—affirm the simultaneous experience of concrete presence now past, the individual identity of the beloved, and an apophatic discourse of separation—absence that dramatizes the ultimate inability of religious language to finally and fully seize its referent—the beloved as the divine in the form of the Eternal Feminine.

The Hindu tradition contains rich resources for this view of erotic love as union and as separation—as willed difference, duality-in-unity, and the pivot-point between irreducible particularity and the ascent to perfection. Hindu *bhakti* poetics focuses on *vipralambha,* love in separation, and *sambhoga*, love in union. The later and far more common term for separation is *viraha*, and the term *viraha-bhakti* comes to mean *love-in-separation*. Love of God is a constant oscillation between these two poles, and the purest love is often seen as one rooted in separation and absence. As Friedhelm Hardy has observed in the context of South Indian Tamil poetry—particularly in the poetry of the eighth-century saint-poet Nammalvar—separation can be seen "as a particular mode of experiencing"—the very *presence* of the divine. *Vipralambha* or *viraha* (separation) possesses a richly figured vocabulary in bhakti poetics.

Among Bengali Vaishnavas, *vipralambha* is divided into four different subcategories, including *premavaicittya*, a condition in which simultaneous satisfaction and pain of longing are present. As in the case of one very vivid poem by the fourteenth-century Bengali Vaishnava saint-poet Govinda Dasa, an overwhelming experience of imminent and inevitable separation can exist—or even more radically, the separation that lies at the heart of their union can exist—even when the lovers are in each other's arms. In Govinda Dasa's poem, right after the *gopi*-heroine and the god Krishna have made love, the gopi writhes

on the ground in pain and despair, leaving Krishna—god himself—astonished. Another term, *vyakulata*, a desperate agitation and longing in separation, is central to an understanding not only of saint-poets like Mirabai in fourteenth-century Rajasthan—in her love of the god Krishna—but also to a range of anxieties over love-longing, human and divine, in the experience of the great nineteenth-century Bengali saint Ramakrishna.

The theme of separation in the religious literature of erotic love is not only about merging —a *telos* that dissolves difference and particularity. Love is also, perhaps ultimately, about lack, about willed difference, and about the agonies and delectations of separation.

Steven P. Hopkins

See also Desire; Eros; Krishna; Longing in Hinduism; Lover and Beloved in Sufism; Pain; *Song of Songs;* Sufi Poetry; *Symposium*

References and Further Reading

Ackerman, Diane. 1995. *A Natural History of Love*. New York: Vintage.
Barnstone, Willis, tr. 1972. *The Poems of Saint John of the Cross*. New York: New Directions.
Bloch, Ariel, and Chana Bloch, trs. 1998. *The Song of Songs: A New Translation*. Berkeley, CA: University of California Press.
Carson, Ann. 2003. *Eros the Bitterweet*. Normal, IL: Dalkey Archive Press.
Dimock, Edward C., Jr., and Denise Levertov. 1967. *In Praise of Krishna: Songs from the Bengali*. Chicago: University of Chicago Press.
Fagles, Robert, tr. 1986. *Sophocles: The Three Theban Plays: Antigone, Oedipus the King, Oedipus at Colonus*. Harmondsworth, England: Penguin Books.
Hardy, Friedhelm. 1983. *Viraha-Bhakti: The Early History of Krsna Devotion in South India*. Delhi: Oxford University Press.
Hart, Mother Columba, O.S.B. 1980. *Hadewijch: The Complete Works* [Classics of Western Spirituality]. New York: Paulist Press.
Hawley, John Stratton. 2004. "The Damage of Separation: Krishna's Love and Kali's Child." *Journal of the American Academy of Religion* 72 (2): 369–393.
Hopkins, Steven P. 2007. "Extravagant Beholding: Love, Ideal Bodies, and Particularity." *History of Religions* 47:1–50.
Nussbaum, Martha. 1991. "The Speech of Alcibiades: A Reading of the *Symposium*." In *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*, edited by Martha Nussbaum, 65–199. Cambridge: Cambridge University Press.
Osborne, Catherine. 1994. *Eros Unveiled: Plato and the God of Love*. Oxford: Clarendon Press.
Plato. 1989. *Symposium*. Translated by Alexander Nehamas and Paul Woodruff. Indianapolis, IN: Hackett Publishing Company.
Sells, Michael. 1991. "Ibn 'Arabi's 'Gentle Now, Doves of the Thornberry and Moringa Thicket.'" *Journal of the Muhyiddin Ibn 'Arabi Society* 10: 1–11.
Sells, Michael. 2000. *Stations of Desire: Love Elegies from Ibn 'Arabi and New Poems*. Jerusalem: IBIS Editions.

Service

See Buddha; Altruistic Love; Charity in Buddhism; Charity in Christianity; Charity in Hinduism; Charity in Islam; Charity in Judaism; Compassion in Buddhism; Compassion in Christianity; Compassion in Hinduism; Compassion in Islam; Compassion in Judaism

Sex in Marriage

All religious traditions share a concern for the appropriate expression of sexuality in marriage. However, different understandings exist regarding how procreation and pleasure relate to marital sexuality. Traditions such as Judaism, Islam, and Hinduism affirm pleasure as a legitimate end of sexual activity in marriage, regardless of procreative intent or possibility. Although not denying sexual pleasure as an

important part of marital intimacy, Catholicism places an extraordinary emphasis on the essentially procreative nature of lawful sexual expression. These views then lead to different understandings of the role of contraception and the specific sexual practices that are allowed in the context of married life.

Whereas the Jewish tradition has always affirmed the importance of procreation, Judaism places a very strong emphasis on pleasure as an inherent good. For example, according to the Law of Onah, a woman has a right to sexual fulfillment from her husband that is not linked to procreation. Jewish esotericism, particularly Kabbalah, has understood sexual intercourse as an important means of integrating masculine and feminine elements of the *sefirot*, or divine power. The integrative spiritual power of sexual intercourse is especially emphasized in the kabbalistic text *Iggeret ha-Kodesh* (The Letter of Holiness).

However, marital sexuality must observe appropriate boundaries lest it become lustful. The Babylonian Talmud, for example, presents arguments that husband and wife should remain clothed during sexual relations—a view that other rabbinic commentators reject. The Babylonian Talmud also details various physical deformities that will affect a child conceived through unconventional means of intercourse, although, as David Biale observes, these eugenic warnings do not have the status of law.

In Catholicism, the union of male and female is considered to be the original and archetypical form of union between persons. Sexuality or sexual identity is also a central aspect of what it means to be human. Sexual expression, however, should be "chaste," meaning it should be lawful and involve the entirety of the human person. Accordingly, it is only in matrimony that sexual expression achieves its fullness of purpose. Openness to procreation is an inherent aspect of chaste sexual expression. Indeed, if a marriage is not consummated, it is considered invalid according to the *Revised Code of Catholic Canon Law*.

Although births can be regulated by abstaining from sexual relations during a woman's fertile periods, forms of artificially preventing conception such as using condoms or the birth control pill are prohibited. The position against artificial forms of birth control was affirmed by two important papal encyclicals promulgated in the twentieth century: *Casti Connubii* by Pius XI and *Humanae Vitae* by Paul VI. Although many Catholics in the Western world routinely ignore the ban on artificial forms of contraception, John Paul II reaffirmed the official Catholic position in the encyclical *Evangelium Vitae* by characterizing artificial forms of birth control as "intrinsically evil." While not a central issue in Catholic opinion on sexual ethics, it follows that other forms of sexual expression in marriage such as oral or anal sex violate chastity because they cannot involve an openness to procreation, which must ground human sexual expression.

The Protestant tradition does not join sexuality in marriage with procreation to the same extent as Roman Catholicism. Certainly, the Protestant tradition has affirmed marriage as the appropriate framework for sexual expression and procreation. Both Martin Luther and John Calvin, for example, understood the biblical commandment "to be fruitful and multiply" as being a divine injunction for procreation in marriage. However, as Amy DeRogatis has observed, there has been a profusion of evangelical sex manuals in recent decades that offer advice for creative sexual expression in marriage quite independent of procreation. Not only is birth control permitted, but masturbation has also been countenanced as long as it does not overly interfere with sexual giving between husband and wife. In these ways, contemporary evangelical Protestantism has attempted to articulate a scripturally based Christian sexuality that understands pleasure as a cornerstone of marital intimacy.

Islam recognizes a right to sexual fulfillment in lawful relationships between men and women. Islam does not consider marriage

to be permanent or monogamous in the strict sense. Divorce is permissible, and a Muslim man may have up to four wives. Also, medieval Islamic jurists recognized concubines as lawful sexual partners. Because sexual expression need not have a procreative purpose, the Islamic tradition has permitted contraception. Several accounts or *hadiths* of the prophet Muhammad record the prophet as giving permission for *coitus interruptus* when engaging in sex.

The most extensive Arabic text concerning birth control techniques is the *Hawi*. Compiled posthumously from the notes of the ninth-century Persian physician Muhammad al-Razi, the *Hawi* contains one hundred and seventy six prescriptions for contraception and abortion ranging from vaginal suppositories to magical incantations.

Since there is no central authority in Islam to adjudicate questions of correct doctrine and practice, Islamic thinking on a number of issues varies depending on the legal school and scholarly tradition consulted. This is especially the case with regard to what sexual practices are permissible in marriage. In an often-quoted line from the Qur'an, the woman is likened to a *tilith* (field), and a man is permitted to enter his field as he wishes. Conventionally, this is understood to affirm the sanctity of sexual relations and the permissibility of any position for vaginal intercourse—assuming that the woman is not menstruating, in which case intercourse is prohibited.

Other sexual practices, however, are subject to much debate. For example, the prophet Muhammad is reported in some *hadiths* to have expressly forbidden anal sex. Oral sex and mutual masturbation would generally be considered repulsive or even *haram* (forbidden) because of contact with polluting bodily fluids. Sex in marriage continues to be a matter of extensive legal and scholarly reflection in the Islamic tradition. The World Wide Web now constitutes an important forum with a remarkable degree of openness wherein one may consult religious teachers concerning marital sex.

Hinduism regards *kama* (sexual pleasure) as one of the four aims of life. Marriage is then the appropriate context for sexual expression. According to the medieval Hindu text *The Laws of Manu*, a husband is required to have sexual relations with his wife during her fertile period, which is understood to last sixteen days. Sex is expressly prohibited on days that fall on a new or full moon and when a woman is menstruating. Procreation leading to the birth of a son is considered to be a basic obligation because it is the son who will perform the necessary rituals for his parents when they die. Although contraception is permitted and sexual pleasure is considered good in the context of marriage, Hinduism often considers it unseemly for a married couple to continue sexual relations in their later years or after their procreative obligations are fulfilled. Oral and anal sex are considered highly polluting and are thus objectionable in any context.

Classical Buddhism emphasizes the celibate life. As David Faure observes, Buddhism offers little information about the marital lives of ideal householders like Vimalkirti or layman Pang, the disciple of the Chan Zen adept Mazu Daoyi. However, Buddhist sexual ethics for married laypersons emphasize non-injury and mutuality. Buddhism generally regards sexual practices beyond conventional vaginal intercourse objectionable, as do other religions. For example, the Dalai Lama has commented that only organs that are clearly designed for procreation should be used for sexual activity. In this sense, Buddhism shares with other religions the belief that the architecture of the human body sets parameters for appropriate sexual conduct.

Mathew N. Schmalz

See also Celibacy; Marriage in Buddhism; Marriage in Christianity; Marriage in Hinduism; Marriage in Islam; Marriage in Judaism; Procreation; Sexual Pleasure in Buddhism; Sex-

ual Pleasure in Christianity; Sexual Pleasure in Hinduism; Sexual Pleasure in Islam; Sexual Pleasure in Judaism

References and Further Reading

Biale, David. 1992. *Eros and the Jews: From Biblical Israel to Contemporary America*. New York: Basic Books.

Boyarin, Daniel. 1993. *Carnal Israel: Reading Sex in Talmudic Culture*. Berkeley, CA: University of California Press.

Catechism of the Catholic Church. 1994. Vatican City: Libreria Editrice Vaticana.

De Rogatis, Amy. 2003. "Varieties of Interpretations: Protestantism and Sexuality." In *Sexuality and the World's Religions*, edited by David W. Machancek and Melissa M. Wilcox, 233–253. Santa Barbara, CA: ABC-CLIO.

Faure, Bernard. 1998. *The Red Thread*. Stanford, CA: Stanford University Press.

Gyatso, Janet. 2005. "Sex." In *Critical Terms for the Study of Buddhism*, edited by Donald Lopez, Jr., 271–291. Chicago: University of Chicago Press.

John Paul II, H. H. 1995. *Evangelium Vitae*. [Online article or information; retrieved June 20, 2007.] www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html.

Manu. 1992. *The Laws of Manu*. Translated by Wendy Doniger. New York: Penguin Books.

"Marriage: Sexual Relations." [Online article or information; retrieved 08/19/2007.] www.fatwa-online/fataawa/marriage/sexualrelations.

Musallam, B. F. 1983. *Sex and Society in Islam*. Cambridge: Cambridge University Press.

Rizvi, Sayyid Muhammad. 1994. *Marriage and Morals in Islam*. Scarborough, Ontario: Islamic Education and Information Center. [Online article or information; retrieved June 20, 2007.] www:al-islam.org/m_morals.

Sexual Pleasure in Buddhism

The power of sexuality warrants caution in Buddhism, although sexual pleasure is considered natural and Vajrayana Buddhism acknowledges the potential for spiritual insight through sexual practices. Despite misleading marketing of "tantric sex" as a traditional spiritual path of sexual liberation and ecstasy, Buddhism is more concerned with reducing pleasure-seeking and its consequent suffering, but without guilt or suppression.

The Buddha's commitment to the value of overcoming desire for and attachment to sensual pleasures is underscored by his founding of a strictly celibate monastic community. According to Buddhist teachings, sexual relations cause suffering for oneself and others, express strong attachment, divert energy from virtuous activities, and bring family responsibilities. The Buddha told his monks that nothing is so enticing and distracting as the sight, smell, sound, or touch of a woman, but he who clings to these might as well sit with a poisonous snake. Not only are monastics cautioned, but the five precepts taken by lay Buddhists prohibit sexual misconduct, defined in terms of improper partner, time, and place.

Ethical discussions of sexual misconduct do not fault pleasure itself—not masturbation nor homosexuality—as immoral. Conversely, "There is no reason at all to feel guilty about pleasure; this is just as mistaken as grasping onto passing pleasures and expecting them to give us ultimate satisfaction" (Yeshe 2001, 11).

Tantra, the exception to Buddhist regard of sexuality as an impediment to spiritual progress, insists that merely avoiding desire limits spiritual advancement. Instead, "the powerful energy aroused by our desires" can be used on the spiritual path, promising "our experience of ordinary pleasure can be used as the resource for attaining the supremely pleasurable experience of totality, or enlightenment" (Yeshe 2001, 9). Tantric practices harness and transform the energy of various emotional states to accelerate attaining Enlightenment. Tantra trains subtle bodily energies through meditation, leading to debate whether sexual imagery in Vajrayana literature and art is to be understood as symbolic or literal. The degrees of

blissful energy channeled into meditation are illustrated by increasing sexual intimacy—glances at an attractive partner, exchanging smiles, holding hands, and sexual union. Tantric art of male and female deities in union symbolize the conjoining of method and wisdom, and "exalted, dispassionate, even disembodied, states of consciousness" (White 2000, 16).

Gedun Chöphel, Tibet's most controversial early modern intellectual, authored *The Treatise on Passion*. This sex guide, aimed at lay people, combines Indian erotic classics that include the *Kamasutra* and Vajrayana Buddhist culture. Chöphel advocates social equality for women, enhancement of female sexual pleasure, and sexual exploration in a supportive ethic of love. His tantric perspective views ordinary sex as a basis for the possible development of extraordinary insight, stressing the compatibility of sexual pleasure and spiritual insight. He explains that the sixty-four arts of love intensify desire and orgasm and can open a gateway to exploration of the nature of consciousness. In orgasm, the clear-light nature of mind is more perceptible, and this subtle level of consciousness dissolves the apparent solidity of ordinary perceptions, until even desire itself is transcended. Chöphel's evocative descriptions of techniques and positions are accessible, playful, feminist, and an instructive adaptation of high Buddhist ideals to everyday life.

Leigh Miller Sangster

See also Body in Buddhism; Desire; Pleasure; Sex in Marriage; Sexual Symbolism; Tantra

References and Further Reading

Chöphel, Gedun. 1992. *Tibetan Arts of Love: Sex, Orgasm, and Spiritual Healing*. Translated by Jeffrey Hopkins and Dorje Yuthok. Ithaca, NY: Snow Lion Publications.

Harvey, Peter. 2000. *An Introduction to Buddhist Ethics: Foundations, Values, and Issues*. Cambridge: Cambridge University Press.

White, David Gordon, ed. 2000. *Tantra in Practice*. Princeton, NJ: Princeton University Press.

Yeshe, Thubten. 2001. *Introduction to Tantra: The Transformation of Desire*. Boston: Wisdom Publications.

Sexual Pleasure in Christianity

The first three centuries of Christianity contain not a single reading of sexuality, much less of what in modernity is termed "pleasure," a notion that derives from the emergence of a psychological subjectivity and isolation of sex from its larger political, cultural, and religious contexts. Disparate views of sexuality range from the writings of the desert sages, for whom "desire" rather than "pleasure" is the issue; to the various Gnostic groups, who urged a modification of the sex drive toward a state of transcendence; and to "Fathers" as disparate as Clement of Alexandria (second century), who relegated continence to old age and allowed for a moderated sexual life without "passions," and Origen (185–254), for whom the ultimate ideal was the completely sexless body, the eunuch. None of these writers, however, focused on what moderns deem "sexual pleasure" per se.

Sexuality in early Christianity was a socially contextualized phenomenon, not a site of private morality. Sex was seen as a socially necessary fact of life for the continuation of the race. Renunciation of sex meant removal from this social compact of which sex was a function. Bodily continence as a part of a commitment to a community, rather than appraisals of sexual pleasure, became a central organizing ideal among Christian spiritual elites. This ideal of continence turned in part on appraisals of the effects of sexual energies that were not necessarily deemed pleasurable. Support for continence emerged from many other considerations as well—from the inner and outer transformation of baptism, to the implications of austerity as a spiritual practice, to the ex-

alted state of virginal celibacy and martyrdom in the late Roman Empire.

In its gradual differentiation from Judaism, most streams of early Christianity were influenced by Paul's spirit/flesh dualism (see Romans 8:6; 1 Corinthians 15; Galatians 5:19). But this was not necessarily intended by Paul as a negation of the body. Rather, it functioned as a metaphor for the inner struggle between the heavenly powers and the fallen state of humankind. The body not only represents, but realizes in the flesh, the temptations and frustrations of weak human beings. There can be little doubt that this Pauline dualism did lead in various early communities to exaltation of spiritual states, even angelic (bodiless) ones, and to subordination, even denigration, of the body, especially with regard to sex. This tendency played into the idealization of virginity and of the intact virgin body as a body removed from normal human affairs, dedicated totally to God.

Although it is commonly thought that early Christians considered a woman's body the site of sexual temptation, early Christians in fact often saw the male body as even more dangerous in the sense that male sexual urges were seen as fomenting sources of desires requiring satisfaction. While the male sex represented the active principle of life, the urges themselves were deemed dangerous because they were so strong—foaming and hot—and seemingly uncontrollable, as if seizing the body. Both men and women were urged to focus on the ideal of bodily continence—the body as a fortress against the uncontrollable. This is hardly the discourse of pleasure.

For women, continence became, perhaps ironically, a symbol of social power. Renunciation of marriage accorded them a position that removed them from the otherwise unequal patterns of power and set them apart, sometimes as icon-like figures. Legends, like that of the virgin martyr Thecla—supposedly a follower of Paul—were built around this ideal. Some Gnostic groups, on the other hand, taught that the ideal for women was to spiritualize their sexuality so that they would transcend it and rise to the male state, which resided in the world of pure forms, beyond the storms of sexual urges.

Clement of Alexandria professed a more moderate view that anticipated later Christianity. He urged a quasi-Stoic ideal of moderate conjugal congress in the interests of domesticity, but moving gradually toward elimination of the various passions—again, not necessarily always pleasures—associated with it. This would lead to a wise old age of equilibrium between reason and the passions.

Paul G. Crowley

See also Body in Christianity; Marriage in Christianity; Passions; Pleasure; Sex in Marriage

References and Further Reading

Boswell, John. 1980. *Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century*. Chicago: University of Chicago Press.

Brown, Peter. 1988. *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity*. New York: Columbia University Press.

Bynum, Caroline Walker. 1995. *The Resurrection of the Body in Early Christianity, 200–1336*. New York: Columbia University Press.

Foucault, Michel. 1990. *The Use of Pleasure*. Vol. 2 of *The History of Sexuality*. New York: Vintage Books.

Gudorf, Christine. 1994. *Body, Sex, and Pleasure: Reconstructing Christian Sexual Ethics*. Cleveland, OH: Pilgrim Press.

Jordan, Mark D. 1997. *The Invention of Sodomy in Christian Theology*. Chicago: University of Chicago Press.

Sexual Pleasure in Hinduism

Religious attitudes toward the body in Hinduism traditionally oscillate between the impulses of pleasure, especially erotic pleasure, and celibate asceticism.

Classical Brahmanic sources mention four aims or goals of human life: *dharma* (righteous behavior, ethics, duty); *artha* (power, economic commodities); *kama* (pleasure, especially sexual pleasure); and *moksa* (spiritual liberation).

Texts concerned with the principle of *kama,* including the *Kamasutra* of Vatsyayana (ca. 300 CE), describe sexual pleasure by invoking words such as *rasa* (aesthetic relish), *bhava* (emotional attitude), *rati* (passion), *priti* (love), *raga* (attachment), and *samapti* (release, orgasm). Another Sanskrit word commonly used in regional languages to speak of the principle of sexual pleasure is *bhoga* (enjoyment), and the same word is invoked in a variety of other contexts related to sensory indulgence, including the consumption and relishing of food.

Although most Sanskrit texts make it clear that *dharma* and *moksa* are aims that should permeate all of life, the acquisition of wealth and pleasure are temporally circumscribed. Pleasure is to be experienced in youth, preferably in the context of *grhastha-asrama* (married life), and for the sake of producing offspring. After parental obligations have ended later in life, an individual is advised to give up domestic life entirely and eventually adopt a *samnyasa-asrama* (celibate, ascetic lifestyle). Certain individuals are exempt from domestic life altogether by committing themselves to asceticism in childhood or adolescence. These individuals are regarded as extremely powerful on account of their ability to retain sexual fluids and transform them into vital energies within their bodies.

Although classical texts often focus on the control and regulation of desire and bodily pleasure, Hindu traditions of poetry, visual art, iconography, ritual, music, and dance often favor erotic experience and offer a different perspective on the place and function of pleasure.

Poetic traditions—including the medieval devotional poems dedicated to deities such as Krishna and Shiva—appeal to God through the five senses, and often speak of desire unabashedly in a highly eroticized language. The twelfth-century Sanskrit poem *Gita Govinda* by Jayadeva and the courtesan poems of the Telugu poet Ksetrayya are prominent examples of this kind of literature. In many of these contexts, the love between God and devotee is equated with that between two lovers, and, by extension, the release from material bondage (*moksa*) is interpreted using the vocabulary of sexual union.

Hindu courtly cultures such as those of the Nayaka kings in South India (ca. sixteenth to eighteenth centuries CE), were deeply invested in aesthetic pleasures. They fostered a vital culture of literary and artistic production that transformed the social relations of their courts to such an extent that courtesans were made queens because of the merits of their verse. Courtesans called *vesya* or *ganika* were pivotal figures in imperial culture. As conduits for and agents of sexual pleasure, power, and politics, they significantly influenced the public and private spheres.

Victorian morality during the colonial period radically affected popular Hindu attitudes toward the body and sexual pleasure. Through the dissolution of indigenous political structures, colonial modernity enforced a new set of discourses on "tradition" that served to reinforce Brahmanic sexual ideologies using the rhetoric of Western medicine and social reform. In independent India, popular culture, especially popular cinema, reflects not only the premodern tensions between asceticism and eroticism, but also the residue of colonial prudishness regarding sex and the body. Issues such as HIV-prevention have forced discussions of sexual pleasure into the public domain, and some Hindu communities are engaging with

alternative sexualities, sexual mores, and politics in new and highly innovative ways.

Davesh Soneji

See also Asceticism; Body in Hinduism; *Gita Govinda*; Hierodouleia; *Kamasutra*; Pleasure; Poetry in Hinduism; Rasa; Sex in Marriage

References and Further Reading

Doniger O'Flaherty, Wendy. 1981. *Siva: The Erotic Ascetic*. New York: Oxford University Press.

Doniger, W., and Kakar, S. 2001. *Kamasutra*. New York: Oxford University Press.

Gupta, Charu. 2001. *Sexuality, Obscenity, Community: Women, Muslims, and the Hindu Public in Colonial India*. New Delhi: Permanent Black.

Khandelwal, Meena. 2001. "Sexual Fluids, Emotions, Morality: Notes on the Gendering of Brahmacharya." In *Celibacy, Culture, and Society*, edited by Elisa Sobo and Sandra Bell, 157–179. Madison, WI: University of Wisconsin Press.

Narayana Rao, Velcheru, David Shulman, and Sanjay Subrahmanyam. 1992. *Symbols of Substance: Court and State in Nayaka Period Tamil Nadu*. Delhi: Oxford University Press.

Olivelle, Patrick. 2002. "Deconstruction of the Body in Indian Asceticism." In *Asceticism*, edited by Vincent L. Wimbush and Richard Valantasis. New York: Oxford University Press.

Ramanujan, A. K., Velcheru Narayana Rao, and David Shulman. 1994. *When God Is a Customer: Telugu Courtesan Songs by Ksetrayya and Others*. Berkeley, CA: University of California Press.

Stoler Miller, Barbara, tr. 1977. *Love Song of the Dark Lord: Jayadeva's Gitagovinda*. New York: Columbia University Press.

Sexual Pleasure in Islam

The Islamic holy book of Qur'an views sexual pleasure as a natural urge and sanctions it as one of the prime motivations for marriage. Islam legitimizes the natural urge for sexual satiation for both men and women through the institution of marriage, and men may have sexual intercourse with their wives and slave-girls. Islamic law (*shari'a*) allows polygamy but a woman has the right to divorce her husband if she is mistreated or if the husband is impotent. In the chapter titled "The Believers" in the Qur'an, a distinguishing characteristic of a true believer is his restraint in carnal desires except with his wife and slave-girls.

Islamic women's rights are enshrined in the civil contract of marriage, which includes sexual intercourse. The Qur'an says, "Women shall with justice have rights similar to those exercised against them, although men have status above women" (2:228). Another important right to which Islamic women are entitled is the remarriage of widows. A widow, after a mandatory waiting period of four months and ten days following her husband's death, may have sexual intercourse with another man if recognized through remarriage. The Prophet Muhammad himself married the widow Khatija. Although the Qur'an did not distinguish a just believer on the basis of gender, it proclaimed men's superior rights in the household, as the following verse indicates: "Women are your fields: go, then, into your fields whence you please," (2:222). The patriarchal communities in which Islam flourished further solidified gender roles and restrictions upon women. The centralization of Islamic authority in the cities contributed to the confinement of women in the harems and behind the veils. At the same time, the Shari'a provided men with greater domestic rights, including the denial of sexual pleasure by the husband as a disciplinary tool when his wife shirks her duties.

Expressions of sexual pleasure in poems, paintings, dance, and sculpture varied among Islamic cultures. In early Arab-Islamic culture, a genre of desert poetry known as *qa??da* was prevalent. The qa??da contained erotic lyrics of pining lovers separated from each other. Another form of love poetry called *Hij?z* was popular in the holy city of Medina during the Umayyad period where an opulent and

pleasure-loving society flourished. In those poetic genres a free Arab lady is depicted as respectful and virtuous, whereas the description of the slave and tavern girls and their secret liaisons with the men-folk is erotic.

These literary trends persisted despite objections by the establishment. Caliph Umar is said to have prohibited the composition of erotic poems. Bernard Lewis writes, "Islamic law makes generous provision for male sexual needs, and is therefore strong in its condemnation of illicit love" (Lewis 1995, 253). The spread of Islam to Persia and Turkey helped sustain the motifs of erotic love, especially in Sufi poetry, wherein visions of a mystical union of a devotee with God through erotic imagery prevail.

Sudarsan Padmanabhan

See also Body in Islam; Feminist Thought in Islam; Poetry in Islam; Qur'an; Sex in Marriage; Sufi Poetry

References and Further Reading

Dawood, N. J., tr. 2000. *The Qur'an: With Parallel Arabic Text*. London: Penguin Books.
Hourani, Albert. 1991. *A History of the Arab Peoples*. New York: Warner Books.
Lewis, Bernard. 1995. *The Middle East—A Brief History of the Last 2,000 Years*. New York: Scribners.
Lewis, Bernard. 2001. *The Muslim Discovery of Europe*. New York: W. W. Norton and Co.
Lewis, Bernard. 2002. *The Arabs in History*. New York: Oxford University Press.
Lewis, Bernard. 2005. *From Babel to Dragomans: Interpreting the Middle East*. New York: Oxford University Press.

Sexual Pleasure in Judaism

Two separate precepts in Judaism require married couples to have sex: "Be fruitful and multiply" (procreation), and *onah* (conjugal rights).

The former requires that a man contribute to populating the world through the continuity of his seed, and in this matter Halakhah (Jewish law) has determined that one who has begotten a son and a daughter has fulfilled his obligation (Mishnah, Yevamot 6:6).

The Torah established another precept unrelated to the continuity of the seed and populating the world, but to sex itself and the marriage relationship. The *onah* (Exodus 21:10) requires that the husband regularly have sex with his wife—not as a means to have children, but as an end in itself for the sake of their mutual pleasure (Talmud Bavli, Nedarim 15b).

The frequency of this obligation is determined by the husband's physical strength, and the extent to which his work—providing for the family—allows him to be at home. One whose work enables him to spend more time with his wife is also required to have sex more frequently. This obligation has no connection to procreation. It applies to one who has already fulfilled the requirements of "be fruitful and multiply" and cannot have more children; on days when the woman is not fertile; and even during pregnancy. A woman has the right to demand that her husband not change his occupation to one in which he will be away from home for extended periods or that he not go away at a certain time—since her conjugal rights would thus be affected.

As the husband's duty to satisfy his wife, the significance of *onah* is also reflected in the specific requirement that a husband have sex with his wife before departing on a journey (Bavli, Yevamot 62b). The husband's duty is presented here as a direct consequence of the fact "that a woman desires her husband when he departs on a journey"—and it is his obligation to respond to his wife's desire. This is an important statement regarding the nature of the relationship between man and wife. The woman is not bound to serve her husband and satisfy his needs, rather it is the husband who must serve her and satisfy her needs.

The biblical expression "and he shall rule over thee" (Genesis 3:16) is interpreted in an unusual fashion—the sages of the Talmud (Eruvin 100b) charge the man with the responsibility of responding to his wife's desires, taking

her nature into consideration. Unlike men, who are more wont to give full verbal expression to their desires—"a man gives voice to his demands"—a woman usually "demands in her heart," rather than explicitly voicing her desires. According to the rabbis, this is "a positive quality in women," attesting to their greater modesty.

However, a woman's desires are no less ardent, and the man is therefore charged with the obligation of responding to them. Women have their own ways of expressing desire: "They demonstrate affection toward their husbands," and expect them to understand what they mean. Rabbinic views suggest that women's sexual communication differs from that of men—the ways in which a woman strives to arouse her husband are delicate, and not explicit or direct like those of men. The rabbis did not, however, wish to silence women and keep them from expressing their desires. On the contrary, they encouraged women to give clear expression to their needs and desires.

Leah, wife of Jacob, demanded that her husband have sex with her after she had "hired him" for the night from her sister and co-wife Rachel, paying with her son's mandrake plants. Leah is presented here as a role model for women, who are called upon to act as she did, for she did not restrain her desire, but demanded that her husband satisfy her. Not only did she insist upon exercising her basic right by virtue of her husband's *onah* obligation, but the rabbis even reinforce such behavior, claiming that such woman-initiated intercourse will produce splendid children "the like of which did not exist even in the generation of Moses."

According to Talmudic law (Ketubot 48a), the obligation of *onah*, sex for the sake of pleasure, requires "proximity" of the flesh—direct physical contact between the man and the woman—inferred from the word *she'erah* (Exodus 21:10). Rabbi Yosef, an *Amora* (later Talmudic sage), reported an earlier Tanaitic tradition whereby, besides a man's obligation to have sex with has wife, the Torah also stipulated the manner in which he must do so.

Based on this teaching, Rabbi Huna ruled that a man who refuses to have marital relations when both partners are naked, but insists rather that they be clothed, should be compelled to divorce his wife and pay her the amount promised to her in the marriage contract. The husband is obligated to concern himself with his wife's pleasure, and may not perform the *mitzvah* of *onah* as one compelled or merely fulfilling a duty. The assumption that he does so for "reasons of modesty" does not stand in his favor, and he is considered to have violated his obligation toward his partner. This halakhah reinforces the understanding that *onah* was established as a distinct obligation for the sake of sexual pleasure, seeing that the obligation to procreate does not require the partners to be naked. *Onah,* on the other hand, requires physical contact between the partners, in the sense of "and [he] shall cleave unto his wife: And they shall be one flesh."

Further support for the rabbis' position whereby *onah* is a basic part of love and harmony between marriage partners can be deduced from the laws concerning a "rebellious wife"—a woman who refuses to have sex with her husband. If the reason she has refused is because she despises him, he is compelled to divorce her, "for she is not as a captive, to lie with one whom she despises" (Maimonides, Hilkhot Issurei Biyah 14:8). Behind this law is the principle of a woman's right to a satisfying sex life, including the right to refuse to have sex with a man she does not love. The "rebellious wife"—whose behavior is by definition negative—appears here to be a woman who stands up for her rights. Halakhah recognizes those rights and requires that she be released from a marriage to a man she does not want. The rabbis blame the husband for her refusal and utterly reject the possibility of sexual relations without her consent. The Talmud rules that a husband may not coerce his wife to have marital relations. That is not the way in which to fulfill one's obligation to procreate.

Onah—sex for the sake of pleasure—is founded upon shared intention, and mutual

www.abc-clio.com ABC-CLIO 1-800-368-6868

consent. This obligation is referred to in the Talmud as "the joy of *onah*" (Pesahim 72b), reasoning that mutual consent and shared pleasure will bring the partners sublime joy. As stated in many places in the *Zohar*, the stabilizing element in love is joy. A man must ensure that there is a joyous atmosphere in his relationship with his wife in general, avoiding sadness and strife, but particularly during their sexual union. The *Zohar* sharply criticizes one who has sex in an atmosphere of sadness and strife, to the extent that it compares such conduct to illicit sexual relations (Tikunei Hazohar: Introduction:4a; Tikun 69:109b–110a; Tikun 56:89b).

This can also be seen as a condemnation of one who has sex reluctantly for fear of committing a supposedly "unspiritual" act. Sex is first and foremost a religious duty, and as such is treated as a joyous occasion. The *Zohar* completely rejects the notion that expressions of human physicality should be treated as base needs. The joy expresses release and religious exaltation, raising the physical act to a high plane by means of the strongest human emotions, and not merely by intellectual reasoning.

True union between a man and a woman cannot be attained without joy. Sex in itself can arouse joy naturally, but a man is told not to take this for granted, but to make a deliberate effort to bring joy to his wife (Zohar 3:81b). Joy is the basis upon which complete harmony in sexual union is built. It will help a man to bring his wife to desire it as he does, and to coordinate their intentions. Joy contributes to comprehensive and sweeping unity. It fosters unity of will and intention and renders the moment of sexual union one of unity of body and soul with complete and utter harmony. In this, joy is the actualizing force of love between the partners. Refusal by one of the partners to have sex is cause for divorce, because regular sex for the sake of pleasure establishes harmony in married life. Lack of physical attraction is sufficient cause for divorce.

Sexual desire is presented in many traditional sources as a sublime quality associated with the highest human expression of "knowing" and "remembering" (Bereshit Rabbah 23:5 and others). Adam's attaining knowledge is reflected in the fact that his desire for his partner had risen to a higher plane. Previously, Eve would arouse his desire only when she was present, when he actually laid eyes on her. Once he "knew her," desire became a matter of consciousness, and he desired her even in her absence, even when he could not see her.

The language of the Midrash is reminiscent of the reflections of the Greek philosophers on the concept of *orexis*—desire associated with memory and knowledge. Desire is so important that there is a special angel charged with responsibility over it (Bereshit Rabbah 53:6); and above all, it brings harmony and peace between the partners: "That is desire, which establishes peace between man and his wife" (Vayikra Rabbah 18:1). Desire is essential to a complete relationship between man and wife. In cases of disagreements, arguments, and even fights, matters are not always resolved verbally, and the physical bond plays a crucial role in establishing peace between them, making for a healthy and complete relationship.

Relationships will always have ups and downs and sex plays a vital role in improving relations, particularly during the downs. Investing in the physical relationship, having sex for pleasure, is a very worthy matter according to halakhah, and it is one way to ensure success in marriage.

This approach—seeing desire as a positive human quality—is reflected in many other traditional sources that assert that the creator did not instill any negative impulses in humankind. Men and women possess the freedom to choose to act in a positive or negative manner, and they may use natural impulses such as desire or jealousy for good ends—deepening the bond between them—or for bad by engaging in illicit sex and causing suffering to each other.

www.abc-clio.com ABC-CLIO 1-800-368-6868

The moral principle that women were not meant merely to serve their husbands has independent merit of course, but in the context of relationships, it is also rooted in understanding the meaning of love. Love has the power to sweep aside disparity and differences of class, to ignore hierarchy, and to create a state of equality for those who are touched by it. The Jewish canonical sources view the marriage relationship as one founded upon love. Love would appear to rise above the common rules, having the power to change cultural reality at a given time and place.

In this sense, love rises above law and accepted norm, elevating those who would otherwise have been considered inferior. It has the ability, as in the case of *onah*, to change the norm and create a new law. The obligation of *onah*—mandating sex for the sake of pleasure and stressing the woman's pleasure—is a revolutionary law that, not only does not stem from the normative culture but actually collides with it. Consequently, traditional sources tend to ignore it or to incorporate it into the obligation to procreate. In this sense, a discrepancy exists between the general creative and literary discourse on the subject of *onah* and its actual fulfillment by loving couples. Normative culture did not allow *onah* to have an independent position in it, but apart from the fact that it is plainly a matter of some delicacy, its rightful place is indeed within the intimacy of marriage.

Naftali Rothenberg

See also Body in Judaism; Desire; Divorce; Feminist Thought in Judaism; Kabbalah; Marriage in Judaism; Pleasure; Procreation; Sex in Marriage; Sexual Symbolism; *Song of Songs*

References and Further Reading

Boyarin, Daniel. 1993. *Carnal Israel: Reading Sex in Talmudic Culture*. Berkeley: University of California Press.

Rothenberg, Naftali. 2004. "Written by Men for Men: Feminist Revolution and Innovation in the Canonical Sources." In *Men and Women: Gender, Judaism, and Democracy*, edited by Rachel Elior, 171–180. Jerusalem: The Van Leer Jerusalem Institute and Urim Publications.

Sexual Revolution

Prophets of peace and promoters of love arise in every generation, but the decade best remembered for its call of love and cry for peace is that snippet of time known as "the sixties." During the 1960s, the generation born in the wake of World War II came of age in an era of rapidly changing social and sexual values. In many ways, the full flowering of "the sixties" was more a state of mind than a period with its burst of idealism, rebellion, naïveté, and hope. Or, as summarized in the gospel according to John, Paul, George, and Ringo, "All you need is love."

Sixties' spirituality remained a vital cultural force well into the "Me Decade" of the 1970s and beyond. It was a period of cultural experimentation, sexual liberation and spiritual innovation. Throughout much of the world, but especially in the United States and Europe, trust in existing social, political, and religious institutions eroded. Massive demonstrations for civil rights and against American military involvement in Southeast Asia polarized society. The assassinations of President John F. Kennedy, Senator Robert Kennedy, and the Reverend Martin Luther King, followed by the Watergate scandal and resignation of President Richard Nixon, only worsened the alienation of a generation.

Religious institutions were among those facing the most severe challenge. *Time* magazine asked "Is God Dead?" God was not, but as the poet laureate of the era pointed out, the times were most certainly changing. Mainline Protestant denominations underwent steep membership declines. For many Roman Catholics, the liberal church reforms of the Second Vatican Council redefined the church as "the people of God," and despite a later retrenchment in the ranks of the hierarchy, there was no going back. Millions of baby boomers

abandoned organized religion but remained active seekers, calling themselves spiritual but not religious. There was a turn inward and toward the mystical traditions of the East.

Two little pills, LSD and the birth-control tablet, helped shatter popular notions about morality—not to mention reality itself. Psychedelic drugs fueled the spiritual renaissance of the sixties. Many users burned out, but at least as many got a soul-shattering glimpse of the expanded awareness and sense of interconnectedness that mystics had spoken of for centuries. Meanwhile, the birth-control pill separated sexuality from procreation. The Pill was born in 1960, and by 1966, six million American women were taking it. That same year William Masters and Virginia Johnson published their landmark work *Human Sexual Response:* Sex was out of the closet.

Church and state did not approve. LSD was outlawed in 1966, the first battle in a renewed war on drugs by the federal government. Two years later, in the summer of 1968, Pope Paul VI ignored the findings of a church commission set up to study the ethics of pharmacological contraception and issued *Humanae Vitae*—a papal encyclical that reaffirmed traditional church teachings condemning all forms of contraception except the rhythm method. Most American Catholics ignored the pope's teaching, and the controversial document did little to stem rising dissent on other moral issues, such as the church's condemnation of masturbation, oral sex, premarital sex, extramarital sex, homosexuality, divorce, and abortion.

Moral theologians searched for a new sexual ethic—one that transcended the "thou shall nots" of Christianity, Judaism, and Islam, but remained informed by the wisdom of religious insight. Theologians with a more positive view of human sexuality—including those writing from gay, lesbian, and feminist perspectives—would often start from a very different place when talking about sexuality. Rather than asking what God says about sex, many of these theologians asked, "What does our sexual experience reveal to us about God?"

This experiential perspective informed much of the spirituality of the sixties. Seekers placed a premium on personal spiritual experience, downplaying doctrine and religious tradition. Their religion was more therapeutic than theological. It was more about feeling good than being good.

Charting an ethical course that celebrates the joys of sex and affirms sexual liberation, yet still sets limits on this powerful human instinct was no easy task. Many discovered that sex is like fire—it can warm, but it can also burn. The Pill and the sexual revolution did not just separate sex from procreation; they often separated sex from love. Many people in the sixties generation—especially women—began to question whether sexual freedom led to sexual liberation or sexual exploitation. For some, the sexual promiscuity of the 1960s and 1970s did little to engender a nurturing spirituality of love and compassion.

Alternative sexual values and family structures were fashioned by many of the new religious movements, spiritual disciplines, psychological techniques, and self-help therapies of the 1960s and 1970s. Esalen Institute, a retreat center on the central California coast, held its first seminar in January of 1962 and soon gave birth to the human potential movement—which asserts that human consciousness and capabilities are evolving and can be expanded by way of meditation, massage, and other means to transform consciousness, improve interpersonal relationships, and deepen compassion. Esalen helped popularize the humanistic psychology of Abraham Maslow and the no-holds-barred encounter groups of Fritz Perls, the cofounder of Gestalt therapy. Maslow was an explorer of "peak experiences," those intense moments of ecstasy, empathy, and awe. Esalen offered an eclectic array of programs, but the public and the news media were fascinated by its casual attitude to-

ward social nudity and natural hot springs baths overlooking the spectacular Big Sur coast.

Charismatic leaders of new religious movements and spiritual sects also explored the boundaries of sexual behavior. Members of the Children of God—a "Jesus people" movement founded in the late 1960s by the Reverend David Brandt Berg, a self-styled apocalyptic prophet—followed a "law of love" that encouraged sexual sharing among members. Female devotees even engaged in religious prostitution to bring converts to Christ and into their fold. Berg's belief that "to the pure all things are pure" echoed the ancient rallying cry of antinomian certainty—the belief that Christians can rise above moral law and sexual sin because they are already saved by Jesus Christ and the grace of God. Berg and others in his movement, later known as the Family International, were later accused of molesting and exploiting many children and teens raised in its ranks.

Charges of child abuse and sexual exploitation of adult members were also made against the leaders of several popular Hindu and Buddhist movements that took root in the West. One of the most infamous Eastern gurus to wash onto America's shores was Bhagwan Shree Rajneesh, an Indian philosophy professor who in the late 1960s began attracting Western followers with a blend of Eastern mysticism, Western hedonism, and avant-garde group therapy techniques. Rajneesh, remembered for his fleet of Rolls Royce sedans and the City of Rajneeshpuram in central Oregon, never claimed to be a monk, and seemed to revel in the media's description of him as the "free-sex guru." Instead of calling on his Western followers to repress their sexual desire, Rajneesh urged his followers to act on those impulses and forge what he called "a sensual religion."

Communal living, often combined with alternative ideas about family structure and sexual fidelity within marriage, was a hallmark of the sixties counterculture. These communes ranged from thousands of people, to small households in cities and rural communities across the United States, to larger collective experiments like the Farm, a once-thriving commune in the backwoods of Tennessee.

It was easy to parody and belittle the spiritual innocence and sexual freedom of the hippie movement as little more than "sex, drugs, and rock 'n' roll." But there was power in the purity of the call to "make love, not war." Perhaps the Beatles said it best when they sang, "In the end, the love you take is equal to the love you make."

Don Lattin

See also Hedonism; Hindu Mysticism; Neo-Paganism; New Religions; Sexual Symbolism

References and Further Reading

Anderson, Walter Truett. 1983. *Upstart Spring: Esalen and the American Awakening*. Reading, MA: Addison-Wesley.

Coontz, Stephanie. 1992. *The Way We Never Were: American Families and the Nostalgia Trap*. New York: Basic Books.

Dass, Ram. 1971. *Be Here Now*. New York: Lama Foundation/Crown Publishing.

Echols, Alice. 2002. *Shaky Ground: The Sixties and Its Aftershocks*. New York: Columbia University Press.

Heidenry, John. 1997. *What Wild Ecstasy: The Rise and Fall of the Sexual Revolution*. New York: Simon and Schuster.

Lattin, Don. 2003. *Following Our Bliss—How the Spiritual Ideals of the Sixties Shape Our Lives Today*. New York: HarperCollins Publishers.

Miller, Timothy. 1999. *The 60s Communes: Hippies and Beyond*. Syracuse, NY: Syracuse University Press.

Sexual Symbolism

Human sexuality has always presented a challenge to religious traditions. This powerful drive can lead to behavior outside accepted norms and is often perceived as a threat to authority and tradition. World religions often

employ sexual symbolism in myths and metaphors; rites and rituals; story and sculpture, as a means of expressing relationship with the transcendent.

Venerated Christian mystics discovered a profound understanding of the divine–human relationship in the passionate eroticism of the Hebrew *Song of Solomon* (*Song of Songs*): "My beloved is to me a bag of myrrh / that lies between my breasts . . . / My beloved is mine and I am his" (1:13, 16). Mahadeviyakka, the twelfth-century Hindu saint, expressed her love for Shiva in song: "He bartered my heart / looted my flesh / claimed as tribute my pleasure / took over all of me" (Ramanujan 1973, 125). From Bernini's eroticized statue *The Ecstasy of Saint Theresa* in Rome to the *yab-yum* male/female couplings in the sculpture and painting of Vajrayana Buddhism in Tibet, sexually symbolic representations co-mingle the profane and the sacred across world religions.

Religious interpretation often requires symbols. The order of nature is used for expression through language and art and action. Because no one-to-one correspondence exists between the natural order and the transcendent, attempts to express experiences and ideas of the transcendent must be analogical—comparing things of this world through partial likeness with what is not of this world. The history of the religious life of humankind shows that among the many types of symbols employed, there is a natural erotic aesthetic (Runzo 2000, 187–201) in the use of sexual symbolism to express relationship to the transcendent. As Robert Nozick notes, ". . . in sex one can also engage in metaphysical exploration, knowing the body and person of another as a map or microcosm of the very deepest reality, a clue to its nature and purpose" (Nozick 1989, 67).

This power of sex to uncover deeper levels of reality is symbolically transferred to the human encounter with the transcendent. The conception expressed in John 1 that "he who abides in love abides in God" is symbolically expressed in the erotic aesthetic of the great Muslim poet Rumi, who said that God has mingled his beauty into the dust of the earth and "'Tis *that,* fond lover—not these lips of clay/Thou art kissing with a hundred ecstasies" (Nicholson 1995, 45).

Among the definitive characteristics of symbols which Paul Tillich identified, is that symbols not only point beyond themselves and open up new levels of reality, they unlock dimensions that correspond to the new levels of reality disclosed. The religious use of sexual symbolism is transformative, revealing the transcendent in a reciprocity of relationship that then enhances the spiritual development of the human participant. This fits well with the principal goal of every world religion, which is the transformation of self. This is true whether the self is understood as soul or *atman* (Hinduism), or as *anatman* (the non-self in Buddhism), and whether the religion conceives of the problem of the human condition as disobedience of God's will or ignorance of the self's true nature.

Symbols are effective in furthering the process of self-transformation because they not only expand conceptual horizons, they can convey the nonintellectual affective aspects of encountering the transcendent, increasing sensitivity to this transformative experience. Sexual symbols are particularly effective because, as Sallie McFague noted, for metaphors like that of God as lover, "the best metaphors always give both a shock and a shock of recognition" (McFague 1987, 35). Sexual symbolism provides the shock of suddenly seeing the relationship with the transcendent in blatantly erotic terms, as well as the shock of recognition. The recognition comes when those who encounter the transcendent presence feel so intensely drawn to union and so vulnerable, and yet so integrated during the experience, that only the ecstasy of sexual experience seems to compare. There is a suspension of the rational, a leap beyond the simple knowledge that one ought to pattern one's will after the divine will or after the eternal Dharma.

This suspension of the rational is paradigmatically illustrated by one of the central symbols for Hinduism, the Shaivite *linga/yoni*. At first glance this iconographic form appears to be simply a phallus (*linga*) placed at the center of a representation of female genitalia (*yoni*), a rather shocking and intellectually dissonant religious image. What the symbol points to is determined by the fact that the *linga* rises up from the *yoni*. In Hinduism, the first emanations of Brahman—Ultimate Reality—are *dharma* (law) and *shakti* (power). All *Shakti* is understood to be female. The womb points to Brahman, and the *linga–yoni* points to both the generation of life from Brahman and the ultimate union in Brahman of the apparently diverse elements of the world, male and female.

The shock of recognition that the sexual union of two individuals can be symbolic of the ultimate concurrence of wills between humanity and Brahman accesses deep recesses of the unconscious and affective mind. Likewise, circumnavigating a Hindu temple and entering through the outer courtyard, one finally arrives at the innermost sanctum, the *garbhagriha* (womb-chamber), the seat of deity. Ideally this perambulation is no mere ritual and intellectual exercise, for it can only be deeply emotive to truly confront the womb of one's existence—both the female body that bears a child and the form of the female principle that generates all. A *linga* such as the marble Shiva *linga* of the famous Kandariya Mahadeva Temple in Khajuraho, India, may be placed inside the *garbhagriha* to remind the devotee of the ultimate completeness in the joining of male and female principles.

Chinese traditions also have an erotic aesthetic of the complementarities of male and female principles. By the fourth century BCE, Chinese philosophers were developing the notion of yin and yang, basic vital energies, one dark and receptive, one light and penetrating—and ideally these should be held in perfect balance. Male and female principles reflect the underlying yin and yang, and they too should be brought into a complementary balance. This is symbolized by the *t'ai chi t'u*, a circle divided into pear-shaped halves, one black and one white, which can be seen as entwined and unified female and male bodies. A spot of the black within the white and of the white within the black represents the presence of the one principle in the other. Sexual intercourse was regarded as modeled on Heaven, or the way of things, and it came to symbolically represent the universal yin–yang. Besides procreation, the purpose of sexual intercourse was to strengthen male vitality both by absorbing Yin essence and by preserving a man's Yang vitality through semen retention. Here the sexual symbolism is applied to actual physical acts, although it might also be represented through art. Daoism brought a stronger emphasis on the female to the Chinese traditions. In Daoism, the female has an inexhaustible life force that can be given to the male. Underlying this is the notion of the Great Mother, identified through sexual symbolism in the *Tao Te Ching*: ". . . the Doorway of the Mysterious Female is the base from which Heaven and Earth sprang" (Parrinder 1980, 78).

Buddhism posits no transcendent Divine to encounter in some strands of the tradition, and the state of mindful Bliss itself is accessed through sexual symbolism. With roots in the Indic view that energy is female, Buddhism developed *Vajrayana* (the way of the thunderbolt), a movement that attempted to help practitioners reach nirvana quickly in this lifetime. What are otherwise thought of as "impure" worldly elements—such as sexual activity—can be used on this spiritual path, either through visualization, as in the use of *tankas* (hanging fabric paintings), or through the sexual act. As one Vajrayana text says, "Love, enjoyed by the ignorant, becomes bondage. That very same love tasted by one with understanding, brings liberation" (Shaw 1994, 140).

A key symbol in Vajrayanic Tibetan Buddhism is the *yab-yum* figure, a pair of male and female deities rapt in sexual union and repre-

senting the basic Buddhist notion that wisdom and compassion must be conjoined to achieve nirvana. Advanced practitioners of Tibetan Buddhism might even use the "blissful mind" of orgasm under disciplined conditions to realize truth through the "mind of clear light." In orgasm, "the mind becomes totally withdrawn . . . [and] the usual conceptual mind and the appearances that accompany it melt away, leaving basic reality" (Hopkins 2000, 271, 276). Here again a physical event, rather than a sculpture, painting, or language, provides sexual symbolism that points to the transcendent.

In many traditions—Buddhism being the most notable exception—religious sexual symbolism is conjoined with the language of love, thereby placing these symbols in the context of a more basic transformative love. The *Zohar*, a Jewish kabbalistic text, characterizes the Jewish idea of the sacredness of sex by suggesting that the Divine Essence "rests on the marital bed" when the couple is "united in love and holiness." Here the religious use of sexual symbolism is conjoined with the language of love to point to divine love.

A common theme of theistic traditions is that human love, drawn to the Divine, is a love restored to its origin through the desire for concurrence of wills. Divine love informs, directs, and predisposes both human love and sexuality. The kabbalistic tradition of the sacredness of marital sex is founded on the characterization in Hebrew Scriptures of the believer as a "bride" to God, who is seen as the bridegroom: "As the bridegroom rejoices over the bride, so shall your God rejoice over you" (Isaiah 63:5).

In addition to the symbolism of marital sex for the human–Divine relationship, the Jewish tradition also uses the language of sex and love to portray the Torah as lover of the one devoted to studying the Torah. But here the symbol is reversed. The *Zohar* portrays the Shekhinah—God's indwelling presence—as a beautiful maiden, secluded in the chamber of a palace, who "thrusts open a small door in her secret chamber" to reveal herself to her lover, the reader of Torah. This resembles the symbolism of the *garbhagriha* as the hidden chamber of deity at the center of a Hindu temple.

The symbolism of the bride and bridegroom found in the Hebrew Scriptures influenced not only later Jewish thought, but also Christian and Islamic views of the human encounter with God. In Islam, with its emphasis on marriage, some Qur'anic passages indicate that husbands and wives can enter paradise together, and some medieval Islamic literature suggests that the *houris* (maidens in paradise) will have God's name written on one breast and their husband's name on the other. But where kabbalistic views looked to the physical act of marital sexuality itself as symbolic of the union of the human and God, the Christian mystical tradition became increasingly monastic and symbols of marital sex were transferred to non-marital experiences. This is present in the "bride mystics" of medieval Christendom, which included women like St. Theresa of Avila, but also notable male mystics such as St. John of the Cross.

Bernini's *The Ecstasy of St. Theresa* is a sculptural representation of her famous encounter with God. God comes to her in the form of an angel holding a long spear. The thrusts of the spear leave her "all on fire with the great love of God." Traditional phallic symbols include the spear, the arrow, and the snake, or in the case of the Blessed Angela da Foligno, a sickle, which fills her with "inestimable satiety" yet is withdrawn, producing a great hunger to "attain unto the remainder." Similarly the erotic details, which Teresa goes on to relate about her ecstatic experience, serve to heighten the sense of the intensity and yet ecstasy of her experience, vulnerable to God and yet overwhelmed with transforming love. When asked by others how they too might have similar encounters with God, Teresa insists on the importance of transformation, saying that these graces cannot be produced at

will and that the only true test of their veracity is the spiritual fruits of other-centered love.

The Hindu *Bhagavad Gita* (ca. 200 BCE) offers the first systematic discussion of the merits of the way of love. This text explicitly advocates *bhakti yoga*, the path of loving devotion to God, who appears in the *Bhagavad Gita* in the person of Krishna. The *Bhagavad Gita* argues that *bhakti yoga* is equal if not superior to *jnana yoga,* or the way of knowledge, for transforming the false self to reach liberation or *moksha*. Sexual symbolism was brought into play as the Krishna story developed. Retold in song and dance, one enters the dramatic world of Krishna's incarnation as a way to become a lover of God. The virile young Krishna plays his flute, which is also a phallic symbol, enchanting his listeners and inescapably drawing them to him, concentrating all the joy, anticipation, and excitement of the earthly falling in love with which humans identify in their intense love relation with God.

Like the Krishna strand of Vaishnavism, the Shaivite tradition in Hinduism has an erotic aesthetic involving bride-bridegroom symbolism. Although bride-bridegroom symbolism is not as evident in the *linga-yoni* symbol, it is explicit in temple decoration, famously represented by the Kandariya Mahadeva (Shiva) temple. Here the sacredness of married sex is illustrated by way of hundreds of sculptures of entwined human sexual couplings on the exterior walls. In the Hindu tradition, the goddess Parvati pursues the ascetic Shiva, first outdoing him in meditative practice, then making endless love to him. Rather than a surface sexuality, these sculptures symbolize a deeper sexual sacredness that points to the true nature of God, for they tell the story of Shiva's wedding—the moment when the three-eyed disheveled ascetic turns out to be the great Lord Shiva.

Like sexuality, love can be disruptive for religion. Although love can overcome powerful negative emotions such as fear, and love is so transformative that "in love's bond we metamorphose" (Nozick 1989, 86), love can conflict with religion if the altered self does not conform to religious beliefs and authority. This is recognized in Zen Buddhism wherein, in contrast to the tantric Vajrayana strands, neither love relationships nor love is seen as having transcendent significance. The historical Buddha, Siddhartha Gautama, left his young wife Yashodhara to pursue enlightenment. The great bride mystics of Christianity and the Sufis of Islam who employed sexual symbolism with the language of love were regarded with suspicion and often marginalized. The extreme way in which love of the Divine in mystical union is expressed can also be misunderstood. Rumi quotes the Sufi mystic al-Hallaj with approbation for saying "I am God" to describe his moments of union with God. Al-Hallaj was executed as a heretic for claiming that he and God were identical.

Sexual symbolism is effective in the process of religious transformation because passionate sex requires vulnerability and surrender, features that are also necessary for the religious quest. Religious sexual symbolism is also effective because passionate sexuality overcomes habits of mind and inhibitions, helping break down the barriers of an isolated self to embrace a new shared self.

Conjoined with the language of love, religious sexual symbolism also evokes the reciprocity of relationship—the desire to become a complementary self with the Divine—as is explicit in the Jewish notion of sacred sex, in Hindu iconography of the divine couple like Shiva and Parvati or Krishna and Radha, and in the Chinese yin-yang.

This last feature of the religious erotic aesthetic, the reciprocity of relationship, is typically modeled after marriage, with its emphasis on the generative power of united male and female elements. But this heterosexual emphasis does not in itself preclude the possibility of the inclusion of homosexual love in the religious erotic aesthetic. As religious attitudes toward homosexuality change, ho-

mosexual sexual symbolism may achieve a greater place in religious symbolism.

Joseph Runzo

See also Bhagavad Gita; Bhakti; Ecstasy; Goddesses in Buddhism; Goddesses in Hinduism; Gods in Buddhism; Gods in Hinduism; Kabbalah; Krishna; Paradise in Islam; Sexual Pleasure in Judaism; Sexual Revolution; Shakti; Shiva; *Song of Songs*; Spiritual Love in Women Mystics; Sufi Poetry; Tantra; Yin and Yang

References and Further Reading

Hopkins, Jeffrey. 2000. "Reason and Orgasm in Tibetan Buddhism." In *Love, Sex and Gender in the World Religions*, edited by J. Runzo and N. M. Martin, 271–285. Oxford: Oneworld Publications.

LaFleur, William. 2000. "Love's Insufficiency: Zen as Irritant." In *Love, Sex and Gender in the World Religions*, edited by J. Runzo and N. M. Martin, 37–48. Oxford: Oneworld Publications.

Martin, Nancy Martin, and Joseph Runzo. 2007. "Religion and the Emotion of Love." In *The Oxford Handbook on Religion and Emotion*, edited by J. Corrigan. New York: Oxford University Press.

McFague, Sally. 1987. *Models of God*. Philadelphia, PA: Fortress Press.

Nelson, James, and Sandra Longfellow, eds. 1994. *Sexuality and the Sacred*. Louisville, KY: Westminster.

Nicholson, Reynold. 1995. *Rumi: Poet and Mystic*. Oxford: Oneworld Publications.

Nozick, Robert 1989. "Sexuality"; "Love." In *The Examined Life: Philosophical Meditations*. New York: Simon and Schuster.

Parrinder, Geoffrey 1980. *Sex in the World's Religions*. New York: Oxford University Press.

Ramanujan, A. K., tr. 1973. *Speaking of Siva*. London: Penguin.

Runzo, Joseph. 2000. "The Symbolism of Sex and the Reality of God." In *Love, Sex and Gender in the World Religions*, edited by J. Runzo and N. M. Martin, 15–34. Oxford: Oneworld Publications.

Schimmel, Annemarie. 1982. *As Through a Veil: Islamic Mystical Poetry*. New York: Columbia University Press.

Shaw, Miranda. 1994. *Passionate Enlightenment: Women in Tantric Buddhism*. Princeton, NJ: Princeton University Press.

St. Teresa of Avila. 1960. *The Autobiography of St. Teresa of Avila*. Edited and translated by E. A. Peers. Garden City, NY: Image Books.

Shakti

Shakti is a Hindu concept of divine energy whose power is defined in relation to acts of creation. The term has had a continuous presence in Hindu culture from the earliest literature until today. In early philosophical descriptions shakti is a genderless cosmogonic principle; later, it became influentially identified with the Goddess in the Hindu paths of Shaktism and Tantra, an identification that continues to influence Indian representations of women. In its embodied form of Goddess or woman, shakti is closely associated with love, primarily for the progeny that women have the power to create.

Shakti in Vedic Literature

Shakti as it appears throughout the foundational Vedic literature in Hindu tradition means *ability*, *power*, *capacity, help*, or *service*. The term does not have a developed theological, metaphysical, or cosmological significance in these texts, but images of feminine creative forces in the Vedic literature were to become influential in the development of the shakti concept in later texts, especially as an abstract principle in philosophy and as an embodied divinity in devotional texts.

A common theme in Vedic hymns (ca. 2500–1500 BCE) is that there is an original unity that in becoming divided creates the universe. The Vedic hymns supply diverse images of the original unity, including water, a golden egg, and a cosmic man. The division of the unity is represented as taking place in a vari-

ety of ways, some more abstract, as in the image of the waters being stirred by wind; and some more concrete, as in the image of the physical earth as a mother goddess, P?thivi, who creates and nurtures plants and creatures. P?thivi is also linked to the male deity Dyaus, and together they form a team of universal mother and universal father who are praised as a parental pair that supports and protects earthly creatures.

Other feminine figures in the Vedic hymns who have cosmic creative powers are *Aditi,* a goddess associated with universal motherhood; *Vir?j,* a cosmic energizing principle; *V?c,* the goddess of speech; and *?ac?/Inr???* (a feminine energizing power in the God *Indra*).

These figures represent multiple models for imagining the role of the feminine in creation, raising themes of autonomy and partnership, abstraction and embodiment, energy and matter, goddess and mother, and language and creation.

Later texts provide commentaries on and synthesis of the collections (*sa?hit?s*) of Vedic hymns, including priestly books (Brahma?as, ca. 900–500 BCE) and speculative philosophical texts (Upanishads, ca. 900–400 BCE). Generally speaking, both texts tend to favor a partnering of powers in creation although they present very different images of this theme. The Br?hma?as envision male and female principles in creation, pairing figures such as Praj?pati and V?c, in keeping with the model of Dyaus and P?thivi from the earlier Vedic hymns.

The Upanishads stress that the Absolute is a divine unchanging unity (Brahman) that also exists in the human self (*?tman*); meditation is represented as an efficacious path to recognize the identity of the two and in so doing achieve spiritual liberation. At this abstract level, the Upanishads de-emphasize the gendering of divine principles found in earlier texts. Shakti is mentioned in only one of the Upanishads, the *?vet??vatara Upanishad* (1:3; 4:1), wherein it represents the self-power by which God creates the universe. This may be the earliest image of shakti as a unique power of a supreme deity, and notably the concept is not gendered.

Shakti in Philosophical Literature

Classical Hindu philosophers represented the creation of the world and humankind in several ways. Drawing on their literate tradition they defined shakti as a generative power in their distinctive imaginings of creation. In their discussions, shakti is an abstract principle; it is not endowed with gender or divinity.

In the classical S??khya system as expounded in Isvarak???a's *S??khya-K?rik?* (ca. 200 CE), shakti is the power by which the material world is created. S??khya envisions two eternal oppositional principles:puru?a, a multiple, yet static, principle of consciousness, and prak?ti, a solitary, but active, principle of materiality.

Prak?ti, the material of creation, comprises three basic gu?as (qualities): Sattva (purity); rajas (activity); and tamas (lethargy). When these qualities are in equilibrium, prak?ti is unmanifest potential; when they are active, prak?ti is manifest as the created universe. Shakti is the power possessed by prak?ti to make itself manifest. In its manifested state, prak?ti becomes enmeshed with puru?a, although not permanently.

Drawing on the Vedic emphasis on sacred speech, the grammarian Bhart?hari (ca. 500) envisioned the Absolute as a principle of language (?abdabrahman) in his treatise *V?kyapad?ya*. The ?abdabrahman creates through his inherent powers or shaktis, the most important of which as an agent of creation is the power of *k?lashakti* (time). The process of creation is described as an unfolding of three different levels of speech: from the potential, identical with the Absolute; to the subtle, accessible to the mind; to the concrete, ordinary speech. In this rendering, shakti is a power of articulation

and meaning in language with cosmogonic significance.

?ankara (788–820 CE), the primary exponent of the very influential Advaita Vedanta philosophical school, challenged the S??khya system by drawing on the Upanishads to assert that there was only one basic reality—Brahman. Brahman created the universe out of a sense of l?l? (play) by means of his own shakti or creative power. A key concept in ?ankara's system is *m?y?*, which he relates to both shakti and prak?ti: M?y? is shakti insofar as it is a creative power, and m?y? is prak?ti insofar as it is that which is created. In Advaita Vedanta, m?y? is illusionary, because the created entities give the impression that they are separate from Brahman, when in reality they are not.

Shakti in Yoga Tradition

In an interesting counterpoint to the classical streams of pure philosophy, yoga traditions did not tend to associate shakti with cosmogony or materiality. Instead, the *Yoga-S?tras* (attributed to Patañjali ca. 100 BCE) mention *cit-shakti*, where "cit" designates "consciousness." Shakti is envisioned as the pure consciousness that appears in the absence of gu?as (the three qualities); thus, shakti in this system resembles the nature of puru?a in the classical Sa?khya system.

In Tantric Hindu tradition, shakti takes on the form of *ku??alin?*. This representation imagines shakti to be a potent energy inside the human body. Texts from the eleventh to fourteenth centuries describe the ku??alin? in mythological, gender-specific terms: She is the "mother of yoga," a coiled snake that lies dormant in the lower body's subtle center who becomes "like nectar" when she is uncoiled and raised to the top of the skull. The goal is to awaken one's own shakti/ku??alini through practices of yogic posture, repetition of sacred formulas, regulation of the breath, intense meditation, and according to some texts, ritual sex, so that she proceeds through the spiritual channels of the body and becomes united with Lord ?iva at the top of the head. This internal union results in the practitioner's experience of the ecstatic bliss of spiritual liberation.

Shakti in Mythological Literature

It is in the widely influential mythological literature that shakti as power becomes inextricably linked to personality, especially that of the Goddess. Classical Hindu mythology, contained in books called the *pur??as* (old stories, ca. 100–1000 CE), glorifies specific gods and goddesses in the Hindu pantheon, often with a sectarian tone. Intricate stories are told of the various deities and their deeds, endowing them with the highest of qualities while at times embedding them in situations that provoke them to excess. These humanistic portraits in narrative and their analogues in iconography are based on the traditional Hindu principle —found, for example, in chapter 11 of the Bhagavad G?t?—that the embodied divinity provides a viable and necessary path for human beings to relate to the Absolute in a devotional key.

Many of the goddesses are consorts to the gods, dramatizing and making gender-specific the early philosophical principle that shakti is an inherent power of a creator god that he uses to fashion the universe. Goddesses such as Parvati and Lak?mi can be classified as such consort goddesses. These images of the subordinated wife who enacts creation have been influential in discourses that essentialize gender, such as traditional definitions of the proper human wife.

The Goddess is elevated to supreme deity in two Hindu paths, Tantra and Shaktism. Important texts in praise of the Great Goddess are the *Dev?-M?h?tmya* (part of the *M?rka??eya Pura?a*, ca. 600 CE) and the *Dev?-Bh?gav?ta Pur??a* (ca. 1200–1600 CE—especially Book 7, chapters 31–40, known as the *Dev? G?t?*).

Following Ved?nta tradition, these texts equate the Goddess with Brahman, the Absolute. In an autonomous and benevolent fash-

ion, she creates the world through her shakti, prak?ti, and m?y?, which are identical to her. Alongside these philosophically inspired qualities, the texts emphasize her maternal qualities as the World Mother who demonstrates compassionate concern for her children—all of creation—by divulging her teachings, which urge humankind to worship her with *bhakti* (the highest love).

Karen Pechilis

See also Bhakti; Bliss; Feminist Thought in Hinduism; Goddesses in Hinduism; Kundalini; Motherhood in Hinduism; Tantra; Yoga

References and Further Reading

Biernacki, Loriliai. "Sex Talk and Gender Rites: Women and Tantric Sex." *International Journal of Hindu Studies* 10 (2): 187–208.

Brown, C. Mackenzie. 1998. *The Devi Gita: The Song of the Goddess: A Translation, Annotation, and Commentary*. Albany, NY: State University of New York Press.

Coburn, Thomas B. 1996. "Devi: The Great Goddess." In *Devi: Goddesses of India*, edited by John S. Hawley and Donna M. Wulff, 31–38. Berkeley, CA: University of California Press.

Erndl, Kathleen M. 2000. "Is Shakti Empowering for Women? Reflections on Feminism and the Hindu Goddess." In *Is the Goddess a Feminist? The Politics of South Asian Goddesses*, edited by Alf Hiltebeitel and Kathleen M. Erndl, 91–103. New York: New York University Press.

Pechilis, Karen, ed. 2004. *The Graceful Guru: Hindu Female Gurus in India and the United States*. New York: Oxford University Press.

Pintchman, Tracy. 1994. *The Rise of the Goddess in Hindu Tradition*. Albany, NY: State University of New York Press.

Pintchman, Tracy, ed. 2002. *Seeking Mahadevi: Constructing the Identities of the Hindu Great Goddess*. Albany, NY: State University of New York Press.

Sherma, Rita DasGupta. 2000. "'Sa Ham—I am She': Woman as Goddess." In *Is the Goddess a Feminist? The Politics of South Asian Goddesses*, edited by Alf Hiltebeitel and Kathleen M. Erndl, 24–51. New York: New York University Press.

Shaykh

Since pre-Islamic times, the Arabic term *shaykh* has signified authority and prestige. Traditionally used as the name of the chief of any group —such as family or tribe—it can also be applied to the head of a religious institution and to any Muslim scholar or otherwise respectable man. In Sufism (Islamic mysticism) it is employed to refer to the Sufi spiritual master, who is spiritually old—that is, experienced —and by virtue of his experience, can guide the disciple through the ordeals and dangers of the Path toward God.

According to the creed of the Sufi school of love, *maj?z?* and *ma'naw?* (metaphorical and spiritual) love between *shaykh* and *mur?d* (disciple) is a necessary precondition for the latter's ripening for *haq?q?* (true love)—the love of God without an intermediary. With few exceptions—those of R?bi'a al-Adawiyya, Ab? 'l-Husayn al-N?r?, and Sumn?n al-Muhibb—the natural preparedness of a Sufi is initially pure enough to enable him or her to love God in His absoluteness and unboundedness, without previously learning to love Him in a specific created form. However, the overwhelming majority must first practice witnessing His beauty in a certain delimited aspect and love His manifestation in a particular created being. It is highly recommended to love Him through loving one of His most perfect manifestations in His chosen friends—which the respective shaykh is considered to be.

Sufi hagiology knows hundreds of tales of love between shaykh and disciple (*mur?d).* These are collected in a number of *tadhkira*s (memoranda), the best known of which appears to be Kam?l al-D?n Husayn G?zurg?h?'s *Maj?lis al-'ushsh?q* (Sessions of Lovers). In the history of Sufism, probably the most celebrated example of the transforming power of the master's and disciple's mutual spiritual love is the case of Shams-e Tabr?z? and Jal?l al-D?n R?m?—an experience, which turned a

respected Sunni scholar, preacher, and ascetic into an ecstatic Sufi mystic of the *qalandar abd?l* (irregular Sufi) type.

Another facet of the problem of "shaykh and love"—which might be qualified as testing both the shaykh and *mur?d* through love—is best presented by the tale of the shaykh San'?n–Sam'?n, which seems to first appear in pseudo-Ghaz?l?'s *Tukhfat al-mul?k* (Presents of the Kings), then in Far?d al-D?n 'Attar's *Mant?q al-tayr* (Speech of the Birds—the best-known version of the tale) and, a few centuries later, in Wahdat Hind?'s *Shaykh-e San'?n wa dukhtar-e tarsa* (Shaykh San'an and the Christian Girl), completed before 1260/1845.

According to 'Att?r, shaykh San'?n, after spending fifty years in Mecca—and having been acknowledged as a perfect spiritual master and incited by a recurrent dream—travels to R?m (Byzantium), where he falls in love with a beautiful Christian girl. Upon her demand, he drinks wine; ties *zunnar* (the distinguishing belt Christians had to wear in Muslim countries) around his waist, burns the Qur'an; and then is appointed her swineherd. Judging his case to be hopeless, all four hundred *mur?ds* who had come with him shun him and return to Mecca. Later, his only faithful *mur?d*, who has been absent for some time, returns from his travels to Mecca and finds out what has happened.

He spends forty days in seclusion and fasting, praying God to help the shaykh in his disaster. On the fortieth day, he learns that the shaykh's renouncing Islam and becoming a Christian, rather an idol-worshipper was because he removed the last veil that remained between him and God—apparently, the veil of piety and God-fearing, which is the last refuge of one's ego.

True love is impossible without bringing ignominy and infamy to the lover; whosoever would cling to his good name and reputation is not worthy of the name of lover. In this respect, love is the trial of the shaykh—the allegedly perfect one. The apparently ignominious conduct of the shaykh, then, becomes a trial to the *murid*. If his love of the shaykh is not strong enough, openly or secretly, he will start to reproach him and will probably leave him in his tribulation. If, however, he is a sincere and devoted lover of the shaykh, he will accept all his actions without questioning them and stay with the master in whatever circumstances, in full awareness that the shaykh's ordeal is also his own.

The Kubraw? and Naqshband? orders seem to have attributed utmost importance to contemplating the practice of the shaykh and the *mur?d*'s envisioning each other's images and thus establishing the *r?bita* (tie) of love between each other. Najm al-D?n Kubr?, the founder of the Kubraw? order of Sufism, appears to have been the first to explicitly link the [*mur?d*'s] heart with [that of] the shaykh. Kubr? formulated this idea—*rabt al-qalb bi-'l-shaykh*—in his *Ris?la il? al-h?'im al-h?'if* (Treatise [sent] to the Wandering [and the] Fearing) (Meier 1994, 49; Ballanfat 2002, 165–167). However, Kubr? had a contemporary in the person of Abu Hafs Suhraward?, and Meier remarks (49) that the *r?bita* idea is also implicitly present in Suhraward?'s *'Aw?rif al-ma'?rif* (The Gifts of [Mystical] Knowledge). The Naqshband? Sufi masters—Khw?ja 'Ubayd All?h Ahr?r in particular—developed the technique of *r?bita* to its full extent based on some earlier Khwajagan practices.

The disciple was taught to visualize his master in the master's absence, placing the image of the shaykh in different parts of the body and, eventually, in the depth of his heart. Using this practice, the *mur?d* gradually learned to picture his master's image at will. Thus, the image of his shaykh was meant to act as a sort of mandala. Moreover, the disciple was supposed to play the games of love (*'ishqb?zi*) with his master's image. *R?bita* is still widely used by different Naqshbandi groups.

The purpose of this technique is to facilitate the disciples' access to the *fayd* (effusion) of the Divine Energy—the Absolute Reality—which, on the level of *actus* discloses itself as the *al-*

wuj?d al-mutlaq (Unbounded Existence), thus liberating them from the shackles of their "ego" or "delimited existence."

Establishing the *r?bita-yemuhabbat* (tie of love) is viewed as a precondition for placing the *mur?d*'s heart at the disposal (*tasarruf*) of the shaykh. The spiritual states of the shaykh are conveyed to the *mur?d* through the tie of love—the stronger the love, the greater the *fayd* the *mur?d* receives. Hence, the disciple must never allow the *r?bita* to weaken the utmost effusion of the Divine Energy. Owing to the tie of love, first the acts, then the attributes, and, eventually, the very essence of the *mur?d* is replaced with those of the shaykh. Thus the former becomes a *badal* ('replaced one')—a mystic, who has experienced a spiritual rebirth.

Yanis Eshots

See also Liturgy in Islam; Qur'an; Spiritual Discipline in Islam; Sufism; Teachers in Islam

References and Further Reading

al-Rundi, Ibn Abbad. 1986. *Letters on the Sufi Path*. Translated by John Renard. New York: Paulist Press.

'Attar, Fariduddin. 1971. *The Conference of the Birds*. Second edition. Translated by C. S. North. Berkeley, CA: University of California Press.

Ballanfat, Paul, tr. 2002. *Najm al-Din al-Kubra: La Pratique du soufisme. Quatorze petits traités* [The Practice of Sufism. Fourteen Small Treatises.] Paris: Éditions de l'Éclat.

Buehler, Arthur F. 1998. *Sufi Heirs of the Prophet: The Indian Naqshbandiyya and the Rise of Mediating Sufi Shaykh*. Charleston, SC: University of South Carolina Press.

Butrus, Abu Manneh. 1990. "*Khalwa* and *Rabita* in the Khalidi Suborder." In *Naqshbandis: Cheminement et situation actuelle d'un ordre mystique musulman*, edited by Marc Gaborieau, Alexandre Popovic, and Thierry Zarcone, 289–302. Paris: Éditions Isis.

Chodkiewicz, Michel. 1990. "Quelques aspects des techniques spirituelles dans la tariqa Naqshbandiyya" [Some Aspects of the Spiritual Techniques of the Naqshbandiyya Sufi Order]. In *Naqshbandis: Cheminement et situation actuelle d'un ordre mystique musulman*, edited by Marc Gaborieau, Alexandre Popovic, and Thierry Zarcone, 69–82. Paris: Éditions Isis.

Elias, Jamal J. 1995. *The Throne Carrier of God: The Life and Thought of 'Ala ad-Dawla as-Simnani*. Albany, NY: State University of New York Press.

'Ir?q?, Fakhr al-D?n. 1939. *The Song of Lovers* (*'Ushsh?qn?ma*). Translated by Arthur J. Arberry. Oxford: Islamic Research Association.

Meier, Fritz. 1994. *Zwei Abhandlungen über die Naq?bandiyya* [Two Naqshband? Treatises.] Stuttgart: Universitätsverlag.

Paul, Jürgen. 1998. *Doctrine and Organization of the Khwajagan-Naqshbandiya in the First Generation after Baha'uddin*. Berlin: Das Arabische Buch.

Schimmel, Annemarie. 1978. *The Triumphal Sun: A Study of the Works of Jalaloddin Rumi*. London: East-West Publications.

Suhrawardi, Abu-'l-Najib. 1982. *A Sufi Rule for Novices*. Translated by M. Milson. Cambridge, MA: Harvard University Press.

Tabrizi, Shams. 2004. *Me and Rumi: The Autobiography of Shams-i Tabrizi*. Translated by William C. Chittick. Louisville, KY: Fons Vitae.

Shekhinah

The Hebrew term *Shekhinah* means *presence* or *indwelling*. It was first used in classical rabbinic sources (100–500 CE) to refer to God's immanent presence in this world, and more specifically in the Temple's Holy of Holies, in Jerusalem, and amid the People Israel. That presence reflects God's love for Israel, both a parental love, widely documented in Biblical sources, and a spousal-erotic love, supported largely by the allegorical reading of the *Song of Songs*. The *Song of Songs* interprets the Community of Israel (*kenesset yisra'el)*—the historically defined Jewish people—as God's chosen bride. Israel is the redeemed slave-girl who faithfully followed Him through the wilderness: "Who is she who comes up from the desert?" (*Song of Songs* 3:6) into the Land of Israel and the Holy Temple: "The King has brought me into His chambers" (*Song of Songs*

1:4). Despite the grammatically feminine form of the word, *shekhinah* refers to God, who is described almost exclusively in masculine terms in these early sources.

Beginning in twelfth-century western Europe, a major change took place in the emergence of Kabbalah. Along with many other symbolic terms, *shekhinah* came to represent the last of the ten inner manifestations of the Godhead, or the feminine-receptive element within the divine self. As the personal God emerges from the indescribable mysteries of infinity, it reveals itself as androgynous, following the ancient Platonically-based myth concerning Adam and Eve. The two aspects of the divine self are then separated and turned face-to-face with each other to permit their (sexual) reunion. The union of the male and female selves within the single Godhead, referred to as "uniting the blessed Holy One and His *Shekhinah*," is the primary goal of the religious life as understood throughout the kabbalistic tradition.

The greatest work of Kabbalah is the *Zohar*, composed in Castile in the last decade of the thirteenth century—although traditionally attributed to Rabbi Simeon ben Yohai, who lived in the Land of Israel a thousand years earlier. The *Zohar* consists of a series of mystical homilies and conversations that take place in the circle of Rabbi Simeon and his disciples. Its authors—probably a group of kabbalists around Rabbi Moses De Leon in Guadalajara—see themselves as lovers and faithful devotees of *Shekhinah*, ever seeking to adorn her with finery and to lead her into the bridal chamber where she will be united with her divine Spouse. It should be noted that this mystical union in the Godhead represents a dramatic departure from what had been an essential claim of all prior Israelite and Judaic monotheism: The God of Israel has no consort, and therefore all His love-energy is turned earthward, toward his chosen people. Now the *hieros gamos* is said to take place *within* God, and Israel—especially the kabbalists—are its offspring and supporters.

Throughout the *Zohar* and other concurrent literature, the allegorical interpretation of the *Song of Songs* is predominant. The *Zohar* quotes the text very frequently, but even when it does not invoke it directly, the heady atmosphere of the perfumed gardens and royal bedchambers of the *Song of Songs* sets the tone for the intense and erotically charged discussions of love and "holy union" that fill its pages. The love of Rabbi Simeon's disciples for one another, as well as for the Jewish people suffering in exile, is infused with their great passion for *shekhinah* and nourished by the overflow of divine bounty (*shefa'*) that pours down upon them in those moments of grace when the upper union is brought to fulfillment.

The emergence of such an erotically laden mystical piety within medieval Judaism is somewhat surprising, especially given the great efforts made by prominent philosophers over several prior centuries to "purify" the idea of God even from the anthropomorphic elements that are found within the Bible. Some scholars—notably Gershom Scholem, the leading authority in the field until his death in 1983—viewed Kabbalah as a reaction against philosophy. They see in it a statement that the deeper religious needs of the suffering community required to be expressed in myth, and that such a mythic outburst would inevitably contain elements of *eros* and assertion of the female side of the human spiritual self, in quasi-Jungian terms, projected onto the Godhead.

More recently this development has also been treated in a historical-cultural context, claiming the influence of the great Marian revival of twelfth-century Catholicism on the Jewish minority in western Europe. Followers of Judaism and Catholicism read the same text of the *Song of Songs*, and each interpreted its own sacred story—the Exodus-Sinai narrative or the Passion—as overlaid with the *eros* of the Canticle. Christian interpretations of this text, widely popular among the monastics of

the Middle Ages, were constrained by the veneration of Marian virginity and by the celibacy of the authors and intended readers. Jewish exegetes suffered no such limitations: Once a female figure was described within the divine realm, it could be seen in full coital union with its male counterpart, and that union could be described in language such as "living limb" or "female waters," which represented full awareness and acceptance of sexual love within its proper bounds. However, the kabbalists also insisted on the most restrictive and repressive views of human sexuality, alongside their attraction to extreme expressions of sexual symbolism.

Kabbalah achieved its greatest acceptance as the common theology of Judaism in the sixteenth through mid-eighteenth centuries. The pietists of Safed, a small town in the mountains of Galilee, set the tone for a devotional revival within Judaism that took place after ca. 1550 and lasted until the inroads of modernity. The figure of *Shekhinah*, now described in boldly feminine terms and occasionally even encountered as such in visions, assumed major importance in this revival. The spirit of this renewed focus on devotional intensity generated many new kabbalistic rituals. Best-known among these is *Kabbalat Shabbat*, a service for the welcoming of the Sabbath, wherein the seventh day—following long-standing symbolic associations—is greeted as bride and queen. The central hymn of this service is *Lekhah Dodi* (Come, My Beloved!), written by Shelomo Alkabets, a key member of the Safed circle. In this hymn, sung in Jewish communities throughout the world, the worshippers call upon God to join them in greeting *Shekhinah* in her temporal manifestation as *Shabbat*, where she is celebrated both as the bride of God and the beloved of His holy people.

From a psychological perspective, it may be speculated that *shekhinah* emerged from Kabbalah as a way to legitimize intense religious passion between the still mostly "male" God of Israel and His human community. Although Israel saw itself classically as the "bride" of God, its public worship was conducted exclusively by males and its mystical literature was written by, and for, men. Given the severe strictures against homoerotic love in traditional Jewish society, it is possible to see *Shekhinah* as a female homeostasis projected to stand precisely between God and the earthly community of Israel, a female figure toward whom both could direct their passions in a safely heterosexual context.

In contemporary Jewish life, much interest has focused on *Shekhinah*-centered piety in the religious life of some Jewish feminists, and a popular literature of new devotional texts dedicated to Her—considered quite controversial in other Jewish circles—has begun to emerge.

Arthur Green

See also Androgynous Myths; Catholic Mysticism; Desire; Eros; Feminist Thought in Judaism; God as Father; God as Mother; Kabbalah; Mary; Sabbath; *Song of Songs*; Spiritual Love in Women Mystics

References and Further Reading

Blidstein, G. 2005. "Some Aspects of Qabbalat Shabbat." In *Sabbath: Idea, History, Reality*, 95–118. Beersheba, Israel: Ben Gurion University of the Negev Press.

Green, A. 2002. "Shekhinah, the Virgin Mary, and the Song of Songs." *Association for Jewish Studies Review* 26 (1): 1–52.

Scholem, G. 1991. *On the Mystical Shape of the Godhead*, 140–196. New York: Schocken Books.

Tishby, Isaiah. 1991. *Wisdom of the Zohar*, 371–422. London: Littman Library.

Shema

See Divine Love in Judaism; God as Father; Liturgy in Judaism; Rabbinic Judaism

Shiva

The Hindu god Shiva is praised and worshipped in a variety of forms that range from the supreme Lord to a wandering mendicant. Along with the creator-god Brahma and the preserver-god Vishnu, Shiva is considered one of the three basic manifestations (*Trimurti*) of the Absolute. At the end of the *Kali Yuga*, the fourth epoch of the universe, Shiva will begin his dance of destruction (*tandav nritiya*), open the third eye in the middle of his forehead, and burn the universe to ash. This will lead to the regeneration of the universe and a continuation of the cycle of existence (*samsara*).

Shiva is often connected with the Vedic god *Rudra* (the howler), who is portrayed in the *Rig Veda* as an outsider god and lord of animals. As befits his powers, Shiva is often portrayed smeared in ash. He dresses in leopard skin and holds a trident with a small drum; a cobra is wrapped around his shoulders and the river Ganges emanates from his matted locks. He is most commonly represented sitting in yogic posture, emphasizing his association with renunciation and asceticism.

Shiva is a god of opposites: He is a fierce ascetic but also prone to sexual excess and anger. The central image of Shiva is a shaft or elongated oval called the *linga*—a word that literally means *mark* or *sign*. In one myth of the origin of the *linga*, Brahma and Vishnu are arguing about who is the supreme creator of the universe. As the two gods continue their dispute, a gigantic shaft or *linga* of burning light appears. As Brahma and Vishnu unsuccessfully attempt to span its height and depth, the *linga* opens to reveal Shiva inside. In this sense, the *linga* represents a kind of cosmic energy with Shiva as the supreme god who creates, sustains, and destroys.

In other myths, the power of Shiva's *linga* is unmistakably sexual. After disturbing the wives of sages in the Pine Forest, Shiva is castrated and the universe loses its vital powers and begins to wither and die. In this sense, the *linga* represents sexual generativity, and Shiva is often presented with an erect penis—a sign not of promiscuity, but of creativity and power. As an ascetic, Shiva holds his sexual power in check and thus overcomes and transmutes the power of passion for the benefit of the cosmos. For images of Shiva used for worship, the oval *linga* is often represented joined with or penetrating the circular *yoni* or vulva. The *linga* and *yoni* together represent the union of Shiva and Shakti, the masculine and feminine elements in creation.

The emphasis upon the phallic nature of Shiva has recently become an issue of contention in South Asian studies and between some scholars of South Asia and Hindu groups. Central to the controversy is whose voice and interpretations are privileged in academic discourse. Although it is clear that many of the narratives associated with Shiva identify the *linga* as a penis, it is also clear that many Hindus do not understand the *linga* as self-evidently phallic. For example, Diana Eck in her introductory textbook *Darshan* refers to the *linga* as an abstract or *aniconic* image associated with a shaft of light as an image of divine energy. Such an interpretation runs directly counter to the scholarship of Wendy Doniger on Shiva. For Doniger, Shiva is "an erotic ascetic" and his *linga* is unmistakably a phallic emblem.

In one sense, the debates over the significance of the *linga* reflect how the diversity of the Hindu tradition prevents easy characterization and generalization. In another sense, the controversy over the proper interpretation of the *linga* reflects a reaction to the stereotypical view of Hinduism in the West. A sensationalist emphasis on the sexual meaning of the *linga* ignores the complex metaphysics and

www.abc-clio.com ABC-CLIO 1-800-368-6868

cosmology associated with Shiva. However, those who deny the sexual aspects of Shiva and his *linga* are also assuming a rather ethnocentric understanding of sexuality as something that should be ignored or transcended rather than embraced or transformed.

Shiva's consort is the goddess Parvati and his son is Skanda. Shiva also is father to Ganesha, the elephant-head god, who was created by Parvati alone. Upon returning home after a long period of meditation in the mountains, Shiva meets Ganesha for the first time and beheads him after Ganesha refuses Shiva entry to his home. Once Shiva realizes his mistake, he promises Parvati to replace Ganesha's severed head with the next head available—which happens to be that of an elephant. Ganesha is thus worshipped as Shiva's son and the Lord of Obstacles and Beginnings.

Temple worship of Shiva is extensive and diverse. Normally, the focus of the worship is on Shiva's *linga*, with worshippers bringing cooling elements such as water and milk as offerings. Cow-dung ash, called *vibhuti*, is also associated with Shiva and his destructive and generative powers. Shiva is honored during the festival of Maha shivratri, which comes during the lunar month of *phalgun*. Worshippers visit Shiva temples, bring offerings, and sing devotional songs in his honor. Often devotees consume large quantities of *bhang*, a cannabis preparation that is Shiva's particular favorite. A sect called the *lingayats* devotes itself to Shiva, and its adherents wear a small *linga* around their necks. Places sacred to Shiva such as Varanasi or Rishikesh, are especially prominent pilgrimage sites in contemporary Hinduism.

Mathew N. Schmalz

See also Asceticism; Divine Love in Hinduism; Fatherhood in Hinduism; Festivals of Love in Hinduism; Gods in Hinduism; Lust; Sexual Symbolism; Shakti; Teachers in Hinduism

References and Further Reading

Courtright, Paul. 1989. *Ganesha: Lord of Obstacles, Lord of Beginnings*. Oxford: Oxford University Press.
Doniger, Wendy. 1973. *Siva: The Erotic Ascetic*. Oxford: Oxford University Press.
Eck, Diana. 1998. *Darshan*. New York: Columbia University Press.
Kramrisch, Stella. 1981. *The Presence of Shiva*. Princeton, NJ: Princeton University Press.
Zimmer, Heinrich. 1946. *Myths and Symbols in Indian Art and Civilization*. New York: Pantheon Books.

Sibling Rivalry

Brotherhood and *fraternity* are terms associated with humanity's finest ideals and hopes for the future. The ability, willingness, and search for peace and harmony between individuals and communities are described on the model of the positive, supportive relationship that ideally exists between siblings in a family. Phrases such as "brothers in arms" and "sisterhood and solidarity" are common in English as well as in other languages as a means of expressing the "natural" bond between peers. However, this optimistic view of the bond between siblings often contrasts with the reality found both in everyday life and in literature.

Many scholars have noted that the Oedipal conflict, a central motif in most world cultures and literatures, is rare in the narratives of the Old Testament. At the same time, these narratives are replete with fraternal rivalry: Cain and Abel, Jacob and Esau, Joseph and his brothers, and David's progeny.

Of the approximately 240 uses of the word *aheb* (love) in the Hebrew Bible, in only twelve cases is it associated with the word *brother*: six times regarding Jonathan and David, four times regarding Amnon and Tamar, and twice (Proverbs 17:17; 18:24) parallel to peer friendship. But Jonathan, the son of King Saul, is of course not actually the brother of the future

usurper of his father's domains. And the love of King David's son Amnon for his half-sister Tamar is entirely carnal. Consequently, there are extremely few if any true indications of loving relations between siblings. Although other references to brotherly love can indeed be found in verses such as Psalms 133:1—"Behold how good and how pleasant it is for brothers to dwell together"—these expressions are rare. In comparison, although the word *sana'* (hate) is used only three times regarding brothers—twice regarding Joseph and his brothers and once regarding Absalom and Amnon, after the latter's rape of their sister, Tamar—indications of fraternal rivalry are widespread.

Expanding the use of brotherly love to include other positive peer relationships—for example, between neighbors, members of the community, and the like—references increase by fewer than thirty cases. In comparison, whereas *love* is used only eight times with regard to parent–child relations, the verb is found thirty-eight times regarding man/wife or other intergender bonds. However the most widespread use of the term *love* is with reference to God—ninety times—with another twenty-six uses regarding idolatry and the worship of foreign gods.

In the first sibling tale of fraternal rivalry in the Old Testament, Cain and Abel (Genesis 4), there does not appear to be any ill will between the brothers. Eve names her first-born and provides a folk etymology to the name Cain that attributes divine involvement or at least interest in his birth. Abel's name is mentioned without comment. Although various explanations of the meaning of this name are possible, parental preference would seem to be with Cain, if at all. As the story continues, the parents are entirely absent. Some commentators have claimed that the choice of shepherding and farming for their occupations has put the brothers into an inevitable economic collision course, but the explicit beginning of their conflict is found only at the time of the divine preference of Abel's offering over Cain's. Noting Cain's chagrin at his rejection, God seems to offer words of encouragement, without mentioning Abel. Before the murder, there is a fragmentary reference to a conversation between the brothers; unfortunately the content of this conversation is missing. Thus there is no apparent basis for the murder in the interaction between the brothers—and nothing is known of their relationship.

On the other hand, the postbiblical treatment of this story constructs a dispute between the brothers, variously based on property, sex, and religion (Genesis Rabba 22:7; Midrash Tanhuma Genesis 9). One midrashic tradition has the brothers squabbling over the ownership and use of land and flocks; another claims they came to blows over conjugal rights with a twin sister or even with their own mother; a third says each brother demanded that the future site of the Temple be his.

In all these scenarios, the assumption is that the murder was the outcome of a conflict between the brothers; however, this assumption is unsupported by the biblical tale. In the Bible itself, Cain's violent outburst seems to be a displaced response to his rejection by God; since he cannot strike out at God, he attacks his divinely favored brother. In other words, the Bible sees this particular fraternal rivalry, if not all such conflicts, as displacement of a type of Oedipal aggression, whereas Rabbinic Judaism reads the conflict as truly intra-generational.

The next overt case of sibling conflict is between the fraternal twins Jacob and Esau (Genesis 25; 26; 32–33). While this fraternal rivalry does not end tragically, it begins already in the womb. Here, more explicitly than in the story of Cain and Abel, parental preference is a strong factor in the conflict: "Isaac favored Esau . . . but Rebekah favored Jacob" (Genesis 25:28). In fact, Mother Rebekah's preference is so strong that she initiates and orchestrates Jacob's theft of the blessing of the firstborn that rightfully belongs to Esau (Genesis 27:1–40). These brothers also clash on

Jacob fights with angel, from a French illuminated manuscript. (Bibliotheque Nationale de France)

their own, as in the story of Jacob's purchase of Esau's firstborn status (Genesis 25:29–34).

In both of the foregoing episodes, the issue is the preferential status of the firstborn. Jacob's usurpation of this status is one case of a general motif in the Hebrew Bible wherein the younger or youngest son becomes the chief heir: Isaac over Ishmael (Genesis 21:12); Joseph over his brothers (Genesis 37 ff.); Ephraim over Manasseh (Genesis 48:20); David over his brothers (1 Samuel 16:10–13); and Solomon over his brothers (1 Kings 1:30).

Thus widespread sibling rivalry is explicitly connected with or based on the struggle for domination. The fact that Jacob and Esau are twins brings this struggle into high relief, the presumptive position of Esau being an entirely technical matter. The biblical assumption is that only one individual can obtain leadership. It however rebels against primogeniture—God is not bound by such technicalities.

Violence is avoided in the relations between Jacob and Esau by the former's flight from the country. Decades later, the two brothers meet once again, at the very moment Jacob returns to the land of Israel (Genesis 33). During the night before this meeting, while Jacob is in a state of high anxiety, he encounters a "man" with whom he wrestles, obtains a blessing and a new name, Israel. Roland Barthes has pointed out that this episode is prominently marked by ambiguous identities, starting with that of the "man" himself—usually understood as an angel—and continuing with the winner of the nocturnal struggle.

This ambiguity is reflected in several examples of artwork, such as the fourteenth-century French illustration of the story. The symmetry to the similarity of two figures in this illumination are so great that the observer is hard-pressed to say which is Jacob and which is the angel.

In the very next scene in the biblical account, Jacob and Esau finally meet and, contrary to Jacob's trepidations, Esau greets him with what seems to be genuine fraternal love:

"[Jacob] himself went on ahead and bowed low to the ground seven times until he was near his brother. Esau ran to greet him. He embraced him and, falling on his neck, he kissed him; and they wept" (Genesis 33:3–4).

Despite the literal impression of reconciliation in the biblical account, several Midrashim interpret the phrase "and, falling on his neck, he kissed him" as hinting at intended violence of Esau against Jacob. Ambiguous language and word-play produce the following midrashic version of the encounter:

> In the vehemence of his rage against Jacob, Esau vowed that he would not slay him with bow and arrow, but would bite him dead with his mouth, and suck his blood. But he was doomed to bitter disappointment, for Jacob's neck turned as hard as ivory, and in his helpless fury Esau could but gnash his teeth. The two brothers were like the ram and the wolf. A wolf wanted to tear a ram in pieces, and the ram defended himself with his horns, striking them deep into the flesh of the wolf. Both began to howl, the wolf because he could not secure his prey, and the ram from fear that the wolf renew his attacks. Esau bawled because his teeth were hurt by the ivory-like flesh of Ja-

The Meeting of Jacob and Esau by G. F. Watts (left) and *The reconciliation of Jacob and Esau* from a Medieval manuscript (right). (Getty Images/National Library of the Netherlands)

> cob's neck, and Jacob feared that his brother would make a second attempt to bite him. (Ginzberg 2007, 264)

The biblical resolution of this example of fraternal rivalry turned into a continuation of the conflict, with Jacob gaining the upper hand through divine intervention. But even according to the biblical account, although reconciled, the brothers immediately part ways—apparently they could only reach a modus vivendi in separation.

Artistic interpretations of this scene differ widely. Some artists read the account literally, representing the meeting as an embrace, others seem to envision a wrestling match, perhaps under the influence of the account of the angel. Some artists depict the brothers as identical rather than as fraternal twins.

Such artistic license, which goes against the unusual and explicit physical differentiation between the brothers in the biblical text, can be interpreted as a conscious decision to stress their similarity. With the above-noted similarity between Jacob and the angel, it would appear that some interpreters view these encounters as Jacob encountering himself, or in Jungian terms, his shadow. Such an interpretation may serve to explain in part the importance of fraternal relations in the Bible: Fraternal relations, including fraternal rivalry, are a metaphor for or a reflection of an essentially internal condition within the soul of the individual.

Many postbiblical Jewish sources adopt an opposite tack, making Esau Jacob's evil opposite. In fact, Esau becomes the quintessential villain, identified, especially in medieval Europe, not only as the forefather of Israel's hostile neighbor, the Edomites, but with the Ro-

man Empire and with Christendom (Babylonian Talmud, Gittin 57b; Genesis 25:23; 27:39). This tyrannical arch-foe is seen as a "brother" of the nation of Israel, rather than as an alien, lacking any ethnic ties.

There is one biblical case of sisterly relations in the story of Jacob's wives, Leah and Rachel, who are also his cousins. Although almost no direct interaction is reported between these women, Genesis 29–30 describes a bitter reproductive contest between the mothers of Israel's future tribes, including divine participation, the use of magic, and sexual bribery. This contest is based, once again, on favoritism; this time, mainly that of Jacob, the husband, but apparently rooted in that of Laban, the father. It seems to be noteworthy that on the one hand this fraternal rivalry never explodes into violence and that, on the other hand, it is never resolved.

The Bible's most explicit expressions of fraternal emotion are found in the saga of Joseph. In an unusual move, the feelings of the characters are defined overtly and explained succinctly:

> Now Israel loved Joseph best of all his sons, for he was the child of his old age. . . . And when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him. . . . And they hated him even more for his talk about his dreams. (Genesis 37:3–8)

Once again, parental favoritism is an essential ingredient in the sibling rivalry; the favored son also exacerbates the tension by his obnoxious behavior, and violence results. But in this case of fraternal conflict, plot and characterization become more complex and nuanced than in the earlier biblical stories. First, while the brothers—acting as a collective figure—plot Joseph's murder, two out of the group—Reuben, the eldest, and Judah—act independently to prevent the intended fratricide by selling Joseph into Egyptian slavery. Second, Joseph is eventually able to dominate and thwart his half-brothers by threatening to enslave his own full brother, Benjamin (Genesis 42). And finally, Judah's contrition and willingness for self-sacrifice create an opportunity for change:

> "If I do not bring [Benjamin] back to [Jacob], I shall stand guilty before my father forever. Therefore please let your servant remain as a slave to my lord instead of the boy, and let the boy go back with his brothers. For how can I go back to my father unless the boy is with me? Let me not be witness to the woe that would overtake my father."

This impassioned speech catalyzes Joseph's realization of the subtlety of the divine plan and brings about reconciliation:

> . . . Joseph said to his brothers, "I am Joseph . . . he whom you sold into Egypt. Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you. . . ." (Genesis 44:32–45:5; Ackerman 1982, 85–113)

Explanations vary regarding the nature of sibling relationships in the Hebrew Bible and the preponderance of sibling rivalry throughout such a foundational book as Genesis. Taking a classical Freudian position, A. Elizur claims this implies a case of repression. Unable to deal with basic Oedipal issues, symbolized by the all-powerful Father figure of God, biblical and Jewish culture redirected their aggressions toward peers (Elizur 1987). Shalom Rosenberg takes a very different approach. He stresses fraternal conflict as a model of international relations, an issue fraught with difficulties for the people of Israel already in biblical times (Rosenberg 1989, 19–22).

An alternate metaphorical interpretation would be *intra*national: the prominence of rivalry between biological brothers reflects the problematic nature of relations between elements within Israelite society—be they tribes, clans, families, or individuals. Although containing many regulations dealing with ceremonial activities and a believer's relationship with God, biblical law tends to stress interpersonal and social issues. This is particularly evident in Leviticus 19, a section of the Holiness Code, in which the phrase "You shall be holy because I, your God, am holy" serves as the rationale.

The preponderance of laws in Leviticus 19 is social in nature and reaches a rarely matched height of morality in the words, "You shall love your neighbor as yourself." Although interpretations of this phrase abound in both Jewish and non-Jewish commentary, all agree that this concern for ethical social behavior is a *klal gadol* (an essential precept) of all biblical law.

There is also general agreement that the term "love" here, as elsewhere in the Bible, denotes both action and emotion and is connected mainly with a sense of commitment and responsibility, precluding hatred (Milgrom 2000, 1646 and following). This interpretation represents a common source for the motif of fraternal rivalry in biblical narrative and the intensive treatment of social relations in biblical law. Both stem from the central understanding of biblical psychology: ". . . the devisings of man's mind are evil from his youth" (Genesis 8:21). That is, aggression and violence are basic components of human nature.

Joel Duman

See also Ahavah; Envy; Filial Love in Judaism; Hebrew Bible; Jealousy

References and Further Reading

Ackerman, J. S. 1982. "Joseph, Judah and Jacob." In *Literary Interpretations of Biblical Narratives*, Vol. 2, edited by Kenneth R. R. Gros Louis and J. S. Ackerman, 85–113. Nashville: Abingdon.

Elizur, A. 1987. *Into the Holy of Holies: Psychoanalytic Insights into the Bible and Judaism* [Hebrew]. Tel Aviv: Yarum.

Ginzberg, Louis. 2007. *Legends of the Jews*. Vol. 1. Charleston, SC: BiblioBazaar.

Jung, Carl. 1988. *Man and His symbols*. New York: Anchor Press.

Milgrom, J. 2000. *Anchor Bible Commentary: Leviticus 2*. New York: Doubleday.

Rosenberg, S. 1989. "Oedipus and Cain: A Midrash on Genesis [Hebrew]." *Apirion* 14: 19–22.

Sarna, Nahum. 1966. *Understanding Genesis*. New York: Jewish Theological Seminary of America.

Wiesel, Elie. 1976. *Messengers of God: Biblical Portraits and Legends*. New York: Random House.

Sikhism

> "I speak the truth, so hear ye all! Only those who love shall find God." Guru Gobind Singh. (Kohli 2003, 1:38)

Love in Sikhism begins with an intense longing for the beloved. A principle of self-transcendence, love finds concrete expression in the *Gur? Gra?th S?hib*, the holy book of Sikhism, which uses a rich vocabulary found in Punjabi, Sanskrit, Persian, and Arabic languages to describe this phenomenon. Over a dozen terms—*prem, preet, bhakti, 'ishq, muhabat, saneh, cau, bhau, pyar,* and *neh* are used often synonymously to describe the different dimensions of love. Guru Nanak exhorts the human mind to love God, like the pied cuckoo (c?trik) yearns night and day for the raindrop, with his mouth facing the sky: "The pools are brimming with water, and the land is luxuriantly green, but what are they to him, if that single drop of rain does not fall into his mouth?" (Kohli 2003, 1:60).

Sikh?—known as Sikhism to the West—is a way of life that comprises a spiritual tradi-

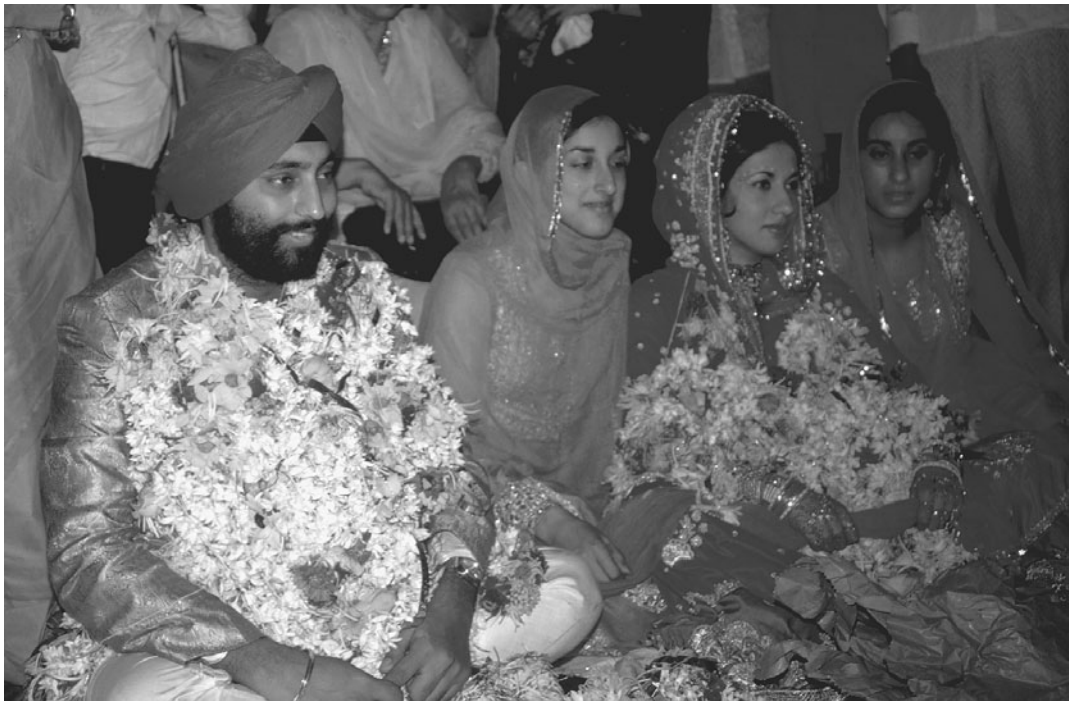
tion, a culture, a scripture, a linguistic script, and several social, political, and economic institutions (Dubuisson 2003). Twenty-five million people worldwide identify themselves as adherents of the Sikh tradition, making it one of the five largest faith-based communities in the world. Sikh? was founded by Gur? N?nak (1469–1539) in the Punj?b, the Sikh homeland in South Asia, and was shaped by his nine successors, who also bear the appellation of *Gur?*—a prophet sent by God to enter the currents of history and catalyze change in the world (Singh 1991, 79–93). God, although beyond birth and death, is also referred to as *Gur?* in Sikh scriptural tradition.

Gur? Gobind Singh (1666–1708) was the tenth and last personal Gur?. Not choosing a human successor, he transferred his authority to the dual agency of the *Gur? Gra?th S?hib,* the Sikh scripture, and to the Gur? Kh?ls? Pa?th, the corporate body of initiated Sikhs. The *Gra?th* was to be the light of the Guru and the Panth the way—these two entities jointly came to constitute the Gur? in Sikh?. The *Gur? Gra?th S?hib* is much more than a mere scripture. As the revealed word of God, set to a formal system of classical music codified by the Gur?s, it takes center-stage in Sikh life. The revelation, internalized with the aid of music, permeates the life of the Sikh to the extent that his or her every action is in harmony with the revelation of the Gur?. Steeped in the divine message, the Sikh inculcates *sahaj* (equipoise), with the result that ethics no longer have a separate ontology and all moral decision-making becomes spontaneous, largely bypassing the rational process.

It is only with this state of mind—which is characterized by tremendous humility and courage—that the Sikh is able to answer the call of the Gur?: "If you desire to play the game of love with me, step onto my path with your head on your palm. Once you enter this path of love, be prepared to give up everything, for there is no turning back" (Nanak, n.d.). Accordingly, love for the Gur?—the revealed word of God—can only be unconditional and utterly selfless. In this context, there is no difference between God and Gur?. Adherents must be prepared to sacrifice everything for God, the Beloved, whose essence manifests itself in the core of their very being.

As love for the Beloved begins to blossom, it is natural for the lover to experience *birah?*, the pangs of separation. Shaikh Farid, whose hymns are included in the *Gur? Gra?th S?hib*, goes to the extent of saying that "the body, in which *birah?* does not well up, is nothing but a dead corpse" (Farid n.d.). The sharper the pain, the more intense is the love for the Beloved. It is worth noting that love may give rise to desire or yearning for the Beloved, but these are consequences of love and not love itself. Desire and yearning fade away when their goal or object is attained, but love does not die. In another hymn, Shaikh Far?d avers that only those individuals who have cultivated love for the Beloved in their hearts are truly human—the rest are "half-baked," immature beings who are a burden on this earth (Farid n.d., 488). Love, then, is an instrument of change that leads to a state of perfection and the attainment of essential qualities that are intrinsic to the nature of God: *sat* (truthfulness), *nirbhau* (fearlessness), *nirvair* (lack of enmity), and *saibhan* (self existence) (Nanak n.d., 1).

The ability to love depends on God's grace and a willingness to change. It requires complete surrender of the self (*man*) to God's will, of which the dissolution of the ego (*haumai*) is a byproduct. For love to take root, social and economic conditions need to be conducive to this evolution. Basic needs must be met before love can begin its transformative process (Kabir n.d., 656). *Gur? Gra?th S?hib* states unequivocally that death is preferable to a life of subjugation (Farid n.d., 1380). It further disapproves of participation in social orders such as the caste system and communism that limit the human potential and usurp individual freedom (Arjan n.d., 747; Singh 1995, 52–62). For love to flourish, Sikh theology demands that



A Sikh bride and groom are covered in flowers for their wedding in Bombay, India. (Charles and Josette Lenars/Corbis)

people play an active role in the political process to reform existing social institutions and create new ones to establish a free and just social order. To make human beings self-sufficient, a necessary precondition for love, Gur? N?nak ordains that they earn their bread through *kirt* (hard work) and never live on the charity of others. The fruits obtained by the sweat of one's brow are to be shared with others (*va?? chak??*) and not accumulated.

To personalize God so that an intimate relationship with the Beloved may become possible, the *Gur? Gra?th S?hib* employs a leitmotif in which God is represented as the bridegroom and the human soul as his bride. Many hymns in the Sikh scripture describe the ascent of the human soul as it journeys to meet the Beloved. An individual's love for God must translate into selfless love for creation, which includes one's spouse. Gur? Amard?s (1479–1574), the third Gur?, asserts, "They should not be considered husband and wife, who merely sit together. Rather they alone are husband and wife, who have one soul in two bodies (Gur? Amard?s n.d., 788). Having overcome their self-centeredness through love, the husband and wife assist each other in their collective journey toward self-realization. Their sexual passions must be honed into loving intimacy (Singh 1995, 70).

Sikh? forbids unbridled indulgence in sex (Arjan n.d., 672). Gur? Nanak declares, "Turning their backs on God, human beings seek fulfillment in sensuality, and they reap the harvest of distemper and disease" (Nanak n.d., 1256). Human love must find its culmination and ultimate goal in a community of solidarity and love with and in God. The hymn solemnizing the Sikh nuptials outlines four overlapping psychological stages through which the human soul travels back to its primal source, God (Ramdas n.d., 773).

In this context, Sikh? repudiates the notion of heaven and hell, which gives the Sikh mind a sense of urgency, encouraging it to become liberated while alive (*j?van-mukat*). This happens when the banks of the heart are overflowing with unconditional love for the Gur?, the revealed word of God, accompanied by the sight of God in all creation.

God's love for humanity operates within the institution of *sa?gat*, the congregation of the seekers of truth, which plays an essential role in a Sikh's journey toward self-realization. The sa?gat, as a recipient of God's grace, cooperates with the divine will (*hukam*) and facilitates the moving of an individual's essence from ideal to reality. The sa?gat's love is not a calculative will to improve, but rather an act that progressively illumines that ideal value essence of a being and then affirms that being in realizing its full potential. This affirmation of the sa?gat takes place through participation in the Sikh ideals of *sev?* and *simran*—unconditional service of God's creation and remembrance of God, respectively.

Sev? is a compassionate heart's active engagement with God's creation. When selflessly serving God by loving his creation, God reciprocates intensely and showers humankind with his merciful love. The Sikh travels across a continuum, from being a *manmukh* (self-centered person) to being a *gurmukh* (Gur?-oriented person), understanding that God—because of his love for the world—resides within his creation. God's love enables the gurmukh to form a special relationship with the disenfranchised, preferring to serve the lowly over the rich and powerful (Nanak n.d., 15).

In Sikh teaching, love is a single unifying force; its manifestations are many. Love is a state of mind that brings radical change, making one free of physical, biological, and psychological determinisms. Through love, believers gradually extricate themselves from the social conditioning of class, tradition, and culture, and from prejudices that prevent them from seeing the essence of God in all creation. Vitalized by the essential light of the Guru, love becomes an instrument in forming a more extensive human community that is passionate about helping others reach the vision of God. Through love and the teaching of the Gur?, human beings are transformed, becoming God-like, perfecting themselves and the creation around them.

Harpreet Singh

See also Devotion; Emotion in Sikhism; Guru

References and Further Reading

Cole, W. Owen. 1982. *The Guru in Sikhism*. London: Darton, Longman and Todd Ltd.

Gurdas, Bhai. *Kabit*: n.p., n.d.

Guru Granth Sahib. [Online article or information; retreived July 10, 2007.] www.srigranth.org.

Kabir, Bhagat. n.d. In *Guru Granth Sahib*. Amritsar, India: Shiromani Gurdwara Parbandhak Committee.

Kohli, Surinder Singh, ed. 2003. *Sri Dasam Granth Sahib*. Vol. 1. Birmingham, England: Sikh National Heritage Trust.

Mahboob, Harinder Singh. 2000. *Sehije Racio Khalsa* [Punjabi]. Amritsar, India: Singh Brothers.

Nanak, Guru. n.d. In *Guru Granth Sahib*. Amritsar, India: Shiromani Gurdwara Parbandhak Committee.

Nand Lal, Bhai, and B. P. L. Bedi, trs. 1969. *The Pilgrim's Way: Diwan of Bhai Nand Lal Goya*. Patiala, India: Punjabi University.

Ramdas, Guru. n.d. In *Guru Granth Sahib*. Amritsar, India: Shiromani Gurdwara Parbandhak Committee.

Singh, Inder Jit. 1994. "What Is a Head Worth?" In *Sikhs and Sikhism: A View with a Bias,* 45–49. New Delhi: Manohar Banarsidass.

Singh, Kapur. 1991. *Guru Nanak's Life and Thought*. Amritsar, India: Guru Nanak Dev University.

Singh, Kapur. 1995a. "Sex and Sikhism." In *Some Insights into Sikhism,* 63–76. Amritsar, India: Guru Nanak Dev University.

Singh, Kapur. 1995b. "Sikhs and Communism." In *Some Insights into Sikhism,* 52–62. Amritsar, India: Guru Nanak Dev University.

Singh, Kapur. 2001. *Para?arapra?na: The Baisakhi of Guru Gobind Singh*. Third ed. Amritsar, India: Guru Nanak Dev University.

Singh, Puran. 1993. *Spirit of the Sikh*. Vol. 2, Part 2. Patiala, India: Punjabi University.

Social Justice

Drawing on Thomas Aquinas, Jesuit priest Luigi Taparelli coined the term *social justice* in 1840. The term serves as a focus of discourse regarding concepts of ethical fairness affecting all members of a society.

Formerly, social justice was distinguished from the idea of legal justice in that it focused on ideas of distributive fairness and other collective ethical issues. However, the concepts of social and legal justice began to historically overlap as advocates for the former increasingly turned to political and legal arenas to legitimate and enforce their concepts of equitable social and political fairness, especially in the areas of human, civil, and gender rights.

It may be said that world religions originated universal categorical principles of social justice such as the equal worth of every person. Also, social justice movements in world religions share both inspirational sources and specific social justice goals. However, the interpretation and practical application of these principles may differ, even in the same religion.

In the twentieth century, M. K. Gandhi, Martin Luther King, Jr., and Desmond Tutu created historically interrelated frameworks of social justice centered on the concept of unsentimental divine love. They considered the ancient concept of equal divine love a universal law stronger than any historical form of oppression. Because of the profound charismatic power of these leaders and the historical moment to which they responded, which continues to produce repercussions, their idea of divine love in action has become part of mainstream discourse on social justice in all world religions and has proliferated thousands of movements at both local and global levels, actively seeking to create social justice through nonviolent political and social engagement.

Ancient Mesopotamian and Egyptian sources state that social justice in the form of charity was a divinely ordained principle. King Hammurabi (1792–1750 BCE) created legislation that eliminated social inequities resulting from business malpractices. Drawing from this Near Eastern legacy, modern ideas of social justice and philanthropy trace their roots to ancient Judaism. Private forms of charity transformed into public charity during post biblical Jewish culture, perhaps about 200 CE.

Since its inception around 550 BCE, Jainism promoted gender and social equality that was based on equality of all souls. In China, *Mozi* (Mo Tsu, 490–203 BCE) disseminated a similar idea of social justice, arguing that a heavenly universal love embraces everyone equally.

The concept of justice is rarely mentioned in Buddhist canonical literature. Whereas Buddhism and Hinduism encouraged individual acts of charity—simplistic popular interpretations of karma—the idea that the totality of human actions determines their fate in successive lives may have historically impeded collective initiatives against societal injustices. However, the King Ashoka was an exception. Ashoka created a Buddhist reform government in India around 260 BCE. Also embracing the idea of karma, the Jains strove to promote balance between personal detachment and dynamic social action.

Other faith traditions reflect comparable tensions between action, acquiescence, or even collaboration with unjust social structures. Historically, Judaism, Christianity, Islam, Hinduism, and Buddhism all emphasized individual charity as opposed to altering society to achieve social justice. Although exceptions exist, traditional forms of gender, ethnic, and class inequality, including slavery, went largely unchallenged in those religions until modern times.

Nonetheless, the roots of the modern framework of universal human rights are widespread

and ancient, stemming directly from the Greek concept of *homonoia* (humanity as a common family). Thomas Aquinas (1225–1274) synthesized Judeo-Christian principles with Stoic and Aristotelian concepts. He theorized a notion that was based both on natural law and divine justice, and distinguished from tyranny. Secularist theorists later modified Aquinas's model, developing a system of universal human rights that would be adopted internationally centuries later.

In the twentieth century, global secular, anticolonial movements began to proliferate. Human rights and civil rights movements challenged economic and racist oppression. Concurrently, Gandhi, and later, King integrated their political counterparts' critical perspectives with democratic theory and spiritual concepts, bringing moral legitimacy and power to these historically and globally interrelated social and political movements. Their integrated idea of social justice and love has now penetrated all world religions and has inspired new movements, including liberation theologies, contextual theologies, Engaged Buddhist, and progressive Muslim approaches. All address neocolonial and economic injustices, gender and racial discrimination.

The concept of social justice based on equal divine love has become more interdisciplinary. Psychologists now bring the concepts of altruism, collective trauma, collective reconciliation, and other powerful dimensions into this purview.

Within all world religions, individualist approaches may be contrasted with structuralist views regarding the issue of social justice. Pope Pius XI's 1931 encyclical *Quadragesimo Anno* (On the Restoration of Social Order) encouraged the concept of a living wage, claiming social justice as a personal virtue.

Legal scholar and activist William P. Quigley suggests an individual-structural synthesis: "If all we are about is politics and trying to change structures, we run the real risk of becoming love-less manipulators. If all we think about is individual personal charity or love, then we leave unjust institutions and structures in place that constantly dehumanize, oppress, and wound our brothers and sisters" (Quigley 2004, 3).

In the 1600s, the Society of Friends (Quakers) began to challenge Christians who used the Bible to justify slavery. The Quakers created new interpretations of Christian morality based on the idea of universal equality. Considered radical in the context of European Christian thought, their interpretations actually converged with the ancient Jainist concept of absolute equality of souls and formed the basis of the Abolitionist movement.

In the 1800s and 1900s, British Christian socialists and North American Christian Social Gospel advocates, including Dorothy Day and the Catholic Workers, initiated collective responses to social injustices. Contemporary examples include the Amity Foundation, which focuses on social services in rural China, and Jim Wallis's mainstream evangelical movement Call to Renewal, which concentrates on American poverty.

In South Africa and India, Gandhi applied the Indian concept of *ahimsa*, absolute nonviolence, and *satyagraha*, the power of truth, as tools against colonial and traditional forms of domination. Gandhi maintained that divine love, expressed through human action, was the source of yearning for and fulfillment of universal social justice.

For Dr. Martin Luther King, Jr., the correspondence of social justice and love embedded in Judeo-Christian tradition and African-American spirituality stemmed from the belief that all individuals have been created equal in the image of God. Thus, they are interrelated and interdependent. Drawing from Paul Tillich's belief that love was the creative element in justice, King synthesized Social Gospel theology with the Gandhian view that love could be a force for collective social change. For King, love and justice and their opposite forces represented global, cosmic, and histor-

ical dynamics. King stressed the role of people in choosing to manifest or suppress an equal divine love that embraced even enemies, and sought ". . . reconciliation; the end is redemption; the end is the creation of the beloved community. . . . *Agape* means understanding, redeeming goodwill for all men. . . . It is the love of God working in the lives of men."

Rabbi Abraham Joshua Heschel, a social-justice colleague of King's and a pioneer in addressing the oppression of Soviet Jews, reemphasized the spiritual message in the Jewish prophetic tradition by placing divine love, expressed as love of all humanity, at the center of his worldview.

In *No Future without Forgiveness,* Archbishop Desmond Tutu described how he helped revive a powerful dimension of restorative justice within the contexts of divine love, forgiveness, and reconciliation in structuring social justice in post-apartheid South Africa's Truth and Reconciliation Commission.

Beginning in the 1970s, Christian contextual approaches to the role of love in social justice burgeoned as the center of this belief system shifted to the southern hemisphere, where neocolonial critiques have generated various forms of liberation theology. These include Minjung theology in South Korea and Dalit theology in India. Salvadoran priest Oscar Romero exemplified divine love and justice in solidarity against historical oppression before he was martyred in 1980.

Also in the 1970s, Vietnamese Zen priest Thich Nhat Hanh coined the term *Engaged Buddhism* to describe a globally interrelated approach to issues of poverty, human rights, and violence that was emerging in Buddhism. Engaged Buddhism's interrelated cosmology and nonviolent activist approach overlap with the Gandhian worldview, as both have roots in Jain philosophy. Thai activist Sulak Sivaraksa focuses on structural injustices inherent in capitalist consumer monoculture, stating that Buddhism offers a radically contrasting vision of life based on justice and compassion.

Muslim liberation scholar Lily Munir stresses the role of interfaith dialogue and mutual love in social justice initiatives. Also drawing from the concept of divine equal love and Gandhian nonviolent activism, progressive Muslims have increasingly addressed social justice issues, including gender equality (Safi 2003). Rabbi Michael Lerner's Tikkun Community's Network of Spiritual Progressives shares leadership with African American scholar Cornel West and Benedictine Joan Chittister, creating a powerful interfaith approach. They advocate that love and caring in the form of kindness, generosity, nonviolence, ethical and ecological sensitivity and behavior, is integral to social justice concern and achievement.

Jean Downey

See also African American Religion; Beloved Community; Charity in Buddhism; Charity in Christianity; Charity in Hinduism; Charity in Islam; Charity in Judaism; Jainism

References and Further Reading

Cohen, Mark R. 2005. *Poverty and Charity in the Jewish Community of Medieval Europe*. Princeton, NJ: Princeton University Press.

Constantelos, Demetrios J. 2005. "Charity." In *Encyclopedia of Religion*, 2nd ed, edited by Lindsay Jones, 1553–1555. Farmington Hills, MI: Thomson Gale.

Kotler, Arnold. 1999. *Engaged Buddhist Reader.* Berkeley, CA: Parallax Press.

Quigley, Bill. 2004. "Social Justice Spirituality: A Meditation on Micah 6:8." *Blueprint for Social Justice* 58 (1): 1–5.

Safi, Omid. 2003. *Progressive Muslims: On Justice, Gender, and Pluralism*. Oxford: Oneworld Publications.

Tutu, Desmond Mpilo. 1999. *No Future without Forgiveness*. New York: Doubleday.

Washington, James Melvin. 1986. *A Testament of Hope: The Essential Writings of Martin Luther King, Jr*. San Francisco: Harper and Row.

Williams, Preston N. 1990. "An Analysis of the Conception of Love and Its Influence on Justice in the Thought of Martin Luther

King, Jr." *The Journal of Religious Ethics* 18 (2): 15–31.

Song of Songs

The *Song of Songs* is a love poem in the Hebrew Bible and central to Jewish and Christian mystical traditions. For Christians, it is a figure of spiritual love, whether between Christ and the church or the mystic and God. In addition to the allegorical interpretation whereby it encodes their sacred history, Jews regard the *Song of Songs* as sanctifying erotic desire on both the divine and human planes. In one of the earliest statements about it, Rabbi Akiva described it as "the Holy of Holies" (Mishnah Yadaim 3:5). Contrary to contemporary perceptions of the tension between religion and sexuality, this statement suggests that eroticism is at the core of Jewish and Christian traditions.

The *Song of Songs* is also known as the *Song of Solomon*, an ascription that may have contributed to its canonization, as with other Solomonic books such as Proverbs and Ecclesiastes. Opinions vary widely on the date of its composition, but linguistic evidence points to the Hellenistic period.

The *Song of Songs,* representing the intersection of wisdom, ego, and poetry, is much more than a simple love song, if any such thing exists, because it encompasses—through meta-

phor, symbol and intertextuality—an entire imagined past. At the same time, the lovers, as ideal types, represent all lovers—the readers are invited to identify with them, through their literary evocation in the *Song of Songs*, as daughters of Jerusalem, friends, and the like, and through poetic devices such as dialogue that suggest immediacy. The *Song of Songs* possesses both a universal and national reference. Its theme is the value of human life and beauty in a perfect world, despite everything that would destroy it—in other words, history and death.

To all appearances, the *Song of Songs* is a secular poem, in which YHWH appears, if at all, only as a fleeting suffix in *Song of Songs* 8:6, and the play of desire is independent of history, the cult, and traditional morality. The *Song of Songs* is consequently a subversive poem that reverses conventional sexual and social norms, and in particular, patriarchal dominance. The *Song of Songs* is a woman's song as well as a man's. It advances the equality and reciprocity of both lovers, with the father wholly absent from it. Only the mother appears as a protective, nurturing figure, whose giving birth to the lovers is reenacted in their intimate rendezvous (*Song of Songs* 3:4; 8:2).

The woman has more lines, takes the initiative, and is intensely self-reflective—this has led some recent critics to posit female authorship. Whatever his or her gender, the poet was able to project himself or herself into the voices of both lovers, and to suggest the poem as an image of their union. The poem is a duet—a collaborative musical achievement—in which the lovers' voices intertwine with, and are reflected in, each other. A composite personality develops from the illusion of two separate people whereby the lovers recognize themselves in each other. This is one function of metaphor to facilitate the transference between separate selves, in a vision of common humanity. It also serves to unite the human and natural worlds by using images taken from the animal, vegetable, or celestial domains.

The *Song of Songs* belongs not only to the tradition of ancient Near-Eastern love poetry, it also shares affinities with contemporary Alexandrian pastoral poetry. As with pastoral poetry, rustic love may be a vehicle for social critique. However, the *Song of Songs* is an assertively Israelite poem, imbued with the love of the land of Israel in the spring. In Chapter 7, the woman's body is systematically compared to different geographical features, as her body is superimposed on the land. Similarly, the centrality of Jerusalem, the capital city, is echoed in the name of Solomon and in the peace found in the lovers' eyes in 8:10. Landmarks like the Tower of David (*Song of Songs* 4:4) are associated with Israel's archetypal heroes and divinely ordained conquest. The significance of the woman's body equals or surpasses the Promised Land and sacred history. The remarkable past is a memory across the trauma of destruction and exile. As in Ecclesiastes, the evocation of the zenith of Israel's power and prosperity provides a test case for assessing the value of that history, and by implication all human achievement. All that survives is the poem and the love perpetuated in it.

The ideal world, and in particular the garden of love in *Song of Songs* 4:12–5:1, is paradisiacal—every precious fruit grows there (4:13), and humans and animals are in harmony. Phyllis Trible has explored the correlations and inversions between the *Song of Songs* and the narrative of the Garden of Eden in Genesis 2–3. As in Eden, the poet/Adam has the task of naming the world and bringing it to linguistic articulation. A perfectly beautiful poem corresponds to the perfection of the world and the couple at its center. The tree of knowledge is then the tree of life, as evidenced by imagery of trees that shelter the lovers or are identified as them throughout the poem (for instance in 2:3 and 8:5). Through metaphor, the world is poetically unified, especially in the formal portraits of the lovers (4:1–7; 5:10–16; 6:5–7; 7:1–7). The parts of

the body are itemized and allied with often remote objects. Fiona Black has suggested that these images are grotesque, in that they draw on the fantastic resources of the imagination and its anarchic drives. The world of the *Song of Songs* is hybrid, kaleidoscopic, and, as much as it celebrates creation, it is a work of a re-creation.

The climax of the *Song of Songs* is a claim to immortality: "For love is as strong as death, jealousy/passion as harsh as Sheol, its sparks are the sparks of fire of the flame of Yah. Many waters cannot quench love . . ." (8:6–7). This is the culmination of all the images and comparisons in the *Song of Songs*—love is of supreme value, for only *it* is not subject to death.

Francis Landy

See also Akiva ben Yosef; Catholic Mysticism; Desire; Eros; Fragrance in the *Song of Songs*; Hebrew Bible; Kabbalah; Liturgy in Judaism; Nature in Judaism; Philosophical Allegory in the *Song of Songs*; Poetry in Judaism; Protestant Mysticism; Rabbinic Judaism; Romantic Love in Judaism; Sabbath

References and Further Reading

Alter, Robert. 1985. "The Garden of Metaphor." In *The Art of Biblical Poetry*, 185–203. New York: Basic Books.

Black, Fiona. 1999. "The Grotesque Body in the Song of Songs." PhD diss. University of Sheffield, England.

Boyarin, Daniel. 1990. "The Song of Songs, Lock or Key: The Holy Song as a Mashal." In *Intertextuality and the Reading of Midrash*, 105–116. Bloomington, IN: Indiana University Press.

Exum, J. Cheryl. 2005. *Song of Songs*. Louisville, KY: Westminster/John Knox.

Landy, Francis. 1983. *Paradoxes of Paradise: Identity and Difference in the Song of Songs*. Sheffield, England: Almond.

Trible, Phyllis. 1978. "Love's Lyrics Redeemed." In *God and the Rhetoric of Sexuality*, 144–165. Philadelphia, PA: Fortress.

Soul in Buddhism

The Buddhist term for *soul* is *atman* (Pali: *atta*). Compared to Hindu belief that a permanent, unchanging, immutable, omnipotent, and intelligent atman exists in one's personality, which leaves the body at death, Buddhism holds the view that no such thing exists. It maintains that since everything is conditioned, and thus subject to *anitya* (impermanence), the question of atman as a self-subsisting entity does not arise.

Buddhism believes that all living beings consist of five *skandhas* (aggregates), or building blocks of existence: *rupa* (physical body); *vedana* (physical sensation); *sanja, sanna* (sensory perception); *samskara, samkhara* (habitual tendencies); and *vijnana, vinana* (consciousness).

The last four of these skandhas are also collectively known as *nama* (name), which denotes the ethereal or mental constituents of a being. Rupa represents materiality alone, and inanimate objects therefore are included in the term. A living being composed of five skandhas is in a continuous state of flux, each preceding group of skandhas giving rise to a subsequent group of skandhas. This process is going on unceasingly, moment-by-moment, and in the present as it will also continue in the future.

Thus, Buddhism proposes that what appears to be an individual is, in fact, an ever-changing combination of the five skandhas. These aggregates combine in various configurations to form what is experienced as a person, just as a chariot is built of various parts. But just as the chariot as an entity disappears when its constituent elements are pulled apart, so does the person disappear with the dissolution of the skandhas. Hence, no such thing as an atman exists.

Buddhism accounts for the existence of human beings—their identity, continuity, and ultimately their religious goals—in the absence of an atman. At the level of *samvritisatya*

(conventional truth), Buddhism accepts that in daily transactions of the world, humans can be named and recognized as more-or-less stable persons. At the level of the *paramarthasatya* (ultimate truth), this unity and stability of personhood is only a sense-based construction of one's productive imagination.

The Buddhist doctrine of rebirth is different from the theory of reincarnation as the latter connotes the transmigration of an atman and its unalterable material rebirth. As in one lifetime, people can move from one thought-moment to another without needing a permanent entity, in the same way they can have a series of life processes without transmigration of anything permanent from one life span to another.

The Buddhist view is that people are always accumulating fresh karma (consequences of action) that affects every moment of their lives. At death, the change is only comparatively deeper. The corporeal bond, which held the individual together, falls away, and his or her new body, determined by karma, becomes one fitted to that new sphere in which the individual is reborn. When the last thought-moment of one life comes to an end, it conditions the next thought-moment in the following life. As a consequence, the new being coming into existence is neither completely new as it forms part of the same flow (*santana*) of karmic energy, nor is it totally the same, as it has changed—there is nothing more than a mere continuity of a specific life flux.

Buddhists employ various similes to explain this idea that nothing transmigrates from one life to another. For example, rebirth is said to be like the transmission of a flame from one candle to another—although the first flame and the last flame are clearly related, yet the two are not identical. In the same way, although the flame of life retains continuity, when a so-called death occurs, apparently a break takes place. As pointed out in the *Milindapanha* (Questions of King Milinda), "It is not the same mind and body that is born into the next existence, but with this mind and body . . . one does a deed . . . and by reason of this deed another mind and body is born into the next existence."

Karam Tej Sarao

See also Body in Buddhism; Death in Buddhism

References and Further Reading

Collins, Steven. 1982. *Selfless Persons: Imagery and Thought in Theravada Buddhism*. Cambridge: Cambridge University Press.

Conze, Edward. 1962. *Buddhist Thought in India: Three Phases of Buddhist Philosophy*. London: Allen and Unwin.

de Silva, Lynn A. 1975. *The Problem of the Self in Buddhism and Christianity*. Colombo, Sri Lanka: Study Centre for Religion and Society.

Hick, John. 1976. *Death and Eternal Life*. London: Macmillan.

Kalupahana, D. J. 1987. *The Principles of Buddhist Psychology*. Albany, NY: State University of New York Press.

Murti, T. R. V. 1960. *The Central Philosophy of Buddhism: A Study of the Madhyamika System*. Second edition. London: Allen and Unwin.

Pérez-Remon, Joaquin. 1980. *Self and Non-Self in Early Buddhism*. The Hague, Netherlands: Mouton.

Rahula, Walpola. 1967. *What the Buddha Taught*. Revised edition. Bedford, England: Fraser Gallery.

Soul in Christianity

Christians view human beings as comprising material bodies animated by immaterial souls. The soul has many different faculties that vivify and rule the body, allowing the person to think, and make decisions. The soul is created, yet immortal, and will survive death, to be reunited with a resurrected and perfected material body in the general resurrection at the end of time.

In Christianity, love is an infused virtue, divinely given as a gift in baptism along with the virtues of hope and faith. These three virtues

are known as the theological virtues. They aim to inspire people's actions and lead them to their ultimate end. The Christian scriptures say that the virtue of love is to be directed toward self, neighbor, and God. Love both helps direct the soul's return to God, and serves to unite the soul with the object of its desire—God. Faith and hope do not survive death, for faith and hope will be replaced by face-to-face sight and knowledge of God. Love, however, will survive human death and continue to inhere in the soul, allowing the human to love God.

Beyond the theological virtues no unanimous Christian theory exists, either on the origin of the soul or of the soul's faculties. Christian theological anthropologies with different understandings of the soul vary according to historical and denominational developments. However, a few key concepts represent central schools of thought concerning the soul.

With Genesis 1:26 as a guiding text, the Latin Father, St. Augustine, interpreted the soul as created in the image of God, a position that influenced many theologies through the modern era. As the image of God, the human soul is Trinitarian in structure, mimicking the Father, Son, and Holy Spirit. Because the Holy Spirit, or Love, is the bond between the Father and Son, love plays a key unifying role in the human, too. To this end, Augustine gives examples of created trinities in the human soul, such as being, knowing, and loving. For Augustine, love in the human person is the human's response to God's initial love, drawn out of both God's true being and the soul's true being, rooted in God.

As such, love serves not only as the bond between the persons of the Trinity, but between God and created souls. This idea gave rise to two theological movements in the Middle Ages: the tradition of commentary on the *Song of Songs* and Nuptial Mysticism.

The tradition of commentary on the *Song of Songs* starts with Origen and reaches its zenith during the high Middle Ages in the monastic settings. Writers interpreted the *Song of Songs'* epithalamium (song or poem in honor of a bride and bridegroom) as a marriage vow between the human soul as the Bride and Christ as the Groom. It is typified by Bernard of Clairvaux's "Eighty-Six Sermons on the *Song of Songs*" that cover the first four chapters of this biblical book. Often in these commentaries, the human soul, enflamed by love, ascends through various degrees of love, each more spiritual and pure than the previous stage. In Nuptial Mysticism, the metaphor of the soul as the Bride of Christ guides the central themes. Nuptial Mysticism holds that the purpose of spiritual development is to actualize each person's potential to become a Bride of Christ.

Orthodox Christian tradition posits the person as body, soul, spirit, and heart, where each of these parts performs actions that involve love. A related tradition is that of affective mysticism, according to which the *affectus*, another faculty of the soul, helps to attach the soul to its objects of affection. This tradition is found in some writers in the Latin West, particularly in the western medieval tradition represented by Aelred of Rievaulx, Richard Rolle, Mechtilde of Hackeborn, and John of the Cross.

Andrea Dickens

See also Body in Christianity, Catholic Mysticism; Church Fathers; Death in Christianity; Divine Love in Christianity; Protestant Mysticism; *Song of Songs*

References and Further Reading

Behr-Sigel, Elisabeth. 1992. *The Place of the Heart*. Translated by Steven Bingham. Torrance, CA: Oakwood.

Burnaby, John. 1938. *Amor Dei: A Study in the Religion of St. Augustine*. London: Hodder and Stoughton.

Gilson, Etienne. 1991. *History of Christian Philosophy in the Middle Ages*. Translated by Alfred Downes. South Bend, IN: Notre Dame University Press.

John of the Cross. 1991. *The Collected Works of Saint John of the Cross*. Translated by Kieran Kavanaugh and Otilio Rodriguez. Washington, DC: ICS Publications.

www.abc-clio.com ABC-CLIO 1-800-368-6868

Lewis, Clive Staples [C. S. Lewis]. 1960. *The Four Loves*. New York: Harcourt, Brace and Co.
Nygren, Anders. 1953. *Agape and Eros*. Translated by Philip Watson. Philadelphia, PA: Westminster Press.
Turner, Denys. 1995. *Eros and Allegory*. Kalamazoo, MI: Cistercian Publications.

Soul in Hinduism

Hinduism believes in a life force—*?tman*—that is an animating and vital aspect of human beings. The most influential texts from the foundational Vedic literature are the philosophical Upani?ads. The earliest texts date from around 700–400 BCE, the middle texts from around 400 BCE–100 CE, and the most recent texts from the sixteenth century.

The term *?tman* has been translated as *soul*, but the current translation of *self* is perhaps more precise, for the dimensions of *soul* from Western classical traditions, such as the immortality of a soul and its participation in an eternal afterlife, are not found in classical Hindu traditions. The dominant image in classical Hindu traditions is that the *?tman* in each human being returns to its ultimate source. In nontheistic traditions, it merges completely with that source, whereas in theistic traditions it attains the closest possible relationship with the divine. In theistic traditions, *bhakti* (the highest spiritual love for God) is a viable path that leads to this ultimate relationship.

The Upani?ads describe *Brahman* as the subtle, undifferentiated unity that pervades the entire universe and is the source of the *?tman*. Although the *?tman* is seemingly individualized—since that it exists in every human being—it is not stamped with the individual personality of a given person; rather, it is the agent that holds together the individual's personality, and as such it is identical in everyone. The main path to spiritual liberation is the mystical realization that *?tman* and *Brahman* are identical. When spiritual liberation is achieved, the *?tman* merges with *Brahman*. When that occurs, the individual marks of a person dissolve—body, personality, and mind—as individual self-reflective consciousness dissolves into pure, non-dualistic consciousness.

Drawing on the Upani?ads' philosophy, the Advaita Ved?nta school of ?a?kara (ca. 788–820 CE) posits that the phenomenal world is illusory (*m?y?*) and consists of layers or sheaths. The subtle body, which preserves personal identity and is subject to karma and transmigration, consists of three sheaths—breath, mind, and cognition. In contrast, the only reality is *Brahman* and *?tman*; however, humankind does not know this because of the ignorance (*avidy?*) that derives from reliance on sense perception. Knowledge of the non-duality (*advaita*) of reality is the path to liberation. The liberated soul merges indistinguishably with *Brahman*.

Later medieval philosophers responded to ?a?kara's position. R?m?nuja (1017–1137 CE) was the chief proponent of the *Vi?ist?dvaita* or Modified Nondualist school of Ved?nta. In R?m?nuja's view, the *?tman* is literally bound to the body and its psychological modalities; this is not illusory as in the Advaita system. Although the self remains untouched by the flaws of humankind, it is still bound up with them and must be liberated by exhausting the negative effects of karma. God is the focus of these activities whereby a loving meditation on God for example, can burn off bad karma and increase knowledge. When liberated, self reaches God's (Vi??u's) *Vaiku??ha* (heaven), where it resides in a *Brahman*-like state in intimate association with God but not identical with God.

Madhva (1238–1317) was the chief proponent of the Dvaita or Dualist school of Ved?nta. In his philosophy, God (Vi??u) is the only independent, self-existent reality; all other aspects of existence depend on God. This is a relational, not absolute, dualism—the individ-

ualized self of humankind is a reflection of God, but this knowledge is obscured by an ignorance that is metaphysically derived from God. The self becomes deluded into identifying itself as the ego, and this creates the bond of karma. The path to liberation is through action, including—in ascending stages—detachment from the body; *bhakti* (devotion to God); study and critical reflection on the scriptures; and meditation on the attributes of God as presented in the scriptures. The final stage is the direct and immediate vision of God, which is permitted by God's grace.

Karen Pechilis

See also Bhakti; Body in Hinduism; Death in Hinduism; Grace in Hinduism

References and Further Reading

Deutsch, Eliot. 1980. *Advaita Vedanta: A Philosophical Reconstruction*. Honolulu, HI: East-West Center Press.

Fort, Andrew O., and Patricia Y. Mumme, eds. 1996. *Living Liberation in Hindu Thought*. Albany, NY: State University of New York Press.

Olivelle, Patrick. 1996. *Upani?ads*. New York: Oxford University Press.

Werner, Karel. 1988. "Indian Concepts of Human Personality in Relation to the Doctrine of the Soul." *Journal of the Royal Asiatic Society of Great Britain and Ireland* 1:73–97.

Soul in Islam

A number of words in the Qur'an can be identified with the concept of *soul*. In the literature of the *jahilliya* (pre-Islamic period), *nafs* means the self or person, and *ruh* means *breath* and *wind*. In the Qur'an, *nafs* more specifically refers to the soul, whereas *ruh* means a special angel or messenger as well as a divine quality.

Nafs and its plurals *anfus* and *nufus* refer to five notions. In most cases they mean the human self or person, Sometimes *nafs* refers to God. Qur'an 6:130 uses the plural twice to refer to the company of men and *jinn*: "We have witnessed against ourselves (*anfusina*)." It can also mean the human soul: "While the angels stretch forth their hands [saying]. 'send forth your souls (*anfus*)'" (6: 93).

The notion of the soul has three characteristics: It is *ammara bi 'l su'*, commanding to evil (12:53). The concept represents human physicality and is linked with *al-hawa*, which, in the sense of "desire," is always evil—it must be restrained, made patient, and its greed controlled. The *nafs* is *lawwama*—that is, it upbraids (75:2) the souls (*anfus*) of deserters. The Qur'an also calls the soul *mutma'inna* (tranquil) (89:27). These three terms form the basis of much of later Muslim ethics and psychology.

Nafs and *Qalb*

Sin may come about through ignorance. Knowledge can be either acquired (*kasbi*) or innate (*fitri*). Every soul has an innate knowledge of good and evil. Much of Islamic spirituality is geared to the awakening of that innate sense of good and evil. But this innate understanding of good and evil is sometimes not strong enough to ensure correct behavior. The word *qalb* (heart) has a number of different applications, and here it refers to the entire nonphysical part of a human being. The heart can listen to instruction and it is also able to reject such instruction. *Shaytan* (the devil) is able to influence human beings that do not possess self-awareness, and instead, value knowledge mostly gained through imagination. For example, one may become envious of others or greedy for more possessions. Humans have free will and so can sin. Once a person becomes unaware of what is really happening in life, the devil can exert power, using a person's confused thinking to produce even more confusion and uncertainty.

The *Nafs* As Self

According to al-Bayhaqi, the Prophet said, "Your worst enemy is your *nafs* within you."

In another tradition he is reported to have said, "We now return from the lesser *jihad* to the greater *jihad*, the *jihad* against the *nafs,*" and "He who knows himself knows his Lord." The idea is that if one is aware of one's own lack of significance when compared with God, then one is in an excellent position to take control of one's emotions. The individual who is ignorant of himself (his *nafs*) will be ignorant of God.

The self is perfected (*al-nafs al-kamila*) by divine grace. Everyone has basically two sides —the physical body and the spiritual self. The latter self is known as the emotions—thoughts and feelings; and passions and desires. These nonphysical elements are called *self*. The *nafs* is also called the *ruh* or *spirit* when it is still in its pure state, prior to creation. Once the *ruh* enters the body and gives it life, it acquires a new character—an outer dimension called the vital soul (*al-nafs al-hayawani*) and an inner dimension called human soul (*al-nafs al-insani*). One starts off with a *ruh* and ends up with a *nafs*. When one is dominated by passion, one is at the level of the *al-nafs al-ammara bi al-su'*, or the evil self.

Nafs and Passion

In this condition, passions determine the way one thinks and feels, and so acts. The vices of pride, arrogance, envy, hate, and greed then tend to predominate. This is the veil that imprisons and prevents the divine light from penetrating the heart and mind. The more human beings are subject to the disciplines of religion, the more mastery and control in life are attained.

As a result, thoughts and feelings are progressively purified—deeper levels of the *ruh* or *nafs* are uncovered or awakened. Once the passions quiet down and the inherent tendencies of the *ruh* start to emerge and awaken, one has progressed to the level of the peaceful self

It is this *ruh* or spirit that defines a human being. Without it, the human being is no longer human, since this is what connects one with God. Without connecting one's *nafs* (self) with the divine *ruh,* the human being is totally alone and selfish, merely intent on self-preservation.

Oliver Leaman

See also Body in Islam; Death in Islam; Desire; Grace in Islam; Passions; Qur'an

References and Further Reading

Leaman, O. 2006. "*Nafs*." In *The Qur'an: An Encyclopedia*, edited by O. Leaman, 435–441. New York: Routledge.

Rahman, F. 1966. *Islam*. Chicago: University of Chicago Press.

Rahman, F. 1980. *Major Themes of the Qur'an*. Chicago: Bibliotheca Islamica.

Soul in Judaism

According to the prevailing Jewish Kabbalistic view, the sexual union of the male and female aspects of the divine brings forth the birth of all souls. Furthermore, all souls, in their divine origin, are bisexual: "Come and see: The female's desire for the male makes life, and the male's desire for the female and his cleaving to her send life forth. . . . When the souls go forth, they go forth male and female together, then upon their descent, they separate, one to one side and the other to the other side, and God joins them together later. And joining is not entrusted to any but God alone, who knows how to join them together in a fitting manner" (*Zohar* 1:85b).

The *Zohar* provides the mystical explanation for the bisexuality of souls: The desire of Shekhinah (the female) for God (the male) makes life as it bestows the female essence upon the soul. Similarly, the desire of God (male) for the Shekhinah (female)—desire that causes Him to cleave to Her, unite with Her—creates life and bestows the male essence upon the soul. Desire for the female is the male expression, and desire for the male, the female expression. The soul is divided in two upon its descent into the physical world—the world of division manifesting itself in the corporeal

forms of male and female: The soul-part that includes the male essence will emerge from the womb in the body of a male child. The soul-part that includes the female essence will emerge from the womb in the body of a female child.

The mystical explanation of the androgyne's creation in its spiritual manifestation as a bisexual soul shapes the kabbalistic midrashic interpretation of the story of Adam's creation. Here the bisexual soul was placed undivided within Adam's androgynous body, thus creating male and female in a single body (*Zohar* 3:117a). According to the *Zohar*, Adam was created double-faced, male and female in a single body, in which his/her complete soul was placed, including both the male and female essences—the image of God—as they appear in the divinity itself.

The Kabbalistic approach to conjugality, as derived from its teachings regarding the soul, is uncompromising, arising from a hermetic spiritual model. Within this model, celibacy has no place, even in the most extreme cases: "One who refrains from procreation, it is as if he diminishes the image that comprises all images, and causes the waters of that river to cease their flow, and impairs all aspects of the sacred covenant . . . and his soul does not pass beyond the curtain [pargod] and is banished from that world" (*Zohar* 1:13a).

Since uniting with the other half of one's soul influences the upper worlds and arouses desire, leading to harmonious unions within the divine order, one who refrains from conjugality in this world "diminishes the image that comprises all images" and inflicts damage, as it were, upon the divinity and upon overall unity, which diminishes existence itself. A man who fails to unite with his wife in the physical world disrupts the harmony between the celestial male and female. He prevents the celestial union and thereby impairs emanation (*ha'atzalah*), as new souls that would have been created had he taken a wife and united with her will not come into being. The soul's connection to the system from which it was emanated is thus broken—it is prevented from returning to its source. The celibate' s failing is absolute and only a conjugal union between male and female—two half-souls joining together in love—can accomplish his purpose in the physical world and return the soul to its divine source.

Like most rabbinical sources, kabbalistic exegesis discusses only monogamous married relationships, with no reference to polygamy. The point of departure is the belief that every soul created within the Shekhinah comprises both male and female essences. Androgynous Adam was divided into one man and one woman, who must reunite in conjugal harmony. The complete soul, comprising male and female, is divided in two on its descent into this world, and every man and woman is thus only half a soul. According to this approach, simultaneous marriage to more than one partner is inconceivable.

Coupling and conjugality constitute the mystery of unity, of birth and emanation, and of harmonious perfection in divinity and creation. A man and woman who join in pure love, in spirit and body, merge all worlds in a harmonious union, with no barriers or distinctions, no highs or lows, but only a great love. This love fills the entire universe.

Naftali Rothenberg

See also Androgynous Myths; Body in Judaism; Death in Judaism; Desire; Kabbalah; Marriage in Judaism; Shekhinah; Soul Mates

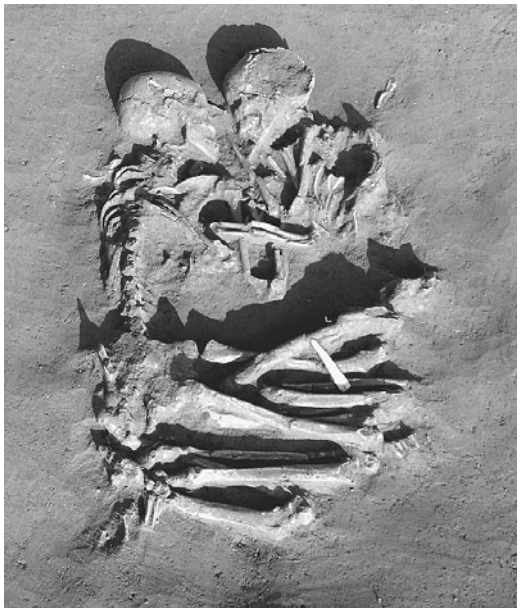
References and Further Reading

Scholem, Gershom Gerhard. 1974. *Kabbalah*. Jerusalem: Keter Publications.

Tishby, Isaiah. 1989. *The Wisdom of the Zohar*. Oxford: Oxford University Press.

Soul Mates

Soul mate signifies a unique affinity with deep love toward one special person. The term also refers to the mating of two souls, or the mystical notion of one soul shared in two physical bodies.



These skeletons of an embracing man and woman from the Neolithic period were unearthed near Mantua, Italy, in February 2007. (AP/WideWorld)

The notion of soul mate is rooted in a Platonic myth that was introduced to elucidate the ubiquitous quest for wholeness in love. Although Aristotle (384–322 BCE) refers to a true "friend" as an *andragathos* (my soul's half), it is the Greek playwright Aristophanes (448 BCE–385 BCE) who expounds on the mythic origin of the notion in Plato's *Symposium* (Plato 1961, 189c–193d). In the dramatic role of a comic poet, he explains to Socrates and companions why humans feel an overwhelming, inexplicable longing for the other sex:

According to Aristophanes, once upon a time the earth was inhabited by androgynous or hermaphrodite creatures who were globular, with rounded backs and sides forming a circle. They could walk both backward or forwards. When wishing to run, they performed cartwheels on four hands and four feet. Like tumblers, they bowled along at incredibly high speeds. Eventually, they threatened to scale the heavens and attack the gods. Zeus then humbled their pride and diminished their strength by splicing them in two. Each half was left with a desperate yearning. They ran together, throwing their arms about one another, entwining in mutual embrace, desperately longing to grow again into one. They did not care to do anything apart.

Enthralled with love, they were soon on the verge of dying from hunger and self-neglect. Zeus felt pity for them, and turned their reproductive parts around to the front so that by their mutual embrace they might at least breed. Now when humans meet, they might lose themselves in an "amazement of intimacy" and even spend their entire lives together. Little do they realize that their intense desire for each other is a hereditary need to restore a primeval wholeness. Replete with sardonic humor, Aristophanes' sagacious advice is to recognize the primordial force of love and thereby heal a human's dissevered nature. Happiness can be restored by the consummation of soul mate love and the fulfilling of natural oneness.

The first biblical mention of *soul* is in Genesis Chapter 2, when Adam, created from *adamah* (earth), receives a *nishmat hayim* (soul of life) breathed into his nostrils (Genesis 2:7). God then declared, "It is not good that man is alone, I shall create an *ezer kenegdo* (literally, a help-mate). But, these two words can also be defined as a help (*ezer*) opposing him (*kenegdo*). A rabbinic wordplay (Talmud Bavli, Yevamot 63a) remarks that when each is a help (*ezer*) for the other, then the Shekhinah (divine presence) dwells with them, but when a helpmate is *kenegdo*, fire will consume them both.

In Genesis 2:21–22, after her creation from his side, Eve is brought to Adam, at which point he exclaims, "Alas, this time, she is from me." The story concludes with a pronouncement—thus a man should leave his father and mother and cling to his wife, and they shall become as one flesh (Genesis 2:24).

The rabbinic Midrash portrays Adam as having been created with a *prosopon* (dual face) (Genesis Rabbah 8:1; Talmud Berakhot 61a).

This is a Greek term used by the Midrash to expand on the cryptic exclamation in Psalms 139:5 attributed by the Midrash to Adam—"You have created me backward and forward." Reminiscent of Aristophanes' version, the Midrash recounts how Adam's body was sawed in half and thus became two bodies, male and female.

The idea of a predestined soul mate can be found in the remarks of a third-century Talmudic sage, Rabbi Yochanan. The discussion in Tractates Sota 2a and Sanhedrin 22a begins with Rabbi Yochanan's sober observation of how difficult is the matchmaker's job—his success is on a par with the miraculous splitting of the Red Sea. The Talmud asks, "Is this really true?" After all, marriages are listed among the items preordained in heaven: "Forty days before conception, a *bat kol*, an echo from heaven, goes forth and declares, 'The daughter of this person is destined to marry this man. This house and this field are each intended for these specific people.'" The Talmud resolves this seeming contradiction by explaining that soul mates do indeed meet up in a first marriage, but second marriages are much more complicated, and here a miracle is required.

Rabbi Yochanan's older contemporary, Samuel, states in tractate Moed Katan 18b that a Heavenly Voice declares daily the predestination of marriage-mates. Yet, this same Samuel permits writing urgent nuptial engagements, even at the expense of violating the sanctity of the Intermediate Holidays, lest someone else scramble and propose to his predestined fiancée. The Talmud states that although the future may be predetermined, individual destiny is influenced by free choice and action. With devoted prayer and proper deeds one can attain a better match and override assigned predestination.

In the classic of Jewish mystical literature, the Zohar (Lech Lecha, 91b), twin souls are described as being predestined before birth to reunite in matrimony. When the Holy-One-Blessed-Be-He sends souls out into the world, they are composed of both male and female parts joined as one, and only later are split in two. Sometimes, one soul precedes the other in entering a human being. Upon arriving on earth, confusion pervades. When the time for reuniting arrives, God then rejoins the male on the right and the female on the left as if they had never been separated. However, virtuous deeds on the part of those to be reunited are a prerequisite for the accomplishment of this appropriate union. The *Zohar* proceeds to discuss additional complications, which can result from reincarnated souls and from marriages of non-soul mates. The *Zohar* concludes with the same words used by Rabbi Yochanan—that these alternatives mean that attaining one's true and proper match requires a remarkably dramatic miracle not unlike the splitting of the Red Sea.

Mystical implications of the soul mate concept have developed in kabbalistic and Hasidic traditions. For example, Qalonimus ha-levi Epstein of Krakow discusses how androgyneity is the progenitor of the prelapsarian state of humanity. In this ideal state, both male and female parts coexist in harmony in one being. It is indeed the primordial sin that caused the divide.

The most famous prototype in English literary tradition of a soul mate type love is the "pair of star-crossed lovers" in William Shakespeare's play *Romeo and Juliet* (Prologue, line 6). In this tragedy of fatal mistiming, romance hurls the lovers to their eventual death. Witnessing the apparent death of Romeo is enough to overwhelm Juliet, and she stabs herself with his dagger. The two lovers are united forever as Shakespeare's elegy laments, ". . . never was a story of more woe than this of Juliet and her Romeo." These names became synonymous with the overwhelming devotion of two soul mates destined for each other—not to part even in death.

Throughout romantic literature, star-crossed romantic love can be condemned as inimically destructive or idealized as an exemplar of exquisite value that can and should be realized

by overcoming all odds. The soul mate ideal heightens idealized expectations and foments extravagant expression. Shakespeare, in Sonnet 116, can momentously exclaim, "Let me not to the marriage of true minds admit impediments. Love is not love which alters when it alteration finds."

The feeling of an overpowering fate leading to love at first sight pervades the romantic notion of soul mate. Christopher Marlowe wrote ("Hero and Leander," 1:167–168; 1:173–176):

> It lies not in our power to love, or hate,
> For will in us is over-ruled by fate. . . .
> Who ever loved, that loved not at first sight?

The first use of the term *soul mate* in English literature is found in a letter written in 1822 by Samuel Taylor Coleridge (Griggs 2000, 2:89): "You must have a Soul mate as well as a House or Yoke-mate." But it is his contemporary, Percy B. Shelley, in his autobiographical *Epipsychidion*, who expounds the soul mate theme. The Greek term *Epipsychidion* can be interpreted as "On the Subject of the Soul," or "Soul within the Soul," or perhaps, "Upon a little Soul." Shelley is influenced by Plato's *Symposium*, which he had just then completed translating from Greek, and he is inspired to compose a Platonist bridal hymn lamenting the loss of his soul mate (*Epipsychidion*, lines 235–240):

> And in that silence, and in my despair,
> I questioned every tongueless wind that flew
> Over my tower of mourning, if it knew
> Whither 'twas fled, this soul out of my soul;
> And murmured names and spells which have control
> Over the sightless tyrants of our fate.

Modern biopsychology traces hormonal, neurological, and behavioral parameters to explain the wonders of romantic attachment. But it was Platonic Eros, evolving with glamour and passion, which led to the reverence of romantic destiny and encouraged expectations for an everlasting passion. However, soul mate love has assumed a more pristine purity of unselfish devotion. It is deemed to be of a higher metaphysical and ethical status than passionate erotic love.

For monogamous religious traditions, the divinely ordained soul mate can combine contractual sanctity in marriage with passionate intimacy. Aristophanes' myth is reconfigured in modern psychological-philosophical theories that explain romantic bonding as a need to merge, to overcome separateness, and to find unifying completeness.

From philosophy to literature, from Aristophanes to Romeo and Juliet, the notion of a primordially ordained soul mate has engendered a wealth of obsessive romantic expectations. These often crash on the shoals of life's harsh realities. Even as the lofty destinies of soul mates are proclaimed in heaven, the fatalistic verities of mating are acted out on earth.

Natan Ophir

See also Androgynous Myths; Hasidism; Kabbalah; Marriage in Judaism; Myth; Platonic Love; Rabbinic Judaism; Romantic Love in Judaism; Shekhinah; Soul in Judaism; *Symposium*

References and Further Reading

Griggs, Earl Leslie, ed. 2000. *Collected Letters of Samuel Taylor Coleridge*. Reprint. 2 vols. Oxford: Oxford University Press.

Idel, Moshe. 2005. *Kabbalah and Eros*. New Haven, CT: Yale University Press.

Plato. 1961. "Symposium." In *The Collected Dialogues of Plato,* edited by Chairns. 526–574. Princeton, NJ: Princeton University Press.

Levenson, Hanna, and Charles N. Harris. 1980. "Love and the Search for Identity." In *On Love and Loving*, edited by Kenneth S. Pope, 266–281. San Francisco: Jossey-Bass.

Ritchie, Zivi. 1996. *Soulmates. Rabbi Shlomo Carlebach zt'l on Love and Marriage*. Jerusalem: Israel Book Shop.
Rougemont, Denis de. 1983. *Love in the Western World*. Translated by Montgomery Belgion. Princeton, NJ: Princeton University Press.
Solomon, R. C. 1988. *About Love: Reinventing Romance for Our Times*. New York: Simon and Schuster.
Yonge, C. D., tr. 1895. "Diogenes Laërtius." In *The Lives and Opinions of Eminent Philosophers*. London: George Bell and Sons.

Spinsterhood

Spinsterhood, used originally to denote an occupation, was the legal designation of single women by the seventeenth century. When full adult status was tied to marriage and being a wife and mother was synonymous with womanhood, being unmarried was regarded as a failure. Historically, the possibilities for unmarried women outside of the family unit were limited, and spinsters typically lived with members of their family of origin.

It was not before the nineteenth century in America—later in the century in Britain—that the previous, consistently pejorative terms *spinster* and *old maid* began to be used positively. This shift reflected new cultural views about women, love, and marriage that contributed to higher rates of spinsterhood in those countries.

By the nineteenth century, new ideals of love and marriage gained ground in America. Informed by revolutionary ideals of liberty and an increasingly popular emotional Christianity, old hierarchical family traditions were gradually replaced by more egalitarian and affective practices. Political and philosophical ideas of liberty were influential in transforming husband–wife and parent–child relationships. The newly emerging, emotionally charged Protestantism replaced older, stern Calvinist understandings of the primacy of rationality, and emphasized "qualities of the heart" as the primary source of morality.

By the nineteenth century, the American middle class embraced the ideal of companionate marriage, and increasingly, mutual love and compatibility came be regarded as its only legitimate basis. Romantic notions of inexplicable attraction, the merging of two selves and the attainability of spiritual union replaced older notions of love based on friendship and esteem. In the nineteenth century, young people increasingly believed in the idea that love was involuntary and mysterious, and could not be willed. Parental influence in mate selection declined. Marriage, based on involuntary, romantic love, was considered the most important decision young people—especially women—had to make. It decided their own and their family's future. The *Cult of Domesticity* crystallized the belief that the private, affectionate family was the cornerstone of a moral society, and women were regarded as its spiritual guardians.

Female nature was seen as emotional and spiritual—women's love, maternal in nature, had the capacity to improve and elevate, and thus teach as well as safeguard morality. This conceptualization of female nature as nurturing, caring, and spiritual had far-reaching consequences for the social status of women. These qualities were understood to be innate and thus independent of marital status—unmarried women were not less moral than married ones.

Since companionate marriage and domesticity hinged on love and compatibility, and reasons for marriage other than mutual affection were regarded as wrong and morally suspect, choosing not to marry was widely upheld as the right decision for women who did not find the right mate. Advice literature written for women proliferated during the nineteenth century, and the consensus among the authors amounted to an overhaul of earlier views on

spinsters. Unmarried women were celebrated as uncompromising champions of high standards of love and marriage, morally superior to women who settled for less-than-perfect matches in pursuit of economic stability or social status. In the perfectionist middle-class culture of Victorian America, not lowering one's standards was consistent with Christian virtue.

Women themselves often expressed opinions that were similar to those advocated in the literature. Lucy Larcom, a poet and teacher, wrote to a friend that she preferred "single blessedness" to marriage ". . . unless one is sure that *the* one *is* the one and no other" (Marchalonis 1989, 91). Frances Willard, who later became involved in the temperance movement, wrote in her journal after she broke her engagement, ". . . so much better to wait for years and years if we may hope at last to find the one who can be all things to the heart. I am glad, heartily glad, I did not perjure myself" (Earhart 1944, 75). Spinsters' letters and journals are good indicators of increased expectations of, and higher standards for love and marriage. These documents reveal women's own quest for uncompromising moral perfection, their soul-searching about the quality of their own love and whether it measured up to the standards they believed in. They also testify to the spiritual journey many embarked on to determine God's design for their lives.

Some scholars argue that nineteenth-century middle-class women were severely constrained by marriage and family and were able to strive for autonomy and independence only by repudiating marriage. However, because of the pervasive ideology of domesticity, they had to present their preference for a single life in socially acceptable ways. Thus, references to high standards and unwillingness to compromise are interpreted as the socially appropriate expression of the desire for autonomy, liberty, and self-actualization. Others claim that women's decisions about marriage were informed and shaped by Victorian ideals of love, marriage, and the wish to uncover God's will for their lives. It was the idealization of love and marriage, the belief in women's self-sacrificing, spiritual love, and the conviction that this love had social usefulness, that raised the standards and the stakes of marriage. Unwillingness to compromise was the manifestation of belief in high ideals.

Being useful and finding one's vocation in life were powerfully influential Calvinist concepts that became feminized following the emergence of the market economy. Men's wage-earning work became secularized and less infused with vocational connotations, whereas women were encouraged to uphold religious morality to counteract the pervasive influence of money and markets. Whether married or not, women were assumed to have the same nurturing, spiritual qualities, and were supposed to use their God-given potential to serve others, be useful in the world, and uphold Christian standards of morality. Once they realized that marriage was not their calling, spinsters actively searched for ways to meet society's expectations.

As Catharine Sedgwick—who became a well-known author—wrote, ". . . there is an immense moral field opening, demanding laborers of every class. . . . Neither pride nor humility should withhold us from the work to which we are clearly 'sent'" (Dewey 1871, 271). Nineteenth-century spinsters had more opportunities than women before. Whereas most of them lived with and assisted parents or siblings, they also had increasingly varied possibilities outside the family. Teaching, writing, and reform societies offered options for useful work, often with financial compensation. By midcentury, some unmarried women became doctors and lawyers to better help women and children. The proliferation of economic opportunities for single women was closely related to the belief in women's moral superiority and the social usefulness of work that embodied distinctively female qualities. This enabled more women to find meaningful pursuits and

www.abc-clio.com ABC-CLIO 1-800-368-6868

a viable existence outside of marriage and family.

As love and marriage lost much of their Victorian spiritual overtones, so did spinsterhood. By the end of the nineteenth century, the emphasis on women's usefulness, service, and morality was replaced by questions of equality and economic opportunities. Increasingly, more educated middle-class women considered singlehood as an alternative to unequal marriage. As work came to be seen as a worldly activity, largely devoid of religious connotations among the middle classes, employment for women raised the same intellectual and economic issues as it did for men—and the Victorian concept of a special female sphere became obsolete. With changing ideals and practices of love, marriage, family, and work, the term *spinster* has gradually gone out of use. The latest edition of the *Cambridge Dictionary*, for example, no longer includes the term.

Zsuzsa Berend

See also Disenchantment; Marriage in Christianity; Romantic Love in Christianity; Soul Mates

References and Further Reading

Berend, Zsuzsa. 2000. "'The Best or None!' Spinsterhood in Nineteenth-Century New England." *Journal of Social History* 33 (4): 935–957.

Bloch, Ruth H. 1978. "American Feminine Ideals in Transition: The Rise of the Moral Mother: 1785–1915." *Feminist Studies* 4 (2): 102–126.

Chambers-Schiller, Lee Virginia. 1984. *Liberty: A Better Husband. Single Women in America: The Generations of 1780–1840*. New Haven, CT: Yale University Press.

Cott, Nancy. 1977. *The Bonds of Womanhood: "Woman's Sphere" in New England, 1780–1835*. New Haven, CT: Yale University Press.

Degler, Carl N. 1980. *At Odds: Women and the Family in America from the Revolution to the Present*. New York: Oxford University Press.

Dewey, Mary, ed. 1871. *Life and Letters of Catharine Sedgwick*. New York: Harper and Brothers Publishers.

Earhart, Mary. 1944. *Frances Willard: From Prayers to Politics*. Chicago: University of Chicago Press.

Freeman, Ruth, and Patricia Klaus. 1984. "The New Spinster in England and the United States in the Late Nineteenth and Early Twentieth Centuries." *Journal of Family History* 9 (4): 394–414.

Lystra, Karen. 1989. *Searching the Heart: Women, Men, and Romantic Love in Nineteenth-Century America*. New York: Oxford University Press.

Marchalonis, Shirley. 1989. *The Worlds of Lucy Larcom, 1824–1893*. Athens, GA: University of Georgia Press.

Spiritual Discipline in Buddhism

In Buddhist cultures, spiritual discipline consists of prescribed practices, patterns of behavior, or mental cultivations that have transformative power. Spiritual discipline will lead to the specific Buddhist religious goals of nirvana, higher rebirth as a human or a god, cessation of suffering and repeated rebirth, or bodhi—awakening to omniscient Buddhahood.

The practice of Buddhist spiritual discipline is usually embodied in the metaphor of *the path*. A Buddhist path may consist of vows and precepts, forms of training, or cultivated behaviors and attitudes based upon the Buddha's teaching. All such endeavors serve as a practical means for the cessation of craving, grasping, and all suffering—the state known as nirvana. Buddhist forms of discipline aim to develop and cultivate wholesome qualities such as *paËËa* (wisdom), *mett?* (loving-kindness), and *alobha* (nonattachment), as well as to overcome defilements of greed, hatred, and delusion. Such discipline reflects movement

from a state of suffering, aging, and sickness to a state of unconditional bliss and freedom.

Buddhist spiritual discipline involves techniques of mental cultivation, either autonomously or under the guidance of a spiritual teacher, that reflect the particular worldview of a given Buddhist religious system. In Theravadin Buddhist traditions, such practices encourage the abandonment of negative, unwholesome qualities based on ignorance, hatred, and craving, and cultivation of wholesome, meritorious qualities leading to the cessation of suffering.

Theravada Buddhist traditions emphasize *ariya-atthangika-magga* (the Noble Eightfold Path) as a means leading to nirvana. These eight factors are dimensions of interdependent practices in three divisions of training: *sila* (morality)—correct action, speech, and livelihood; *sam?dhi* (concentration)—correct effort, mindfulness, and concentration; and *paĖĖa* (wisdom)—correct views and thoughts.

Such trainings include the cultivation of sustained attention or mindfulness that may focus on the breath, the nature of impermanence, or the impure nature of the body. Wisdom is directed toward the realization of selflessness to lessen the grasping at an "I."

Wholesome qualities cultivated include the *appamanna* (four immeasurable qualities of love): *mett?* (loving-kindness); *karun?* (compassion); *mudit?* (sympathetic joy); and *upekkha* (equanimity)

Compassion is the wish that other beings be free of suffering. Loving-kindness is the wish that others be happy. Wholesome qualities are initially cultivated with regard to oneself and then progressively extended to all beings throughout the universe. Concentration leads to the calming of the mind while wisdom leads to the removal of mental defilements. Gradually the mind becomes purified and the cessation of suffering is attained.

Found in East-Asian cultures, Mahayana Buddhist traditions are grounded in *m?rga* (path systems) that are altruistically oriented. Their aim is to attain full and complete awakening in Buddhahood for the benefit of others as well as for oneself. Aspirants with such altruistic aspirations are known as *bodhisattvas*, "Buddhas-to-be," and engage in systematic mental cultivations and practices that are simultaneously infused with *prajĖa* (wisdom) and *up?ya* (tactical skill). Bodhisattvas perform deeds embedded with a profound sense of *mah?karu??* (universal compassion) for all beings. In cultivating universal compassion, bodhisattvas actively endure many hardships to free all beings from suffering through engaging in the practice of *paramita* (perfections), such as generosity (*d?na*); morality (*??la*); patience (*k?anti*); diligence (*virya*); concentration (*dhy?na*); and wisdom (*prajĖa*).

A bodhisattva infused with compassion aspires to become a buddha in the future by seeking complete and perfect awakening (*anuttara-samyak-sambodhi*) through the accumulation of merit (*pu?ya*) and wisdom (*prajĖa*) with which to benefit all beings.

James B. Apple

See also Birth in Hinduism; Bodhisattva; Body in Buddhism; Buddha; Liturgy in Buddhism; Mett?; Suffering in Buddhism

References and Further Reading

Buddhaghosa. 2003. *The Path of Purification: Visuddhimagga*. Translated by Bhikkhu Nanamoli. Seattle, WA: Pariyatti Publishing.

Santideva. 1998. *The Bodhicaryavatara*. Translated by Kate Crosby and Andrew Skilton. New York: Oxford University Press.

Tsong-kha-pa blo-bzang-grags-pa. 2000–2003. *The Great Treatise on the Stages of the Path*. Three vols. Edited by Joshua W. C. Cutler. Translated by the Lamrim Translation Committee. Ithaca, NY: Snow Lion Publications.

Spiritual Discipline in Christianity

Discipline is integral to the Christian approach to love primarily because love can be as selfish as it can be selfless. As St. Augustine made clear in his *Confessions*, it is too easy to orient love—understood as affective desire—toward something associated with an anticipated satisfaction. Orienting love toward a good that extends beyond the individual without a promise of satisfaction is the challenging path that stands in contrast to self-fulfillment. For these reasons there is a need for a disciplined approach to love.

Mortification, purgation, and asceticism are several practices that have been associated with religious discipline. In theory, mortification is a bodily connection or response to the suffering and death of Christ. When mortification stands as an embrace of Christ's suffering as an act of love, some Christians are able to affirm the physical discipline of the body in association with love. Although purgation may include a physical dimension of discipline, it is predominantly understood as the release of mental, emotional, or spiritual attachments that limit the practice of the theological virtues of faith, hope, and especially love. Covering a broader scope, asceticism has at times been considered any practice directed toward taming the passions. More recently it is seen as an effort to conform oneself to a life of Christian love.

The Latin origin of *discipline* includes the idea of training or teaching as well as that which is taught but, by extension, it relates to a guiding activity, one that leads the individual on a specific path. There are many Christ-centered paths of religious life that highlight the connection between religious discipline and love. For St. John Cassian, discipline is found in the effort to overcome fear and mistrust, which divert the self from realizing that love rests in the desire for the enduring good that God intends for humanity. As a figure widely identified with monastic religious discipline, St. Benedict offered a circular relationship of love and discipline that depends on *zeal*. A fruitful regimen of life must be carried out in a spirit of zeal, and such zeal can only be sustained by love for God. In turn, it is the presence of zeal that enables human beings to set aside all seemingly desirable obstructions to a loving relationship with God. St. Bernard of Clairvaux called for a discipline of the heart that is described as keeping the memory of God present and uncluttered. This consequently increases the desire for God.

Considering other forms of religious life, St. Francis of Assisi linked God's love to divine correction and chastisement, but there is a reason for such training because love involves making oneself vulnerable to others. St. Ignatius of Loyola might consider Francis's vulnerability as an example of his claim that love must be communicated. At the same time, Ignatius called for discernment through disciplined self-reflection, to recognize the nature of the love or emotion the aspirant is feeling. Although non-Catholic Christians are not generally inclined to religious community-based approaches to a disciplined life, some examples may be cited from among those traditions wherein discipline and love unite. Bearing in mind his "methodical" approach to religion, John Wesley offers a case in point. In prescribing a discipline of prayer and reflection for each day of the week, he interjected numerous expressions of love. St. Francis de Sales added another version of discipline that is meant to pervade any believer's daily life. He promoted the concept of devotion that is a kind of spiritual agility, and through it one reaches out to God in acts of love. In each of these approaches to a life of Christian discipline, the most common element is the achievement of an unfettered openness to the fullness of love.

Andrew McCarthy

www.abc-clio.com ABC-CLIO 1-800-368-6868

See also Asceticism; Body in Christianity; Catholic Mysticism; Death in Christianity; Divine Love in Christianity; Jesus; Protestant Mysticism; Suffering in Christianity

References and Further Reading

Cassian, John. 1985. *John Cassian: Conferences*. New York: Paulist Press.

Chadwick, Harry, trans. Augustine of Hippo. 1991. *Confessions*. Oxford: Oxford University Press.

Downey, Michael, ed. 1993. *The New Dictionary of Catholic Spirituality*. Collegeville, MD: Michael Glazier.

Evans, G. R., trans. Bernard of Clairvaux. 1987. *Bernard of Clairvaux: Selected Works*. New York: Paulist Press.

Francis de Sales. 1993. *Francis de Sales: Finding God Wherever You Are*. Edited by Joseph Powers. Hyde Park, NY: New City Press.

Ignatius of Loyola. 1992. *The Spiritual Exercises of Ignatius of Loyola*. St. Louis, MO: The Institute of Jesuit Sources.

Regis J. Armstrong, J.A. Wayne Hellmann, and William J. Short, eds. *Francis of Assisi: Early Documents*. 1999. Vol. 1, *The Saint*. Edited by J. Regis, J. A.Wayne Hellmann, and William J. Short. New York: New City Press.

Wesley, John. 1981. *John and Charles Wesley: Selected Prayers, Hymns, Journal Notes, Sermons, Letters and Treatises*. New York: Paulist Press.

Spiritual Discipline in Hinduism

Hinduism accepts the existence of the soul (*atman, jiva*); spirituality represents the liberated state of the soul; and spiritual discipline refers to the disciplined path (*marga*) by which the soul makes gradual progress from its embodied state (*samsara*) toward its liberated state (*moksha*). There are three basic liberated states: merging with Brahman (impersonal divinity), living in proximity to Ishvara (the supreme person), and the separation of the *purusha* (the animate and conscious element) from *prakriti* (inanimate nature). The famous exponent of liberation as merging with impersonal divinity is Shankara (ca. CE 788–820), whose system emphasizes the path of knowledge. The major exponent of theistic liberation as living in proximity to the supreme person is Ramanuja (ca. CE 1017–1137), whose focus is the path of devotion. The notable exponent of liberation as the separation of the *purusha* (the conscious element, the person) from *prakriti* is Ishvara Krishna (third century CE), who espouses the path of yoga. Underlying these three concepts is the idea of hierarchical reality, according to which there are at least two levels of reality: the temporary and imperfect state, and the absolute and perfect state of existence. The temporal state represents worldly existence while the perfect state represents the ultimate human goal to be sought. The transformational path leading from the temporal to the spiritual and perfect state requires a disciplined practice and endeavor, and hence the term "spiritual discipline."

The classical path of yoga is also called *ashtanga yoga* (eight-limbed yoga), and it offers the basic pattern of a spiritual discipline, leading the practitioner from the conditioned state to the perfect state through eight stages.

Stages one and two—*yama* (restraint) and *niyama* (observance)—entail practice of ethical principles such as nonviolence, truthfulness, chastity, greedlessness, purity, and austerity, all of which are meant to purify the mind.

Stages three and four—*asana* (posture) and *pranayama* (breath control)—involve the physical exercises of breath control and the assumption of various postures, which are meant to further concentrate the mind.

Stages five and six—*pratyahara* (sense withdrawal) and *dharana* (concentration)—empower the practitioner to detach the mind from external sense objects, thus removing the last obstacles from internal absorption.

Stages seven and eight—*dhyana* (meditative absorption) and *samadhi* (ecstasy or spiritual absorption)—induce the state of full spiritual absorption.

There may be varieties of spiritual experiences and these may be categorized as merging with impersonal divinity—realizing the oneness of atman and Brahman, gaining proximity to the supreme person within the heart (*paramatman*), or experiencing a state of pure aloofness (*kaivalya*).

The path of knowledge, *jËana marga*, involves the gradual realization of the spirituality of the self and its identity with Brahman (impersonal divinity), which may be expressed by these Upanishadic statements:

> *Aham bramasmi*—I am Brahman. (Brihadaranyaka Upanishad 1:4, 10)
>
> *Tat tvam asi*—You are that [You and Brahman are identical]). (Chandogya Upanishad 6:8, 7)

The most syncretic Hindu text to express the path of spiritual discipline is the Bhagavad Gita. It combines elements from all three paths, and as such is considered authoritative by the practioners of the yoga path, by the practitioners of the path of knowledge, and by the practitioners of personal devotion or *bhakti*. One of its central teachings is that of the path of action, which states that it is action according to dharma (social duty) which is the key for liberation and the basic practice of spiritual discipline. As such, action itself is to be gradually sublimated and cleansed from various ulterior motives such as egotism and greed. Having purified one's motives for action, one continues to act without desire for and attachment to the rewards of the actions (*nishkama karma*). Consequently, one may act out of duty or out of a desire to reach the highest good. Alternatively, one may consider one's action as a type of yoga practice, act for the sake of merging with Brahman, or act as an expression of loving devotion to Ishvara, the supreme person.

Ithamar Theodor

See also Bhagavad Gita; Bhakti; Body in Hinduism; Soul in Hinduism; Yoga

References and Further Reading

Flood, G. 1996. *An Introduction to Hinduism*. Cambridge: Cambridge University Press.
Haberman, D. L. 1988. *Acting As a Way of Salvation*. New York: Oxford University Press.
Klostermaier, K. K. 1984. *Mythologies and Philosophies of Salvation in the Theistic Traditions of India*. Waterloo, Ontario: Wilfrid Laurier University Press.
Klostermaier, K. K. 1994. *A Survey of Hinduism*. Second Edition. Albany, NY: State University of New York Press.
Klostermaier, K. K. 1998. *A Concise Encyclopedia of Hinduism*. Oxford: Oneworld Publications.
Kupperman, J. J. 2001. *Classic Asian Philosophy*. New York: Oxford University Press.
Suthren Hirst, J. G. 2005. *Samkara's Advaita Vedanta—A Way of Teaching*. London: Routledge Publishers Curzon.
Theodor, I. 2005. "The Philosophical–Theological Structure of the Bhagavadgita: Deciphering the Structure of the Bhagavad Gita through Comparative Theology." *Nidan: International Journal for the Study of Hinduism* 17 (Dec): 1–17 .

Spiritual Discipline in Islam

Ascetic practices in Islam are found largely in its Sufi mystical traditions. They predominantly entail prolonged periods of prayer and *qillat at-ta'?m, qillat al-man?m, wa qillat al-kal?m* (little food, little sleep, little talk) and, less frequently, celibacy. Asceticism in Sufism is therefore akin to its corresponding role in Christian mysticism. There, the *via purgativa* serves as a predecessor for a *via illuminativa* that permits the seeker to become suffused with and enriched by love and the spiritual knowledge of gnosis or wisdom. Metaphors of purgation, purification, and alchemical transformation are invoked as integral to the deeper and broader interior struggle, otherwise termed the *greater jihad*, against the *nafs* (ego–soul)—the struggle with those passions or psycho-

logical fetters that prevent believers from getting closer to God.

The Sufi who practices self-denial, who possesses the requisite fear of God—especially the Day of Judgment—who pines for Heaven, and endeavors, in the end, to bask in the light of the pure love of God, acts in fidelity to a prayer of Muhammad, that Seal of the Prophets: "O God, give me love of Thee, and love of those who love Thee, and love of what makes me approach Thy love, and make Thy love dearer to me than cool water" (Schimmel 1975, 131). Hence one can make sense of a rather anthropomorphic depiction of All?h as a "jealous God" for, in the words of Margaret Smith, "God will suffer none to share with Him that love which is due to Him alone" (Smith 2001, 131). Asceticism on behalf of love and gnosis involves reliance on means intended to achieve the final goal of the mystic: conceptualized first as *fan?'* (annihilation of the self in God's presence), followed by *baq?'* (an abiding spiritual survival of the soul) in *tawh?d* (true union with God). This is expressed as absolute obedience or complete surrender to the divine will of the Beloved.

Although comparatively little is known about early specific ascetic practices in Islam, what emerges is a plausible if not intriguing picture of a devotional spirituality that resonates for present-day believers, if only in a more moderate tenor and inconspicuous tone. Precursors to the Sufis include the so-called *ahl as-suffa* (People of the Bench), who are said to have lived in poverty in a portico affixed to the Prophet's mosque in Medina. According to an early authority on Sufism, Kal?b?dh? (d. 380/990), "they wandered about the land mortifying the carnal desires and making naked the body, they took of this world's good only so much as is indispensable for covering nakedness and allaying hunger" (Schimmel 1975, 14).

In the eighth century, Basra in southern Iraq harbored one of the earliest communities of ascetics. Born in Medina, Hasan al-Basr? (21/642–110/728) was a religious scholar and preacher who settled in Basra where he held fast to asceticism. Later Sufis dubbed him a patriarch of Muslim mysticism. Prompted by the Prophet's remark that "If you know what I know, you would laugh little and weep much," Basran ascetics were known as *al-bakk?'?n* (those who constantly weep), ". . . for both the miserable state of the world and the meditation of their own shortcomings made them cry in hope of divine forgiveness" (Schimmel 1975, 31).

Among those in the Basran lineage of asceticism was the remarkable mystic and poet, R?bi'a al-'Adaw?ya (95/174–185/801). She was, arguably, the first genuine Muslim mystic to give uninhibited expression to the theme of divine–human love and is thus the premier exponent and vivid exemplar of "love mysticism." R?bi'a took to heart the Prophet's exhortations—later captured in classical Sufi manuals—for the faithful to practice constant prayer and to find in every moment time for the recollection of God, for the believer is bound by the basic obligation never to forget the "all-embracing divine presence"—in other words, to never backslide into "the sleep of heedlessness."

By all accounts, R?bi'a consistently acted in perfect accord with the admonition indissolubly associated with her fellow Basran, Hasan al-Basr?: "Be with this world as if you had never been there, and with the Otherworld as if you would never leave it." Such otherworldly mysticism is seemingly ill-suited alongside other Islamic beliefs and practices, and indeed appears contrary to the model of the Prophet himself, who did not adopt the secluded life of the monk nor preach the virtue of celibacy. Muhammad was clearly well-versed in at least some ascetic practices and exhibited such Sufi attributes as scrupulous abstinence and *wara'* (spiritual reticence), *sabr* (patience), *faqr* (poverty), and *taw?du'* (humility), as well as such dispositional and psychospiritual qualities as *'ib?da* (worshipfulness), *shukr* (gratitude), and *tawakkul* (com-

plete trust in and reliance on God). Muhammad epitomized the *zuhd* (self-discipline) and *nusk* (renunciation) at the core of both asceticism and mysticism.

Extreme or extravagant ascetic practices rightly come under suspicion in Islam, as they do in Judaism, insofar as they imply a denial of the goodness of God's creation, and thus moderation in asceticism was common counsel. R?bi'a's uncompromising lifelong ascetic regimen took *mahabba* (a single-minded devotion to and unremitting love of God). She did not deny the wondrous nature of God's works, but viewed them as so many veils obscuring the beauty and essence of God Himself, as surmountable obstacles in the path of the eventual union of the lover with the Beloved.

The incessant purification that is the marrow of ascetic practice in Sufism requires that all voluntary and involuntary trials and tribulations be assumed in the spirit of love. Not surprisingly, therefore, love is often discussed in the context of the Sufi psychology of *ahw?l* (states) and *maq?m?t* (stations), although no less than Ab? H?mid al-Ghaz?l? (450/1058–505/1112 CE) referred simply and succinctly to love as "the highest goal of the stations and the loftiest summit of the stages" (Lewisohn 1999, 435). Love itself is analyzed in the experiential terms of *uns* (intimacy), *qurb* (proximity), and *shawq* (longing or desire).

Asceticism was not confined to Basra. For example, Khur?s?n, in the northeastern part of the 'Abbasid Empire (133/750–656/1258), included among its inhabitants some remarkable Sufis with incomparable influence on Sufi *tar?qas* (orders). Although Sufis are renowned for spending their nights upright in prayer and sustaining a constant fast by day, all Muslims fast (*?awm*) during the daylight hours in the month of Ramad?n, and *sal?t* (or *sal?h*) finds Muslims in ritual prayer five times daily, these being two of the five Pillars of practice in Islam.

Patrick S. O'Donnell

See also Asceticism; Body in Islam; Desire; *'Ishq;* Liturgy in Islam; Longing in Sufism; Muhammad; Soul in Islam; Sufism

References and Further Reading

Ernst, Carl W. 1997. *The Shambhala Guide to Sufism*. Boston: Shambhala.

Lewisohn, Leonard, ed. 1999. *Classical Persian Sufism from Its Origins to Rumi (700–1300)*. Vol. 1 of *The Heritage of Sufism*. Oxford: Oneworld.

Nicholson, Reynold A. 2002 [1914]. *The Mystics of Islam*. Bloomington, IN: World Wisdom, Inc.

Renard, John. 2005. *Historical Dictionary of Sufism*. Lanham, MD: Scarecrow Press.

Schimmel, Annemarie. 1975. *Mystical Dimensions of Islam*. Chapel Hill, NC: University of North Carolina Press.

Smith, Margaret. 1995 [1931]. *Studies in Early Mysticism in the Near and Middle East*. Oxford: Oneworld.

Smith, Margaret. 2001 [1928]. *Muslim Women Mystics: The Life and Work of Rabi'a and Other Women Mystics in Islam*. Oxford: Oneworld.

Spiritual Discipline in Judaism

One of the words most closely associated with spirituality in Jewish thought is *kedusha*, or holiness. Significantly, wherever *kedusha* appears in Jewish tradition, it always brings with it restriction and limitation.

A synagogue is a holy place. Nonetheless, according to *halakhah* (Jewish law), many restrictions apply to the types of activities that people may engage in while in the sanctuary—even when no service is being offered. Anything too secular or mundane does not belong in this sacred space.

The *Holy of Holies*, the inner sanctum of the sacred Temple that once stood in Jerusalem, is considered by Jews to be the holiest place on the face of the earth. It is also the most religiously restricted corner of the world. Only one person, the High Priest, on one day of the year, Yom Kippur (the Day of Atonement), was ever

allowed to enter this sanctified space. By the same token, the sanctity of the Shabbat and Holy Days is reflected in the halakhic restrictions on creative work that mark these days. Those restrictions are central to their observance in traditional Judaism.

In Jewish mystical teaching, creation itself begins with an act of Divine self-limitation called *tsimtsum*. This withdrawal of self by God is necessary because without it there would be no room for the human being or for anything else that exists in the created universe. In performing *tsimtsum*, God partially withdraws into Himself and thereby leaves an opening for all of physical existence to come into being. Although this is not specifically referred to as a holy act, it is considered an act of Divine love that God gives to the world. Nothing could be more spiritual and holy than encountering God's love as it manifests itself in the loving process that led to one's very existence.

The common denominator in all these elements of faith, belief, and practice is *limitation*. And limitation is the beginning and essence of discipline. Love and sexuality are sanctified and restricted by the commitment created by a couple's union in marriage (*Kiddushin*). In contrast, a large majority of traditional sources that discuss sexuality in marriage allow for a great deal of variation in a couple's lovemaking. Still, anything other than marital sex is prohibited by Jewish law.

Even within the marital relationship, sex is restricted to certain days of the month. During a woman's menstrual period and for seven days thereafter, sex between husband and wife is prohibited. Intimacy between husband and wife is then re-sanctified by the woman's immersion in a ritual bath called *mikvah*. The *mikvah* brings the woman into contact with a natural source of water—for example, rainwater or an underground stream—that fosters a sense of renewal and rebirth. Many Jewish texts claim that this cycle of connection, withdrawal, and reconnection between spouses allows for renewal of desire within the couple's sex life. It also encourages deeper communication during the days when only verbal connection is allowed between them, precisely because physical intimacy is not permitted.

Prayer is another Jewish practice requiring spiritual discipline. Although it is true that a person can communicate with God at anytime, formal prayer is nonetheless dramatically structured and standardized by Jewish law and practice. Particular prayers are recited on specific days and at designated times. Personal spiritual connection notwithstanding, worship must also function within this restricted framework. The discipline involved in reciting one's prayers at least three times a day, every day of the year, four times on many holidays and five times on Yom Kippur—is seen as an important precursor to creating an on-going relationship with the divine.

In the area of charity, the notion of limitation and discipline is operative as well. Ten percent—but no more than twenty percent—of income should be donated to help the needy. Although one can and should perform great acts of kindness, Jewish teaching also holds that reasonable self-interest must also be part of spiritual life.

Although spirituality and connection with the sacred are certainly desirable on their own, those elements of the religious experience are still structured by Judaism through religious discipline and halakhic limitation. According to traditional Jewish teaching, if a true spiritual connection is created in this way, it can transform into an experience that is ongoing, authentic, and accessible to the largest number of believers.

Barry Freundel

See also Body in Judaism; Charity in Judaism; Divine Love in Judaism; Kabbalah; Liturgy in Judaism; Marriage in Judaism; Rabbinic Judaism; Sex in Marriage; Sexual Pleasure in Judaism

References and Further Reading
Blumenthal, David R. 1994. *God At the Center: Meditations on Jewish Spirituality*. Northvale, NJ: J. Aronson.
Mintz, Adam. 2004. *Jewish Spirituality and Divine Law*. Edited by Lawrence Schiffman. Jersey City, NJ: Ktav.
Raskas, Bernard S. 2004. *Jewish Spirituality*. Jersey City, NJ: KTAV.
Sonsino, Rifat. 2000. *Six Jewish Spiritual Paths: A Rationalist Looks at Spirituality*. Woodstock, VT: Jewish Lights Publishing.

Spiritual Love in Women Mystics

The divine love affair between God and the soul is a central feature of women's mystical texts. Expressions of sacramental piety, love mysticism, and embodied spirituality are prominent in women's spirituality. Love is also frequently depicted through feminine imagery in male and female writers.

In the Wisdom literature of the Hebrew Bible, and in later Jewish mystical texts, the love of the Divine Feminine-Shekhinah (indwelling feminine presence) is exalted. In Ecclesiasticus, Wisdom says, "I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue" (Ecclesiasticus 24:24–25). To Jews, Shekhinah is *lev* (the heart) of God. She is the active force who illuminates the earthly world and it is through her that humans find their way back to God. She is prophet and redeemer who, out of compassion for the human condition, dwells in the material realm. In her love for the world, Shekhinah willingly goes into exile from her divine origins and suffers isolation and the tragedy of the human condition. She is the embodiment of the highest form of love—mother-love—and the metaphors of daughter, sister, and mother are used to express her profound generosity.

In the Chinese Buddhist personification of *Kuan Yin* (Bodhisattva of Compassion) feminine wisdom is depicted as pure light, eliminating darkness and extinguishing the fire of pain. In Daoist philosophy, Dao is equated with the Mysterious Female, gate of heaven and earth, and as empty vessel, womb, and mother of all creation. Dao is nondual consciousness, which encompasses emptiness and form, *yin* and *yang,* happiness and sorrow, heaven and earth, creation and destruction, birth and death. Through Dao, all things come to be; in the womb of Dao, life bears fruition.

Mirabai, the Hindu saint (d. 1550), sings the praises of love's wounding as she longs to become one with her divine lover, Krishna. A devotee of Vaishnava teachings, Mirabai became enamored of God's love and mercy, and worshipped Him in his Krishna incarnation. Her love was passionate, portraying herself in some poems as wedded to Krishna and in others as longing for union with him. Her poems sing praises of such complete intimacy with her beloved that it is only her beloved who resides in her heart. Akka Mahadevi, another Hindu saint (d. twelfth century), was a prominent figure in the Virasaiva devotion to Lord Shiva, depicting herself as his wife. In her intense love for Shiva, she spurned riches and comforts, fled from a forced marriage, and traveled an arduous path toward intimacy with her divine beloved. Mahadevi's passion for Lord Shiva encompassed her whole being. A symbol of women's emancipation and empowerment, Mahadevi achieved heightened states of enlightenment.

In Islam, mercy is associated with the highest form of divine love, with the employment of the feminine word *rahim* (womb of the All-Merciful), substantiated in a famous *hadith*: "My mercy precedes My wrath" (*rahmatĒ sabaqat ghadabĒ*). Rabi'a al-Adawiyya (d. 801), a female founder of Sufi mysticism, establishes one of its central features in her reference to God as the beloved. Rabi'a focuses on love of God for His own sake, rather than

from a fear of hell or a desire for paradise. Her prayers emphasize the divine love affair between the soul and God, and the joy of being alone with her beloved. Her understanding of *Muhhaba* (selfless love) establishes the basis of divine love in Sufism.

Christian history records its most extended development of women's mystical love in the twelfth to fifteenth centuries. Writings from Germany, France, Spain, and England underscore the prolific contribution of women to Christian spirituality during that period. Female mystics associate divine love with feminine goddess figures, with Jesus, or with Sophia in the person of Jesus. In a medieval association of breast milk with blood, male and female authors depict Jesus as a mother giving birth, nursing the soul at his breasts, and consoling, holding, and nourishing the believer. The Beguines, communities of lay religious women in northern Europe during the twelfth to thirteenth centuries, transpose the symbolism of courtly love into a mysticism of love between the soul and God. Mechthild of Magdeburg (d. ca. 1282), a beguine who entered the Saxon monastery of Helfta later in life, depicts the divine beloved in goddess figures. Mechthild begins *The Flowing Light of the Godhead* with a dialogue between the soul and *Frouwe Minne* (Lady Love). Lady Love instructs the Soul or "Lady Queen" on how to empty her self and achieve annihilation in God. In the dialogue that follows, the soul laments that love has consumed her, taking everything away from her, including youth, wealth, honor, and health. Love counters with the spiritual benefits she has received in return—freedom, virtues, knowledge, and purity. The passion that flows between the two describes the soul's abandonment to love through its annihilation in God.

In addition to erotic nuptial imagery, Eucharistic piety was central to the liturgical life of the nuns of Helfta. Through the cult of the sacred heart, Gertrude of Helfta (d. 1301 or 1302) expressed the need for direct contact with God. In receiving the Eucharist, God nurtures and feeds the soul. Depicting Christ as lover, friend, and bridegroom, as well as ruler and judge, Gertrude insists that Christ's humanity is in our humanity—Christ's love is our love to bear. This embodied, historical love is symbolized by Gertrude in the sacred heart, which provides the soul with refuge and quenches the soul of its thirst.

Marguerite Porete, the French mystic (d. 1310), situates feminine divine figures as central actors in her book *The Mirror of Simple Souls*. Burned at the stake in 1310 for refusing to recant her manuscript after the Church had condemned it, Porete's personal tragedy parallels the dialectic that takes place within her text between Reason (a male figure) and Lady Love (*Dame Amour*). Creating a distinction between desirous love and divine love, Porete follows the soul's inexplicable collapse into a state of utter selflessness, which stimulates the soul to give up its will and be ravished by its divine lover. The transition from desirous love to divine love cannot take place until the soul dies of its own will and, finally overcome by humility, is surrendered to the divine will. In an ecstasy of love, the soul is now so completely possessed by Lady Love that it is powerless to accomplish anything on its own.

Julian of Norwich (d. ca. 1416), the English anchoress, writes one of the most comprehensive theologies of love through her contemplation on the motherhood of God in the person of Jesus. In the tender, loving care Jesus accords the soul, Julian develops a theology of divine motherhood that overturns the Church's notions of sin and judgment. The mutual intimacy that flows between God and the soul generates a theology of infinite affection and gentle forgiveness, a process of love that heals sin and restores grace. In this mutuality of love rests a microcosm of the whole macrocosmic universe. Her understanding of divine love is celebrated and affirmed in a continuous flow of divine love toward creation. The sweetness and tenderness with which God loves creation

overflows the hearts of those who are God' s lovers into a concern for all others. Using paradoxical images of suffering and bliss, Julian emphasizes the great pathos God has for the sinner, and the immeasurable joy that comes through transforming all that fractures God's unending love.

The first woman doctor of the church, Spanish Carmelite Teresa of Avila (d. 1582), exalts nuptial imagery, in which mystical union is described as the soul's marriage to Christ. In mystical marriage, spiritual love consumes the distinction between lover and beloved as drops of water are dissolved in the sea. Those who experience this union of perfection, love differently than those without it. According to St. Teresa, love fails from excessive attachment to persons, things, vanities, honors, and wealth. Spiritual love is a love with no self-interest that bears the compassion for others. As the natural overflow of the integration of active and passive contemplation, spiritual love is not self-centered or otherworldly, but assists others in their progress toward love. The divine love affair between God and the soul flowers in such acts of goodness. Teresa of Avila epitomizes in her writings the mutuality of love between God and the soul and the power of this love to subvert our notions of sin, and erase punishment and pain.

Beverly Lanzetta

See also Bliss; Bodhisattva; Compassion in Buddhism; Daoism; Divine Love in Christianity; Liturgy in Christianity; Motherhood; Saints in Hinduism; Saints in Islam; Sexual Symbolism; Shekhinah; Soul in Christianity; Suffering in Christianity; Sufism; Yin and Yang

References and Further Reading

Bynum, Caroline. 1982. *Jesus As Mother: Studies in the Spirituality of the High Middle Ages*. Berkeley, CA: University of California Press.

Newman, Barbara. 2003. *Gods and the Goddesses: Vision, Poetry, and Belief in the High Middle Ages*. Philadelphia, PA: University of Pennsylvania Press.

Stewart-Wallace, John, and Swami Ghanananda. 1979. *Women Saints East and West*. Hollywood, CA: Vedanta Press.

St. John

According to Christian faith, Jesus Christ's life and activity mediate love's actions in the interrelation between the inner divine love in which God relates to God's self and by which God is alive; God's love in which God creates, sustains, liberates, and exalts the world; the love through which his creatures call on and honor God; and the love with which humans are expected to relate to one another and themselves.

Since the days of early Christianity, theological dogma has emphasized that God is not only characterized by an outwardly directed love, but is also defined internally by love within God's self. In its various expressions, the doctrine of God and the Trinity has repeatedly attempted to get to the heart of the conviction underlying St. John's theology that love is not merely a central quality of God, but that God's essence is love ("God is love," 1 John 4:16b).

According to John, God's love between Father and Son is not an abstract relation or "reciprocity" in which human beings can participate in some "mystical" way. Two features are characteristic of this love—the Father, or his Name, is made known and revealed among the creatures (John 17:26), and the Son is revealed and he "dwells" with those that are his own (John 14:21). Divine love seeks the glory of the beloved beyond the boundaries of the relation to the beloved. It is a "contagious" love that seeks imitation and agreement. It offers participation in itself.

The love with which God loves and wishes to be loved is thus revealed to humans, and God is revealed in this love. In this love, God makes known the divine identity as well as

God's creative power. Just as the creator entrusts Jesus Christ with creative power through their relationship, so humans come to know the love of God intimately and share in God's power. The biblical traditions associate this transfer of power with the action and "pouring out" of the Spirit.

Throughout the spectrum of the canon and thus across centuries, the biblical traditions have emphasized the bond between the "love of God," that is, the genuine human relationship with God, and the "respect for and observation of the commandments," or the "adherence to God's word" (for example, Exodus 20:6; Deuteronomy 7:9; Luke 11:42; John 14:15, 21; 15:9; 1 John 5:3).

This connection between the "love of God" and acting in accordance with God's wishes and commission is especially clear in Jesus' relation to the creator as detailed in the Johannine writings. In general, "love of God" means taking up and pursuing God's intentions and God's interests in the order and flourishing of creation. As intended by God, love of God includes a loving relation to the world and to fellow humans that is faithful to the law (Old Testament) and oriented toward Jesus' life and teaching.

This is expressed in the so-called "double commandment of love" (Mark 12:28 and parallels; Deuteronomy 6:4; Leviticus 19:18). When love in general is called the "fulfillment of the law" (Romans 13:8; Galatians 5:14), the intention is to combine a loving relation to God and loving relationships with fellow creatures.

When love is limited to family and friendships, then humans are not sufficiently complying with God's desire for the order and flourishing of creation. This is so even when this love transcends the interests of sustaining and reproducing oneself ("If you love those who love you, what credit is that to you? For even sinners love those who love them" (Luke 6:32–33; Matthew 5:46–47).

Old Testament traditions already interpreted the command to love one's "neighbor" not only with a complex ethos of what it means to be a neighbor, but expanded the command to include even strangers (Leviticus 19:34 and Deuteronomy 10:18; Genesis 23:4–5). Love is considered to be an increase in mercy toward those who are acutely or chronically disadvantaged, as expected by God's law. The full meaning of this increase becomes clear only when the phenomenon of "growing in love" is grasped.

Many canonical texts—and the New Testament epistles in particular—seek to understand and describe love as a form of social communication in which the human relation to God, the human relationship to self, interpersonal relations, and complex social networks exert a positive influence on each other. God's love allows participation in God's power, and the perception of God's creative love leads to personal growth in love, which also benefits a relation to self, characterized by love.

Michael Welker

See also Commandments to Love; Divine Love in Christianity; Fatherhood in Christianity; Jesus; New Testament

References and Further Reading

Barrett, C. K. 1978. *The Gospel According to St. John*. Philadelphia: Westminster Press.
Bruce, F. F. 1983. *The Gospel of John*. Grand Rapids, MI: Eerdmans.
Keener, C. S. 2003. *The Gospel of John: A Commentary*. 2 Vols. Peabody, MA: Hendrickson Publishers.
Kuhn, H. 1975. *Liebe: Geschichte eines Begriffs*.
Lotz, J. B. 1979. *Die Drei-Einheit der Liebe: Eros, Philia, Agape*. Frankfurt: Knecht.
Nussbaum. 1998. "Love." *Encyclopedia of Philosophy*, 842–846. London: Routledge.
Nygren, A. 1982. *Agape and Eros*.
Prenter, R. 1971. "Der Gott, der Liebe ist." *Theologische Literaturzeitung* 96: 401–413.
Schnackenburg, R. 1992. *The Johannine Epistles*. New York: Crossroad.
Schwöbel, Ch. 1998. "God Is Love: The Model of Love and the Trinity." *Neue Zeitschrift für Systematische Theologie:*307–328.

Segovia, F. F. 1982. *Love Relationships in the Johannine Tradition*. Chico, CA: Scholars Press.
Spicq, C. 1958–1963. *Agapé dans le Nouveau Testament*. 3 Vols. Hans Urs von Balthasar, *Glaubhaft ist nur Liebe,* 1963.
Welker, M. 2001. "Romantic Love, Covenantal Love, Kenotic Love." In *The Work of Love: Creation As Kenosis*, edited by John Polkinghorne, 127–136. Grand Rapids, MI: Eerdmans.

St. Paul

For St. Paul the Apostle (ca. 6 BCE–64 CE), God is the origin and primary object of love. Paul's teaching on love begins with God's love shown in creating, sustaining, and redeeming humankind. The best proof of that love is found in the life, death, and resurrection of Jesus (Romans 8:32). The proper human response to the experience of God's love is to love God in return and to love other persons. Thus there are both vertical and horizontal dimensions to the Pauline understanding of love. But love is first theocentric and christocentric, and from that starting point love expresses itself in and through human relationships. The experience of having been loved by God in Christ empowers believers to love God and other persons in return. In Paul's perspective, God's love permeates all aspects of life.

Paul's understanding of love was shaped by the Old Testament tradition wherein the most important context for love is God's covenant relationship with Israel. God initiated the covenant out of love for his special people, and one of Israel's covenantal obligations is to love God in return and to love one another. Having been raised as an observant Jew, Paul—like Jesus—would have been thoroughly familiar with the biblical commandments to love both God (Deuteronomy 6:4–5) and neighbor (Leviticus 19:18). The former was and is part of the Jewish daily prayer known as the *Shema*, and the latter appears in the "holiness code" in Leviticus 18–20.

While formerly a persecutor of the early Christian movement, Paul's powerful experience of the risen Jesus on the road to Damascus transformed him into a zealous promoter of the message of right relationship with God through Christ (*justification*). Paul took as his special mission the proclamation of this gospel, or "good news," to non-Jews (Gentiles), and the founding of Christian communities throughout the Mediterranean world. His letters that are now contained in the New Testament were one of Paul's ways of keeping in contact with his converts and of providing them with pastoral and theological guidance in dealing with their problems.

Paul began his earliest extant letter known as 1 Thessalonians (51 CE) by referring to what has become the traditional triad of Christian theological virtues: ". . . your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ" (1:3). Love is the unifying theme of the central part of that letter (2:17–4:12). Paul describes the Thessalonians as "our glory and joy" (2:20), eagerly awaits news about their spiritual progress, and prays that they might grow in love (3:12). He exhorts them to abstain from fornication and reminds them that they "have been taught by God to love one another" (4:9).

In writing to the Galatians, Paul appeals to his own faith "in the Son of God who loved me and gave himself for me" (2:20), and defines the ideal of Christian life as "faith working through love" (5:6). In his concluding exhortation he describes Christian freedom paradoxically as becoming servants of one another "through love," and summarizes the Mosaic Law as loving one's neighbor as oneself (5:13–14; see Leviticus 19:18). In his list of Christian virtues or "fruits of the Spirit" (5:22–23), he places love first.

The most famous Pauline reflection on love appears in 1 Corinthians 13. The primary literary and historical contexts of this encomium

of love were relationships within the local Christian community, although it is also applicable to other relationships. Here Paul first asserts that without love even the greatest spiritual gifts—speaking in tongues, prophecy, esoteric knowledge, and the like—are nothing. Then he lists the characteristics of genuine love as patient, kind, not envious or boastful or arrogant, and not rude. Finally he insists that "love never ends" (13:8) and that it outranks even faith and hope: ". . . the greatest of these is love" (13:13).

Having noted that what drove him on in all his activities as an apostle was "the love of Christ" (5:14), Paul challenges believers in 2 Corinthians to contribute to a collection for poor Christians in Jerusalem. He represents this as a way of showing the genuineness of their love and of following the loving example of Jesus (8:8–9), and adds, "God loves a cheerful giver" (9:7).

In writing to the Philippians—often described as Paul's favorite community—Paul prays that their "love may overflow more and more" (1:9), urges them to greater harmony and mutual understanding by "having the same love" (2:2), and professes his love and longing for them (4:1). In trying to persuade Philemon to welcome back his runaway slave Onesimus as "a beloved brother" (1:16), Paul notes Philemon's reputation for having "love for all the saints" (1:5) and Paul's own experience of Philemon's love for him (1:7). Rather than commanding Philemon to do what he wants, Paul prefers to appeal to him on the basis of love (1:9).

Paul's letter to the Romans (58 CE) is generally regarded as his great theological synthesis. Therein, he traces the origin of Christian love to God's action in Christ with the result that "God's love has been poured into our hearts through the Holy Spirit" (5:5). And he interprets Jesus' sacrificial death on the cross as proof of God's "love for us" (5:8). Near the end of his reflection on Christian freedom and life in the Holy Spirit, Paul contends that all things work together for good "for those who love God" (8:28). He closes the reflection with an emotional reminder that God has "loved us first," and that therefore nothing in all creation, "neither death nor life, nor angels. . ." can separate believers from "the love of God in Christ Jesus our Lord" (8:37–39).

Toward the end of Romans, Paul draws out the practical implications of his theology. He insists that love must be genuine and that believers should "love one another with mutual affection" (12:9–10). He goes on in 13:8–10 to claim that those who love others fulfill the entire Mosaic Law. Drawing on the biblical commandment to love one's neighbor (Leviticus 19:18), Paul declares that all the other commandments are summed up in this single commandment. He reasons that since love does no wrong to the neighbor, love is therefore the fulfilling of the Law. The idea is that those who truly observe that commandment will naturally observe all the others. Rather than abolishing the Mosaic Law, Paul seeks to go to its roots and thus "fulfill" it in the sense of bringing it to its intended goal.

Contemporary scholars generally believe that Paul's disciples wrote the Deuteropauline letters in his name after his death. They carry on Paul's basic teachings about love and apply them to contexts other than Christian community life. The letter to the Colossians describes love as what "binds everything together in perfect harmony" (3:14). It insists that husbands should love their wives (3:19), something not necessarily to be taken for granted in a patriarchal and hierarchical society. The letter to the Ephesians develops this teaching by drawing an analogy between love of husband and wife to love between Christ and the church (5:25–33). The point of comparison is that unselfish love and personal intimacy form the basis both for the marital union and for life in the body of Christ. The closing verse in Ephesians (6:24) describes Christians as those who have "an undying love for our Lord Jesus Christ." The Pastoral Epistles (1 and 2 Timothy, Titus)

www.abc-clio.com ABC-CLIO 1-800-368-6868

echo many of Paul's statements about love, although they do not accord to love such a prominent place and tend to render love into one virtue among the many virtues that Christians should cultivate.

Like other biblical authors, Paul says little about love of self. He most likely takes for granted the existence of self-love on the natural level of survival. But he also gives depth to love of self by insisting that believers are important primarily because God has created them and shown his love for them by redeeming them through Christ. Thus believers can be confident that God loves them, express that experience in their dealings with others, and allow divine love to penetrate every aspect of their human existence. The Pauline ideal of Christian ethics is "faith working through love" (Galatians 5:6). As Paul says, love "believes all things, hopes all things, endures all things" and "never ends" (1 Corinthians 13:7–8).

Daniel Joseph Harrington

See also Charity in Christianity; Commandments to Love; Community in Christianity; Divine Love in Christianity; Hebrew Bible; Jesus; Love of Neighbor in Christianity; Marriage in Christianity; New Testament; Self Love

References and Further Reading

Barrett, C. K. 1994. *Paul: An Introduction to His Thought*. Louisville: Westminster-John Knox.

Dunn, J. D. G. 1998. *The Theology of Paul the Apostle*. Grand Rapids, MI: Eerdmans.

Furnish, V. P. 1972. *The Love Command in the New Testament*. Nashville: Abingdon.

Meeks, W. A. 1983. *The First Urban Christians: The Social World of the Apostle Paul*. New Haven, CT: Yale University Press.

Murphy-O'Connor, J. 1996. *Paul: A Critical Life*. Oxford: Oxford University Press.

Sublimation

See Asceticism; Celibacy; Desire; Eros; Spiritual Discipline in Buddhism; Spiritual Discipline in Christianity; Spiritual Discipline in Hinduism; Spiritual Discipline in Islam; Spiritual Discipline in Judaism; Wisdom of Love

Suffering in Buddhism

The English word *suffering*, when used in a Buddhist context, is generally a translation of the Sanskrit term *du?kha*, denoting "all kinds of mental and physical pain and misery," in contrast to happiness, which is termed *sukha* in Sanskrit.

Suffering is a key concept in the Buddhist soteriological scheme and its existence is explained by one of the most important doctrines of Buddhism, the Four Noble Truths. The first of these truths indicates that all human existence not only involves suffering, but *is* suffering. To be a human being is to suffer. By being born we are thrown into the world of suffering. The Buddha arrived at this understanding by personally confronting such existential questions, including an account of why all who are born must age, get sick, and die. Aging often causes physical weakness, sickness brings physical and mental suffering, and dying and being separated from what one loves also involves tremendous suffering.

Another source of suffering arises from attachment to the mental contents (*samsk?ra*) of a previous life, and this attachment itself causes one to be reborn and hence continue to suffer. Buddhism inherited from the Vedic traditions the metaphysical notion of a cycle of birth and death (*samsara*), governed by karmic forces, as the foundation of suffering. According to the Buddha, for human beings, suffering is a necessary condition for the achievement of enlightenment, which in turn brings release from

suffering. It is impossible to overcome suffering without experiencing it.

The mental state of suffering can be understood psychologically as dissatisfaction that arises from unsatisfactory results of self-oriented desire. According to the second of the Four Noble Truths, such dissatisfaction is caused by abiding in desires—namely attachment (*up?d?na*)—to favorable mental states such as that of happiness. From the Buddhist ontological perspective, however, this desire for preserving and maintaining happiness is flawed because everything is impermanent (*anitya*). Everything, including the experience of happiness, involves only momentary existence—things arising and perishing moment-to-moment.

However, because people ignore or fail to grasp the doctrine of *ksanika* (momentariness), they incorrectly constitute momentary experiences as a single unified phenomenon, and in the process of cognition, they misperceive such phenomenon as stable and permanent. Under this illusion, people persist in their effort to catch the rainbow, and suffering is the result.

However, since human beings can be aware of such moments of suffering, they can overcome suffering by identifying its cause and bringing about its cessation. At the moment when they realize that the objects of attachment are all illusion, people are no longer ignorant and suffering ceases spontaneously. When that happens, the individual realizes that the suffering was also an illusion and enters a state of being free from it.

One final approach to the Buddhist's understanding of suffering concerns the relation between the two words *compassion* and *patience*, both of which derive from the Latin root *patior* (Pierce 2005, 132). People need to be patient in order to be aware of momentary experiences of suffering, and can cultivate this capacity for patience by experiencing physical suffering through illness or injury. Those who have such a grasp of the nature of suffering in both mental and physical form can then understand others who are in a state of suffering, and are thus able to help them. The intent of such a person is directed toward the interest of others rather than the self. This empathetic mental attitude toward others is called *compassion*, and is one of the concepts in the Mah?y?na Buddhist tradition that is captured by the modern expression *loving*.

Eiji Suhara

See also Birth; Body in Buddhism; Compassion in Buddhism; Death in Buddhism; Desire; Mett?; Pain

References and Further Reading

Burton, David. 2004. *Buddhism, Knowledge, and Liberation: A Philosophical Analysis of Suffering*. Aldershot, England: Ashgate.

Mitchell, Donald W., and James A. Wiseman, O. S. B., eds. 2003. *Transforming Suffering: Reflections on Finding Peace in Troubled Times*. New York: Doubleday.

Pierce, Brian J. 2005. *We Walk the Path Together: Learning from Thich Nhat Hanh and Meister Eckhart*. Maryknoll, NY: Orbis Books.

Saher, P. J., and George Grimm. 1977. *The Conquest of Suffering: An Enlarged Anthology of George Grimm's Works on Buddhist Philosophy and Metaphysics*. Delhi: Motilal Banarsidass.

Skorupski, Tadeusz. 1999. "Health and Suffering in Buddhism: Doctrinal and Existential Considerations." In *Religion, Health, and Suffering*, edited by John R. Hinnells and Roy Porter, 139–165. London: Kegan Paul International.

Thich Nhat Hanh. 1999. *The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy, and Liberation: The Four Noble Truths, the Noble Eightfold Path, and Other Basic Buddhist Teachings*. New York: Broadway Books.

Suffering in Christianity

Suffering is the violation of the unique dignity of the human person as the image of God.

Saint Francis of Assisi in Ecstasy, at the moment of receiving the signs of the Stigmata by Caravaggio. (Nimatallah/Art Resource)

Although all of creation can and does suffer the effects of evil, human suffering is unique in the Christian perspective. Suffering can be physical, mental, spiritual, personal or communal. Human beings, not God, introduced suffering into the created order through sin—humanity's collective refusal to honor God as the source of existence. Yet, for Christians, the solution to the problem of sin and evil is offered through the symbol of suffering—the cross. The cross of Christ stands out in the Christian tradition as the primary symbol both of love and of suffering, their conjunction as well as their opposition.

In the Hebrew Bible, suffering is often interpreted as divine punishment—the one who sins is cut off from God's protection or becomes the victim of divine sanction. Yet this position, characteristic of the prophets and the so-called Deuteronomistic History (DH), is not the last word on suffering. The wisdom tradition, particularly in the Book of Job, wrestles with the problem of suffering and God's covenantal love. Job as well as other wisdom texts repudiate the prophetic account of suffering, yet there is no simple answer offered—suffering remains a mystery, although the suffering of the righteous can become the means by which the sins of the people are removed (for example, the "Suffering Servant" in Isaiah 52:13–53:12; 4 Maccabees 17:21–22).

Jesus' own suffering and death are interpreted in the New Testament in similar terms, but Christ represents the ultimate or definitive final sacrifice that removes all sin (New Testament, Letter to the Hebrews). For Jesus, suffering remains a sign of the world's opposition to God but also serves as a paradoxical sign of discipleship and the means by which sin and evil will be conquered. Suffering thus plays

an important role in moral formation of the disciple (James 1:2–4; Hebrews 12:3–13) while also providing a witness to the power of God's love.

In contemporary Christian theology, the romantic embrace of suffering is often viewed pathologically—as a form of masochism that actually perpetuates evil and sin. Suffering is primarily understood as a sign of sin, particularly the suffering that is produced by unexamined and sinful modern social structures. The political theology of the late twentieth century, however, has not diminished the notion of redemptive suffering; rather, it has emphasized the manner in which God, in the incarnation, participates in the suffering of the world and calls on those who would follow to do the same in resistance to evil.

Theologians like J. Moltmann, D. Sölle, and C. S. Song have emphasized the nearness of God to those who suffer and the redemptive value of suffering. For these and other contemporary theologians, Christians identify with the oppressed, and thus with Christ, when they work to promote the recognition of all human beings as possessing God-given dignity. Perhaps Bernard Lonergan, the Jesuit theologian, offered one of the best summations of the redemptive value of suffering in his "Law of the Cross." For Lonergan, the suffering of Christ does not pay a debt of suffering to God as is often supposed; rather, the suffering and death brought into the world through sin is transformed through the power of Christ, for in Christ, God has taken up the suffering of the world and transformed it—not through violence, but through the power of love. The connection between suffering and love, although open to misunderstanding, is nonetheless at the heart of the Christian story and its practice.

Christopher McMahon

See also Body in Christianity; Compassion in Christianity; Death in Christianity; Hebrew Bible; Jesus; Pain; Spiritual Discipline in Christianity

References and Further Reading

Anchor Bible Dictionary, Vol. 6: 219–225.
John Paul II, *Salvifici Doloris*. 1984.
Loewe, William. 1980. "Towards a Responsible Contemporary Soteriology." In *Creativity and Method*, edited by M. Lamb. Milwaukee, WI: Marquette University.
Moltmann, Jürgen. 1974. *The Crucified God*. Minneapolis, MN: Fortress.
Sölle, Dorothee. 1974. *Suffering*. Minneapolis, MN: Fortress.

Suffering in Hinduism

The Hindu religious tradition recognizes various forms of suffering—physical, conscious and unconscious mental forms, those produced by change, or feelings of separation from a divine being as in devotional forms of Hinduism. The Sanskrit term for suffering is *du?kha*, which can also be translated as pain, misery, and sorrow. The root meaning of the term refers to an axle that is askew with respect to its wheel, or it resembles a disjointed bone, which suggests a present dislocation of life. *Du?kha* also includes the notions of imperfection, impermanence, emptiness, and insubstantiality. The opposite of *du?kha* is *sukha* (happiness).

In Hinduism, suffering is contextually located and given impetus by the law of karma (causation), which means that everything done, said, and thought possesses past, present, or future consequences that will determine a person's future mode of existence (rebirth). The causes of suffering are most often traced to desire (*kama*), attachment, and/or ignorance—the *B?had?ranyaka Upani?ad* (3:5, 1) specifies, for instance, hunger and thirst, sorrow and delusion, old age and death. However suffering is experienced, it evokes larger questions about the meaning of life and solutions to end pain.

The Hindu tradition identifies three major ways of overcoming suffering: the path of knowledge; the path of action or good deeds; and the path of devotion or love directed to a theistic, supernatural being.

The Hindu devotional text *Bhagavad G?t?* forms part of the much larger epic poem—the *Mah?bh?rata*—and examines each of these solutions to suffering. This text describes suffering as originating with a person's birth (Bhagavad Gita 8:15), perpetuated by worldly delights (5:22), and acknowledges that happiness and suffering are ultimately the same (6:32).

In its attempt to synthesize the three paths to liberation from suffering, the Bhagavad G?t? initially explores the path of knowledge, which is based on a dualism between *prak?ti* (matter) and *puru?a* (self, spirit). The cause of bondage of the self is traced to ignorance when the self thinks that it is active and mistakes itself for matter, or that which in fact it is not. The twofold objective of the path of knowledge is to steady the unstable mind and shave it of ignorance.

This knowledge is accomplished in three major steps—learning from sages about scripture and philosophical truths; meditating to remove the attention of the mind from attachment to matter, and discovering one's true self by altering the intellect. In this way, the mind can differentiate between self and matter; become indifferent to matter and action; correct the fundamental false identification between self and matter; and shift self-identification from the ephemeral senses and the body to the eternal aspect of one's being (*puru?a*).

This process culminates with aspirants achieving wisdom in the form of an intuitive realization of their true nature. It also involves meditating on the divine Krishna, which frees them from attachment to objects that give rise to desire, and which results in a stabilized intellect that leads to the end of suffering.

Since it is impossible to live free of karma (the law of consequences for actions), the path of action is intended to address how one can become free of its binding effects and avoid subsequent rebirth. Preferable to the renunciation of action and superior to the way of knowledge in the Bhagavad Gita, it is essential to perform those actions expected by factors of birth, caste, or station in life. What is problematic is the desire for the results of those actions.

The path of action consists of three things: accepting responsibility for deeds through action; performing required actions in an unselfish, indifferent, and disinterested way; and becoming detached from the fruits of actions, which guarantees freedom from the binding effect of *karma* (law of cause and effect). This last step can be achieved by resigning all actions and their fruits to God as a gift. In this way, God saves a devotee from the effects of *karma* and rebirth. This path of action inspired Mahatma Gandhi to work for the alleviation of social and economic suffering among the lower classes in the twentieth century.

The final solution to the problem of suffering is the path of *bhakti* (devotion), which is historically the most common response practiced by the greatest number of people throughout Indian religious history. The path of devotion, which is open to everyone regardless of socio-economic status, calls for a self-forgetting type of love.

The first requirement of this most popular path to end pain is faith, which involves the devotee surrendering him or herself to God to the extent of becoming totally attached to God. This constant and unmotivated love involves excluding all material objects when thinking of God and viewing the world as a supreme manifestation of the incarnate God. In the final analysis, God saves his devotees by means of his grace to whom he bestows peace, salvation, and release from all evils. Devotees are reminded to fix their minds on God at the moment of death, which is essential for determining their state after death. This future state is not a condition of identity with Krishna be-

cause devotion or love does not lead to a state of absorption in God. Rather, it indicates an intimate and personal association with Krishna characterized by love and the cessation of suffering.

The path of devotion assumed various forms over the centuries in India with devotion directed to such deities as Vishnu, Shiva, Rama, other male divine beings, and various goddess figures. Easiest of the three paths to follow and possessing the most universal appeal, the path of devotion captured the religious imagination of Hindus as the devotional movement commenced around the seventh century in southern India. It swept its way northward through the influence of itinerant, devotional, inspired poets from different social backgrounds and gender, singing and sharing with listeners their love of God.

Carl Olson

See also Bhagavad Gita; Bhakti; Birth; Body in Hinduism; Compassion in Hinduism; Death in Hinduism; Devotion; Grace in Hinduism; Longing in Hinduism; Pain; Separation

References and Further Reading

Bowker, John. 1970. *Problems of Suffering in Religions of the World*. Cambridge: Cambridge University Press.

Olson, Carl. 2007. *The Many Colors of Hinduism: A Thematic–Historical Introduction*. Piscataway, NJ: Rutgers University Press.

Tiwari, Kapil N., ed. 1986. *Suffering: Indian Perspectives*. Delhi: Motilal Banarsidass.

Suffering in Islam

Suffering in Islam is functional and purposeful in both theology (*kal?m*) and mystical psychology (in *tasawwuf* or Sufism). For Muslims, it is replete with meaning.

The Qur'an recites a stark and dramatic promise of the torment and suffering that awaits those in the next life if they prove incapable of overcoming their attachment to *this* life and all its bounty (Qur'an 11:15–16). In Islam, all suffering can be viewed in the light of the hereafter and the corresponding fact that life in this world is marked first and foremost by a separation from God. Analogous to an insight intrinsic to the Four Noble Truths of Buddhism —wherein the theodicy question as such does not arise—the mystical teachings of Jal?l al-D?n Rum? (604/1207—672/1273) declare this same basic point: "Most men do not realize that every hardship and pain they undergo is only a shadow of their separation from God. Some men dwell in even greater illusion, however, since they do not know that their very existence is nothing but pain and suffering" (Chittick 1983, 237).

Many types and forms of suffering exist. For example, there is the suffering experienced by those close to God—Muhammad, the other Prophets, and the Saints. Those dear to God are subject to suffering as a means of deepening and testing their faith (*?m?n*)—as God asking Ibr?h?m (Abraham) to sacrifice his son Ism?'?l (Ishmael). This type of suffering serves to illustrate one of the three kinds of patience (*sabr*), namely *sabr ma'a 'ill?h* (patience in bearing with Allah).

'Abd al-Q?dir al-J?l?n? (470/1077–561/1166) was an itinerant hermit, popular preacher, and eponymous founder of the Q?dir? order—one of the oldest and most widespread S?f? *turuq* ("orders"). He explained *sabr ma'a 'ill?h* as the patience "exercised while undergoing the effects of [God's] decree and His actions within you, which cause you to experience all kinds of hardships and adversities" (al-J?l?n? 1997, 141).

Muhammad himself suffered oppression and persecution at the hands of the Quraysh soon after the earliest revelations at Mecca. He was visited with a number of personal tragedies—for instance, none of his four sons survived into adulthood. The men and women of God endure all manner of pain and anguish and suffer through all species of misfortune

and hardship, all the while persevering with fortitude and patience, and maintaining their faith and trust in—and love of—God.

Suffering can cultivate character; nurture a spiritual disposition; and help discriminate between the false and the true, the unreal and the real, and the evanescent from the everlasting. Few individuals will experience anything remotely close to the sufferings of Job in the Hebrew Bible, and yet a comparatively small misfortune finds a person failing to emulate even a modicum of his sincere steadfastness and confidence in divine will and justice.

A second type of suffering is purposeful insofar as it is intended to spare more or greater suffering in the future—punishment in the afterlife. It is especially suited to the believer who backslides or wavers between belief and unbelief (Qur'an 22:11). The suffering of sickness, for instance, allows for the atonement of sins now rather than later.

A third type of suffering is rather transparent. It consists of punishments meant for those who stray from *al-sir?t al-mustaq?m* (the Straight Path). Divine justice is thereby meted out to evildoers and others who refuse to adhere to the divine will of revelation. On occasion, even so-called natural disasters are instrumental in effecting the earthly consequences of sin and evil—as with Noah, Lot, and Moses. And although evil deeds may escape legal sanction or go unpunished in this world, and although sometimes neither wickedness nor sinning are impediments to prosperity, the Qur'an assures that the scales of justice will be balanced in the life to come, for sinners must suffer due punishment for their sins, "save those who repent, believe, and do good deeds: God will change the evil deeds of such people into good ones." "He is most forgiving, most merciful" (Qur'an 25:70).

Muslims are obligated to relieve, diminish or prevent any suffering caused by human volition including those from actions of neglect and inaction. This is in keeping with the Qur'anic call for a just society cultivated from the soil of righteousness—the germination of piety begins with the relief of the suffering of others. Famines may blur the lines drawn here inasmuch as their precipitating causes such as from drought or blight, may be of natural provenance, but their virulence and deadly effects are, at least in the modern period, human-made. *Had?th* literature refers to those who die in natural disasters not thought to be instances of God's wrath, as well as many others whose deaths are not attributable to human agency, as martyrs (*shuhad?'*, singular *shah?d,* often "witness").

The S?f?s' contemplative love of God finds them in ardent pursuit of privation as a form of suffering that seeks to purify body, mind and heart by emptying them of all worldly preoccupations and egocentric orientation. R?m? thus understood the rationale for suffering to be the eventual manifestation of a greater joy and good. Purity of intention and motive thus entails abstention from any desire contrary to the will of God. Progressive purification on the path means death to the self or lower soul (*nafs*), an ascesis which appears outwardly as suffering and torment, [but] is in fact the source of all joy, and the "joys" we normally experience are torments, for they keep us far from God. Since a person is attached to himself, he suffers through the afflictions he meets. But those afflictions are all Mercy hidden in the guise of Wrath. God causes suffering (*haqiqa)* so that one will abandon attachment to himself and strive to attain the Truth (Chittick: 237).

Patrick S. O'Donnell

See also Pain

References and Further Reading

al-J?l?n?, 'Abd al-Q?dir. 1997. *Sufficient Provisions for Seekers of the Path of Truth* [*Al-Ghunya li-T?lib? Tar?q al-Haqq*]. Translated by Muhtar Holland. Hollywood, CA: Al-Baz Publications.

Attar, Farid ud-Din. 1984. *The Conference of the Birds*. Translated by Afkham Darbandi. London: Penguin.

Ayoub, Mahmoud. 1978. *Redemptive Suffering in Islam: A Study of the Devotional Aspects of 'Ashura in Twelver Shi'ism*. The Hague: Mouton.
Bowker, John. 1975. *Problems of Suffering in Religions of the World*. Cambridge: Cambridge University Press.
Chittick, William C. 1983. *The Sufi Path of Love: The Spiritual Teachings of Rumi*. Albany, NY: State University of New York Press.
Heer, Nicholas, and Kenneth L. Honerkamp, trs. 2003. *Three Early Sufi Texts*. Louisville, KY: Fons Vitae.
Leaman, Oliver, ed. 2006. *The Qur'an: An Encyclopedia*. New York: Routledge.
Renard, John. 2005. *Historical Dictionary of Sufism*. Lanham, MD: Scarecrow Press.
Schimmel, Annmarie. 1975. *Mystical Dimensions of Islam*. Chapel Hill, NC: University of North Carolina Press.

Suffering in Judaism

Jewish interpretations of suffering can be classed as two general modes, retribution and redemption, and in both modes suffering is contemplated in terms of God's love for Israel. The Bible itself bespeaks this duality: Suffering is both caused by sin (Genesis 3:16–19) and effectively removes sin (Leviticus 16:29–30), placing it near the nexus of rewards and punishments on which the covenant pivots. In Leviticus 26:14–39 and Deuteronomy 28:15–68, extensive catalogs of sufferings—drought, famine, pestilence, disease, defeat, destruction, exile, and enslavement—are promised as the dire consequences for covenantal infidelity. Through gruesome scenarios, suffering evokes divine displeasure justified as retribution—God's justice may be visited upon Israel, just as He will deliver doom to evil nations.

Yet in Israel's case, God's wrath is inflected with His deep concern for His chosen people, a divine love metaphorically expressed as parental (Deuteronomy 8:5) or spousal (Hosea 1–3; Jeremiah 2–3), or as a conflation of the two (Ezekiel 16). Underlying these sources is the notion that "The Lord reproves the one He loves, as a father the son in whom he delights" (Proverbs 3:12). With this image of a heavenly Father correcting his errant children, a shift occurs away from a merely punitive toward a more disciplinary view of pains or privations sent by God. It asserts that it is not just the wicked who suffer, for the straying are rebuked in order to return them to the covenant, and even the righteous may require testing (Psalms 11:5; 17:3; 26:2). Thus misfortunes do not necessarily entail God's abandonment of his people; instead they may intimate chastisement, testifying to the Lord's abiding love (Amos 3:2). In a counter-intuitive reading, suffering becomes a sign of divine favor. This change in emphasis from retributive to redemptive interpretations will be instrumental to later rabbinic formulations wherein suffering is valorized.

In reworking its biblical heritage, Judaism has never been uniform in its responses to suffering. One strand of tradition upholds retributive conceptions, declaring there is no suffering without sin (Shabbat 55a). The logic of just rebuke extends to correlating misfortunes with specific misdeeds (Shabbat 32b–33a), affirming that each type of transgression brings a corresponding category of punishment (Avot 5:8–9).

Another equally prevalent strand emphasizes the merits of suffering—the teaching that the Torah, Holy Land, and World-To-Come are precious gifts bestowed through suffering (Mekhilta Bahodesh 10; Sifre Deuteronomy 32). Some rabbis pursued the redemptive mode, arguing that suffering serves some greater good. Select Talmudic passages posit the vicarious suffering of the righteous, explaining that Ezekiel was punished on Israel's behalf (Sanhedrin 39a) and that Miriam and Aaron's deaths effected atonement for the living (Moed

Katan 28a). Suffering thus occupies a turbulent confluence of justice and mercy in the currents of Jewish thought.

Rabbinic conceptions of benevolent chastisement are encapsulated by the term *yissurin shel ahavah* (afflictions of love), identified chiefly with disease and interpreted providentially (Genesis Rabbah 92:1; Berakhot 5a-b). Illness or infirmity embodies the broader category of sufferings sent by God, which should be embraced. Sayings like "precious are sufferings" (Mekhilta Bahodesh 10; Sifre Deuteronomy 32), and that one who joyfully bears suffering expedites salvation (Taanith 8a), appear to simultaneously console and exhort. This idea that suffering should be accepted happily and without Job-like complaint is reflected in stories wherein suffering is invited upon the self. Anticipating divine judgment, the patriarchs petitioned God for afflictions—finding their requests commendable, God granted that Isaac's eyes be dimmed and Jacob fall ill (Genesis Rabbah 65:9). Similarly, Nahum of Gamzu asks for his own punishment, becoming a blind amputee covered with boils (Talmud Yerushalmi: Peah 8:9, 21b and Shekalim 5:6, 49c; Taanith 21a).

But even as certain sources invest suffering with redemptive purpose, others reject it outright. This counterposition is epitomized by a discourse in Berakhot 5b, wherein various rabbis are asked, "Are your sufferings welcome to you?" and their repeated response is, "Neither they nor their reward." In stark contrast to the Palestinian sources above, this Babylonian text dissents from pious acquiescence, implicitly acknowledging the slippage between rhetoric and unpalatable reality, and demonstrating how the tradition addresses suffering with a plurality of voices.

Rabbinic literature not only debates whether to accept or reject suffering, but projects it back onto the divine realm through motifs wherein God suffers along with Israel. Arresting imagery of God weeping over Jerusalem's ruins, his tears cascading into rivers (Berakhot 59a; Pesikta Rabbati 15:10; Lamentations Rabbah 24), evinces this divine pathos. Although He continues to authorize suffering, God is no longer portrayed as an angry deity dispensing wrath, but as a loving Father grieving for his scattered children—in punishing them, He has inflicted suffering upon Himself. Loss and lament swell to cosmic proportions. Here the sense of suffering is accentuated for God and Israel both, further cementing the covenantal bond between them.

The religious valorization of suffering reaches its apogee in martyrdom: It is telling how frequently Jewish martyrologies exegete the *Song of Songs*, eroticizing suffering for the sake of covenantal love. The command to love God "with all your soul" (Deuteronomy 6:5) is interpreted as loving Him even if He takes your soul. This rhetoric advocates devotion unto death, at which moment a sanctified soul blissfully unites with the divine. Loss is thereby infused with longing. With tropes such as dying by divine kiss, martyrologies influenced mystics, who sought through their meditations and prayers to simulate that ecstatic rapture.

Such eroticized suffering is comparable to the *imitatio Dei* of their Christian counterparts. The most canonical of kabbalistic texts, the *Zohar*, affirms the righteous suffer "afflictions of love" by explaining that what weakens the body strengthens the soul, thereby drawing it nearer to God (*Zohar* 1, 180b–181a). Pursuing this contemplative ideal of cleaving to God, later mystics in Safed deepened the body–soul dichotomy through mortifying the flesh, such as by rolling naked in thorns. Self-affliction would not only atone for personal sins, but also mourn the missing Temple, allowing the afflicted to join with God in the grief of exile, now elevated to metaphysical rupture—the goal is to suffer as God suffers, with the intention of repairing the world.

Gregory Spinner

See also Body in Judaism; Commandments to Love; Compassion in Judaism; Covenant;

www.abc-clio.com ABC-CLIO 1-800-368-6868

Death in Judaism; Divine Love in Judaism; Eros; Kabbalah; Rabbinic Judaism; Pain; Soul in Judaism

References and Further Reading

Elman, Yaakov. 1990. "The Suffering of the Righteous in Palestinian and Babylonian Sources." *Jewish Quarterly Review* 80: 315–340.

Fine, Lawrence. 1989. "The Contemplative Practice of Yihudim in Lurianic Kabbalah." In *The Jewish Spirituality from the Sixteenth Century Revival to the Present*, edited by Arthur Green, 64–98. New York: Crossroad.

Fishbane, Michael. 1994. *The Kiss of God: Spiritual and Mystical Death in Judaism*. Seattle, WA: University of Washington Press.

Fishbane, Michael. 1998. *The Exegetical Imagination: On Jewish Thought and Theology*. Cambridge, MA: Harvard University Press.

Kraemer, David. 1995. *Responses to Suffering in Classical Rabbinic Literature*. New York: Oxford University Press.

Sufi Poetry

Sufi Poetry is verse composed on Islamic mystical ideas or themes. From the beginning, love and poetry have been intimately related with Sufism, or Islamic mysticism. The love between God and humanity is a formative element of Sufism, and this relationship, with its many permutations, is the focus of much Sufi poetry. Like love and mysticism, this verse is more-or-less oblique, for it shares with them a basic problem concerning language: How to speak of the larger world of experience with language that developed to solve specific everyday tasks. Therefore, a poet seeks to evoke moods and convey meaning by drawing attention to the problem of language by way of language itself—with striking images and metaphors, structural and phonemic patterning, and the beat of rhyme and meter. In this way, a poet calls others to listen more closely and invest new attention in their immediate surroundings, which are psychological and spiritual as well as sensual and temporal. Verse, then, signals a return, a recollection, and a remembrance that are vital to love and mysticism, and so it was natural that Muslim mystics composed poetry to voice their feelings and beliefs.

The earliest Sufi poetry generally consisted of short ascetical laments on the human condition, but this Arabic verse soon embraced the ideas and language of love, as in these verses by the Sufi Sar? al-Saqat? (d. 867) on eradicating selfishness to attain union:

> And when I claimed love, she countered: "You lied to me!
> Why are your limbs still clothed in flesh?
> There's no love until skin clings to bone
> and you, so parched, can't answer the caller,
> and you dry up, shriveled by passion,
> left with an eye to weep and confide!"
> (al-Sarr?j 1914, 251)

This Sufi poetry drew many of its themes and images directly from the Arabic *ghazal* tradition, whether embodied in the pre-Islamic odes, the chaste elegiac laments by Jam?l (d. ca. 701) and other 'Udhr? poets, or in the playful poems of sensual love by poets such as 'Umar Ibn Ab? Rab?ah (d. ca. 720). This verse is often found in Sufi manuals serving to underscore a teaching, and in these contexts even worldly verse could be allegorized, as the drunkenness from wine becomes the intoxication of mystical rapture, while sexual union is transformed into one of spirits:

> I am he whom I love, and he whom I love is me;
> we are two spirits dwelling in one body.
> So, when you see me, you see him,

Jalal al-Din Rumi expresses love for his disciple, from Tardjome-i-Thevakib by the Mevlevi Dervish Aflaki. (The Pierpont Morgan Library/Art Resource, NY)

and when you see him, you see us.
(al-Hallaj 1974, 279–285)

These verses by al-Hall?j (d. 922) indicate the elegant, sophisticated language that was developing in Arabic poetry, which increasingly employed rhetorical devices such as antithesis and word-play used to convey the mystical paradigms and paradox at the heart of Islamic mysticism, found in this opening verse to a poem by al-Hall?j:

Eros in the eternity of eternities from
the primordial,
in it, by it, from it appearance appears
in it.
(al-Hall?j 1974, 142–145)

Clearly love, poetry, and Islamic mysticism have reciprocal relationships, and by the tenth century, professional poets creatively drew elements from Sufism. Al-Mutanabbi (d. 965) used the mystical language of antithesis and paradox to praise his royal patrons, whereas the Andalusian poet Ibn Zaydun (d. 1071) offered mystical allusions to intimate the spiritual nature of his enduring love for a fickle princess. Such unions were inspired and fostered by medieval views of love, particularly those influenced by Neo-Platonism, which saw all forms of love as flowing from a divine source.

However, religious authorities also took an interest in love and its expression. The theologian and mystic al-Ghazali (d. 1111) warned that recitation of love poetry in public could arouse lust and lead to sinful behavior among the ignorant, and the conservative scholar Ibn al-Jawz? (d. 1200) was scandalized when love poetry was recited in a mosque during a Friday sermon. By contrast, the literary critic al-Tha‘?lib? (d. 1038) criticized al-Mutanabb? for using in his verse the “tangled words and abstruse meanings” of the Sufis, and others criticized Sufi poets for composing love poetry at all.

Ibn al-‘Arab?, the most influential Sufi thinker (d. 1240) defended his own love poems, claiming that his erotic style and form of expression were allegorical. Moreover, love poetry was useful as a medium for his mystical message since people were attracted to erotic verse. Still others noted that Sufi verse was different from poetry that was prone to flattery and hyperbole. Whereas conservative Muslim religious officials viewed poetry as a seductive lie, many Sufis held a Neo-Platonist

view of religious poems as bearing sacred truths received in divine inspiration by mystics who had transcended the ordinary world of appearance.

Many certainly believed this to be the case with the Egyptian poet Ibn al-F?rid (d. 1235), who composed over a dozen Arabic poems on love and wine. Their spiritual dimension is underscored by his many allusions to God, the Qur'an, and Sufi beliefs and rituals. Nevertheless, the beloved in his poems may refer to a woman, God, the prophet Muhammad, or all of them together, considering that the universe is intimately involved with its divine creator. When seen aright, everything participates in union:

> So when the nightingale mourns in the tangled bush,
> and the birds in the trees warble in reply,
> or when the flutist's notes quiver in accord
> with the strings plucked by a singing girl's hand
> as she sings poetry whose every note
> moves the hearts to fly to their heavenly home,
> then I delight in my works of art declaring
> my union and company free of the idolatry of difference!
> (Ibn al-F?rid 2004, 139–140)

Ibn al-F?rid's mystical view of life is mirrored in the polished beauty of his verse, particularly his *Nazm al-suluk* (Poem of the Sufi Way), the longest and most famous Arabic mystical poem. Within this poem's 760 verses, Ibn al-Farid addresses mystical themes centered on the love between human beings and God. Often assuming the role as a guide for the perplexed, the poet offers advice on the mystical quest for selfless love, illumination, and the indescribable bliss of union.

Although Ibn al-Farid's *Poem of the Sufi Way* is unprecedented in Arabic poetry, Persian poets often composed long allegorical poems and romances to convey mystical teachings, as can be found in the works of San?'? (d. 1131), Niz?m? (d. 1209), and especially 'Att?r (d. ca. 1220), whose masterpiece *Mantiq al-Tayr* (The Conference of the Birds) recounts a tale of a mystical quest involving thirty birds (*s? murgh*) to find the mythical bird S?murgh.

Persian poets also composed mystical *ghazals*. In Arabic, a *ghazal* is an independent love poem of varying length, but in Persian, the *ghazal* became a monorhymed poem of between seven and fifteen verses, often to be sung in gatherings. Sufis have frequently used poetry in rituals known as *sam?'*, the "audition" of verse or song, with the aim of recalling the beloved in hope of a unitive mystical experience. One of the great masters of this practice, and the most famous of all Sufi poets, was Jal?l al-D?n R?m? (d. 1273).

Born in 1207 in the central Asian city of Balkh, Jal?l al-D?n lived most of his life in Konya in Anatolia. R?m? received an extensive religious education and became a legal scholar and spiritual advisor to a local ruler. But above all, R?m? served as the mystical guide to a number of men who later came to form the Mevlevi Sufi order of the "Whirling Dervishes." Inspired by several of his companions, R?m? delivered discourses on mystical life and composed over 3,000 poems, including his famous *Mathnavi*. Comprising six books, the *Mathnavi* takes its name from the use of rhymed couplets that loosely hold together R?m?'s many anecdotes, stories, fables, and even bawdy tales that he relates as allegories of mystical and other life experiences.

Always underlying his poetry, however, is the religion of love, because God will be found in the heart of the selfless lover:

In love, one drinks the wine of eternity only,
Where only giving up life will lead to life.
I said: "I want to know you, then I'll die!"
But he said: "One who knows me never dies!"
(Saberi 2000, 242)

With a sense of longing and urgency, R?m? calls humanity back toward the love of God and the ultimate return to our original heavenly home:

Every moment the voice of love comes from left and right.
Who has time to tarry here when we are bound for heaven!
(Nicholson 1977, 32)

R?m?'s mystical poetry was very influential on later Persian poets including H?fiz (d. 1389) and J?m? (d. 1492). His poetry also impacted mystical poetry in other traditions including Turkish lyrical poetry, the Turkish vernacular poems of Y?nus Emre (d. 1321), and the mystical verse in the languages of South East Asia. But whether in Asia, Africa, or elsewhere, Sufism has found a place in the verse of all languages spoken by Muslims, including English, where translations of R?m?'s verse are best-sellers today.

Thomas Emil Homerin

See also Asceticism; Beauty in Islam; Divine Love in Islam; Eros; *'Ishq*; Longing in Sufism; Lover and Beloved in Sufism; Persian Love Lyric; Poetry in Islam; Qur'an; Shaykh; Sufism; Wine

References and Further Reading

Al-Hall?j. 1974. *Sharh D?w?n al-Hall?j*. Edited by K. M. al-Shayb?. Beirut: Maktabat al-Nahdah.
Al-Sarr?j. 1914. *Kit?b al-Luma 'fi al-Tasawwuf*. Edited by R. A. Nicholson. London: Luzac and Co.
Hafiz. 1995. *The Green Sea of Heaven: Fifty Ghazals from the Diwan of Hafiz*. Translated by Elizabeth T. Gray. Ashland, OR: White Cloud Press.
Helminski, Kabir, and Refik Algan. 1989. *The Drop that Became the Sea: Lyric Poems of Yunus Emre*. Putney, VT: Threshold.
Homerin, Thomas Emil. 2001. *'Umar Ibn al-F?rid: Sufi Verse, Saintly Life*. New York: Paulist Press.
Ibn al-F?rid. 2004. *D?wan Ibn al-F?rid*. Edited by G. Scattolin. Cairo: Institut Français d'Archéologie Orientale.
Lewis, Franklin D. 2000. *Rumi: Past and Present, East and West*. Oxford: One World.
R?m?. 1977. *Selected Poems from the D?w?ni Shamsi Tabr?z*. Edited by R. A. Nicholson. Cambridge: Cambridge University Press.
Saberi, Reza, ed. 2000. *A Thousand Years of Persian Rubáiyat*. Bethesda, MD: IBEX.
Schimmel, Annemarie. 1982. *As Through a Veil: Mystical Poetry in Islam*. New York: Columbia University Press.
Sells, Michael. 2000. *The Stations of Desire: Love Elegies of Ibn 'Arabi*. Jerusalem: Ibis Press.
Wilson, Peter Lamborn, and Nasrollah Pourjavady. 1987. *The Drunken Universe: An Anthology of Persian Sufi Poetry*. New Lebanon, NY: Omega Publications.

Sufism

Sufism, from Arabic *tasawwafa* (to don a rough woolen robe) is usually defined as Muslim ascetic mysticism. More esoterically, it can be described as the *tar?qa haq?qa* (the path that leads to the Reality). It has been said that the path manifests itself as two paths: *ma'rifa* and *sahw* (knowledge and sobriety); and *'ishq* and *sukr* (love and intoxication).

The basic attitudes taken by the followers of these paths toward the Reality, in turn, are often defined as "unity of being [and multiplicity of knowledge]" (*wahdat al-wuj?d* [*wa kathrat al-'ilm*]) and "unity of witnessing" (*wahdat al-shuh?d*), respectively. The thir-

teenth-century Persian Sufi Jal?l al-D?n R?m? is often considered to be the epitome of the Path of Love, whereas his older contemporary Muhyi al-Din Ibn al-'Arab? is often treated as the embodiment of the Path of Knowledge.

Other important figures pertaining to this trend are R?bi'a al-Adawiyya, Ab?-'l- Husayn al-N?r?, Sumn?n al-Muhibb, Ibn al-Farid, Husayn ben Mansur al-Hall?dj, 'Ayn al-Qud?t Hamad?ni, F?rid al-Din 'Att?r, and Fakhr al-D?n 'Ir?q?.

The follower of the Path of Love treats the *haqq* (Absolute Reality or the Real) as the *ma'sh?q*; *mahb?b* (beloved) and himself as *'?shiq*; *muhibb* (a lover) and describes their relationship as *'ishq* or *muhabba* (love). This attitude seems to stem from a very ancient Shamanic practice—provoking a trance to achieve a mystical union with a deity. Not incidentally, the early Arab Sufis, in particular Hall?dj, describe their mystical experience as the *ittih?d* (union) of two spirits and their coexistence in one body.

The Sufis who tread the Path of Love regard the Qur'an as a textbook of love and argue that many, if not all, of its expressions convey the lovers' specific messages from the Beloved. Among such supposed messages, the phrase *fa sawfa ya't? All?h bi qawm yuhibbuhum wa yuhibb?nahu*—God will bring forth a people whom He loves and who love Him (Qur'an 5:54)—is believed to be of particular importance. These Sufis also claim that the relationship of mutual love between God and humankind was established in pre-eternity, before the material creation of human beings, by the so-called *'ahd alast* ("Am I not" covenant) (7:172).

The main treatises that conceptualize the doctrine of the Path of Love were composed during the twelfth century. Among others, they include Ahmad Ghaz?l?'s *Saw?nih f?-'l-'ishq* (Inspirations Concerning Love), 'Ayn al-Qud?t Hamadani's *Tamh?d?t* (Prolegomena), and Ruzbeh?n Baql?'s *'Abhar al-'?shiq?n* (Yellow Narcissus of Lovers).

With the poetical works of Far?d al-D?n 'Att?r and Jal?l al-D?n R?m?, and perhaps Fakhr al-D?n 'Ir?q?'s *Lama'?t* (Flashes), these are the corpus of the key texts of the so-called *madhabe 'ishq* (the school of love)—a trend of mysticism that, regardless of its somewhat elusive properties, is believed to constitute the main current of Persian, and probably Turkish Sufism.

Ghaz?l?'s *Saw?nih* may qualify as a compendium of the ways and habits of love revealing itself in the manifest and non-manifest worlds. He believes the difference among sensible forms in which love discloses itself to be accidental and, simultaneously, holds that love never fully reveals its true nature to anyone. The reality of love, as experienced by the lover, consists in affliction and suffering; the *uns* (intimate friendship) and *r?ha* (quietude) it sometimes offers are short-term loans. Epistemologically, love can be qualified as a kind of intoxication which occurs in the perceptual faculty. Love is inseparable from *himma* (high aspiration), and because of that it demands the supremacy and incomparability of the qualities of the beloved. This latter demand prevented *Iblis* (Satan) from prostrating himself before Adam despite God's explicit order to do this. For this reason Ghaz?l?, Hall?dj, and 'Ayn al-Qud?t consider Iblis to be an exemplary lover of God.

Ruzbeh?n Baql? proposed five kinds of love: divine love, which is the final station of the path of love and is only known to people of witnessing; intellectual love, which is inherited through the unveilings of the world of dominion and which is the property of the people of mystical knowledge; spiritual love, possessed by the elite of humankind; brutish love of low and mean people; and natural love of the common people. The first two kinds of love are also referred to as *haqiq?* (true love) and *maj?z?* (metaphorical love) respectively.

Ruzbeh?n views love to a human being—or any other created thing—as a preparatory stage for love toward God. Through the for-

www.abc-clio.com ABC-CLIO 1-800-368-6868

mer, the preparedness of the lover ripens, and he becomes ready to receive the latter. Ruzbeh?n also teaches that, in divine love, neither separation, nor union actually occurs, because no unification between the originated (*h?dith*) and the eternal (*qad?m*) is possible.

To Ruzbehan, love can develop in two ways: If the lover takes on the color of the beloved, the wayfarer achieves the station of unification; and if love leads the lover to *hayra* (bewilderment), he reaches the station of *ma'rifa* (mystical knowledge). In both cases, the mystery of unification deprives the wayfarer's heart of the sweetness of love and his further journey continues beyond the limits of the world of beauty.

In the poetry of 'Att?r and R?m?, love is closely associated with *fan?'* (annihilation) of the lover in the beloved and non-existence (*'adam*). In 'Att?r's *Mant?q al-tayr* (Speech of the Birds), love is the second of the seven valleys through which the birds (mystics) have to travel to meet Simorgh (Absolute Reality), coming after the valley of *talab* (desire–demand) and before that of *ma'rifa* (knowledge–gnosis). According to 'Att?r, experiencing love requires losing all spiritual possessions and becoming a *qalandar* (unruly Sufi who does not observe conventional decencies).

To R?m?, the relationship between the lover and the beloved can be described as reciprocal devotion and mutual dependence: Each needs and depends on the other. In each case, however, the need and dependence is of a different character. Understood as mutual attraction and sympathy, love is the most basic principle of existence and the motive power of the macro- and microcosmic perfectionary spiritual journey. In the Sufi's inner mystical experience, love reveals itself as a particular kind of light—the so-called *n?r-e qidam* (light of eternity). R?m? was aware that the manifestation of this light in himself was very strong, yet he recognized that its disclosure in his spiritual master Shams-e Tabr?z? was still incomparably more intense.

Speculative Sufi mysticism (*'irf?n nazar?*) associated mainly with the school of Ibn al-'Arabi, focuses on love as the origin of all change and movement. The latter, in turn, is viewed as the symbol of life and existence. Further, *'irf?n nazar?* holds that love is the cause of creation—Absolute Reality's self-disclosure in the forms of archetypes fixed in His knowledge.

This speculation is based on the famous *had?th quds?* (God's holy saying), "I was a hidden treasure and I loved to be known, therefore I created the creation, so that I might be known." Without the creation, God could know Himself only as *ijm?l?n* (undifferentiated). So He created the world to know Himself in a differentiated way through contemplating Himself in the mirrors of the archetypes—that is, possible things.

In his collection of love poems *Tarjum?n al-ashw?q* (The Interpreter of Passions), where he discusses divine, spiritual, natural, and elemental love, Ibn al-'Arabi declares himself to be the follower of the religion and faith of love.

Yanis Eshots

See also Asceticism; Beauty in Islam; Divine Love in Islam; *'Ishq;* Longing in Sufism; Lover and Beloved in Sufism; Persian Love Lyric; Poetry in Islam; Qur'an; Sawanih; Shaykh; Sufi Poetry; Wine in Sufism

References and Further Reading

'Attar, Fariduddin. 1971. *The Conference of the Birds,* Second Edition. Translated by C. S. North. Berkeley, CA: University of California Press.

Chittick, William C. 1983. *The Sufi Path of Love: The Spiritual Teachings of Rumi*. Albany, NY: State University of New York Press.

Ernst, Carl W, and Bruce B. Lawrence. 2002. *Sufi Martyrs of Love: Chishti Sufism in South Asia and Beyond*. New York: Palgrave Press.

Ibn al-'Arabi, Muhyiuddin. 1978. *Tarjuman al-ashwaq* [*The Interpreter of Passions*]*: A Collection of Mystical Odes*. Second Edition. Translated by Reynold A. Nicholson. London: Theosophical Publishing House.

Ibn al-'Arabi, Muhyiuddin. 1989. *Le traité de l'amour* [*The Treatise on Love*]. Translated by Maurice Gloton. Chapter 178. Paris: Michel Albin.
Ibn al-Farid. 1956. *The Mystical Poems of Ibn al-Farid*. Translated by Arthur J. Arberry. Dublin: Chester Beatty Library.
Ghazali, Ahmad. 1986. *Sawanih: Inspirations from the World of Pure Spirits*. Translated by Nasrollah Pourjavady. London: KPI.
Iraqi, Fakhruddin. 1982. *Divine Flashes*. Translated by William C. Chittick and Peter L. Wilson. New York: Paulist Press.
R?m?, Jal?l al-D?n. 1963. *Tales from the Mathnawi*. Translated by Arthur J. Arberry. London: George Allen and Unwin.
Schimmel, Annemarie. 1975. *Mystical Dimensions of Islam*. Chapel Hill, NC: University of North Carolina Press.

Symposium

Plato's *Symposium* is a dialogue consisting of six speeches in honor of Eros, the god of love, describing his powers and benefits, and a seventh speech praising the person and character of Socrates, who exemplifies Platonic eros in its highest form. The dialogue is one of the most important, provocative, and influential analyses of love in the western tradition.

The modern idea of "Platonic love" can be traced back to Socrates' encomium on Eros in the *Symposium* and the "Charioteer speech" in a related dialogue, the *Phaedrus*. Although most people use the expression *Platonic love* to refer to a nonerotic relationship between members of the opposite sex, the original idea was very different. The love celebrated in the *Symposium* and *Phaedrus* is erotic—in fact, it is the truest and highest form of eroticism according to Socrates.

Platonic love is also presented as a relationship between two males, at least at its lower, interpersonal levels. Although later commentators would naturally apply this idealized form of love to heterosexual partners and marital relations, Plato never discusses his highest form of eros in such contexts. The most sublime, purest form of Platonic love is between an individual and the transcendent form of the beautiful and the good. Platonic love is spiritual—directed toward eternal, intelligible objects—and it also encompasses bodily desire as a natural stage in one's erotic enlightenment.

Platonic love, however, is only one of the theories presented in the *Symposium*. Many commentators have complained that Socrates' speech has unjustly eclipsed the other speeches in the dialogue and have questioned the common assumption that Socrates always acts as Plato's mouthpiece. In fact, all six speeches praising love are worthy of contemplation and have influenced subsequent discussions of love. The title *Symposium* literally implies "drinking together." This is an ironic title given that at the beginning of the party, the participants decide after sharing a meal to refrain from the accustomed required drinking and instead spend the time making speeches in honor of love. It is not until after the last speech on Eros is completed that Alcibiades bursts in and begins distributing the wine. The sober nature of the greater part of the dialogue makes this a very unconventional drinking party.

Plato is believed to have written the dialogue around 385 BCE, although the dramatic date of the event itself is 416 BCE, the year Agathon won first place for his tragedy in Athens. Historically, this puts the dinner party at the time of the Peloponnesian war, during a brief truce, and shortly before the ill-fated Sicilian expedition. Alcibiades was an important Athenian politician and playboy and the last to arrive and speak. He was to lead the Sicilian expedition but was recalled shortly after setting out to account for questionable acts of subversion and impiety. These improprieties related to his having revealed elements of the Eleusinian mysteries to the uninitiated, and to his possible involvement in the vandalism

of the herms before the expedition. These events would be in the minds of Plato's original readers and are most likely alluded to in the dialogue.

Plato's *Symposium* differed from other symposia in several important ways. First, in this symposium the traditional rules of drinking were set aside because of the ill effects of heavy drinking from the previous evening. Second, the event excluded all women. Respectable, freeborn citizen women were customarily excluded from symposia, but slave girls, performers such as flute girls, and often *hetairai* (professional "companions" or call girls) would attend. In this case the men came without girls—Alcibiades will break this rule toward the end of the dialogue—and the flute girl who was originally hired as entertainment was sent to play for the women in the women's quarters of the house. Finally, this symposium is also unique in its almost exclusive interest in same-sex eros, contrasted with Xenophon's more heterosexually themed *Symposium*.

As a dialogue on the nature of erotic desire, Plato's *Symposium* tells us about Greek eros as practiced in fifth-century Athens, however it would be a mistake to infer too much about ordinary love and sex in this time period from the dialogue. First, the participants are far from ordinary citizens. They represent some of the top intellectuals and poets in the city. Second, the *Symposium* represents a sort of game or contest. Each participant was to present a speech in praise of Eros—both erotic desire itself and the god representing this force. Finally, most of the participants speak almost exclusively of eros in terms of same-sex attraction, which is surprising.

The competitive atmosphere results in speeches that aim to be creative and clever. However, because the goal was to capture the power and wonder of eros as the phenomenon was commonly experienced, the speeches cannot be totally divorced from ordinary perceptions. Pausanias's account of *pandźmos* (common love) is often held up as the closest thing to an account of ordinary Greek practices of the day. The other speeches tend to be more philosophical and idealistic.

The Greeks did not seem to view same-sex relations as problematic in the same way as it has been in the West in later times. Erotic relations were seen as an asymmetrical relation between an *erastes* (active lover), who was usually an older male, and the object of the desire, the *eromenos* (beloved), who was usually a younger male or female. The primary object of erotic desire was the conquest of someone beautiful. The gender of the erotic object was not as significant as the beautiful appearance and nature of the beloved. It seems that the Greeks assumed that it was natural to be erotically attracted to all beautiful bodies. This assumption underlies most of the speeches, perhaps except that of Aristophanes, who seems interested in explaining why different people have primary attractions—called "orientations" today—toward specific sexes. In any case, propriety in erotic relations rested primarily in the asymmetry of the desire and the proper and appropriate behavior within those active-passive, subject-object roles.

Each of the seven speeches of the *Symposium* emphasizes or draws attention to some feature or features of the erotic impulse. Each speaker also fashions Eros in his own image. The first speech is presented by Phaedrus, the main protagonist and namesake of Plato's other great work on love. Phaedrus begins his speech by emphasizing the antiquity of Eros, drawing on Hesiod and several philosophic poets who present Eros as one of the original cosmic principles appearing out of Chaos. He then moves on to speak of the benefits that this god–power confers on humanity.

According to Phaedrus, nothing ennobles more than eros, both for the lover and the beloved. Neither will perform any vicious deed nor endure any shame before his partner. The suggestion that an army of lovers and their beloveds would be nearly invincible anticipates the Sacred Band of Thebes. At the

end of the speech, Phaedrus presents his most novel suggestion—that the gods favor reciprocal relations wherein the beloved loves the lover and is willing to sacrifice himself/herself for the lover. He offers the example of Achilles, the beloved, sacrificing himself to revenge the death of his lover Patroclus as a manifestation of love that the gods especially honor.

In the second speech, Pausanias criticizes Phaedrus's speech as too simple. He says that Eros is not simple. Just as in the myths there are two accounts of Aphrodite—one born of Zeus and the goddess Dione, the other born out of the foam from the castrated genitals of the Titan Ouranos—so too are there two forms of Eros. The former Aphrodite is referred to as *Pandźmos* (Common Aphrodite); the latter is the heavenly Aphrodite. Two forms of eroticism correspond to these two Aphrodites. Common eros is a primary attraction to the body; it manifests itself in love toward women and young boys. The common eros seeks nothing more than physical gratification and hence is often exploitative. Heavenly eros, in contrast, is directed toward the mind and character of the beloved.

Pausanias sees this nobler form of eros as instantiated in the love of older men toward younger men who are just beginning to grow their beards and develop their intellect. Pausanias also connects this ideal form of eros to democracy, suggesting that tyrants oppose such close relations between men as a threat to political domination.

After a brief comic interlude, Eryximachus speaks out of turn as Aristophanes attempts to cure a nasty case of hiccups. As a physician, Eryximachus looks at eros in terms of a natural phenomenon pervading the universe. Nor is it limited to biological organisms; drawing on certain presocratic theories, Eryximachus suggests that eros is a force uniting all nature, thus bringing together opposites and producing cosmic harmony.

Perhaps the most famous speech in the *Symposium* is the fourth one, by Aristophanes. This would certainly not have pleased Plato, who most likely wanted Socrates' highly Platonic speech, which he received from a wise woman named Diotima, to have the greatest impact. Nevertheless, perhaps due to the comic imagery and the appealing idea of eros as seeking one's other half, Aristophanes steals the show for many readers.

Aristophanes creates a surrealistic myth of the origin of the erotic impulse. According to this myth, the original human beings were physically very different from today. There were three kinds: male, female, and androgynous, corresponding to the moon, earth, and sun. Each of these proto-human beings had four legs, four arms, two faces, and two sets of genitals. These beings were powerful and fast due to the extra limbs, and the gods consequently saw them as threats. As punishment, Zeus split each in half, sewed up the bodies at the navel, and then scattered the halves. Eros then is the desire that each person has to find their original other half—it is a quest for wholeness. Those who were originally male in both halves seek emotional and physical satisfaction in other men. The original females likewise seek their happiness in other women. Finally, the original androgynous creatures, who had both male and female halves are today heterosexuals, and seek happiness and sexual fulfillment in partners of the opposite sex. The desire for physical closeness and intercourse is an attempt to reunite with one's natural complement. This speech captures the importance of wholeness and explains, mythically and comically, why there are different sexual orientations.

The poet Agathon makes the fifth speech in the *Symposium*. Just as the physician's speech is scientific and the comic's speech is amusing, the poet's speech is beautiful. Like Agathon himself, Eros is seen as young and beautiful. He is soft, pretty, and of course a maker of beautiful things. Of all the speeches praising

the god Eros, this speech is the most complimentary to the god. It also receives the greatest applause from the others to this point.

Socrates is sixth to speak. He claims to be overwhelmed by Agathon's florid and beautiful speech. However, since he must participate, he approaches the subject more dialectically and philosophically than the others. Because he cannot compete with Agathon in creating a beautiful speech, he decides to tell the truth concerning Eros. Socrates begins by showing that Agathon has confused love with the object loved. Love is not beautiful but directed toward the beautiful. If love is a desire, it is a desire for something that one does not have or for something one wants to continue to possess. Thus if love is a desire for the beautiful, love cannot already be beautiful. Love is a need or lack and the object of love is the beautiful. Mythologically, this means that love is not the beautiful adolescent or youth seen on vase paintings, but a daimon or spirit, an intermediary between the divine and human, neither beautiful nor ugly.

At this point, Socrates states that his knowledge of—or initiation into—the mysteries of eros comes from a wise woman from Mantinea named Diotima. Much speculation has been

www.abc-clio.com ABC-CLIO 1-800-368-6868

made regarding why Plato chose to make a woman the source for Socrates' theory. According to Diotima, all erotic attraction is a desire for the good and immortality. This is the object of love—"to give birth to beauty in body or soul."

Thus, there are two forms of pregnancy, of the body and of the soul. Bodily eros seeks immortality by the continuation of the species through heterosexual intercourse. In contrast, pregnancy of the soul produces beautiful works and ideas. Plato clearly sees pregnancy of the soul as higher and more beautiful than bodily pregnancy. Diotima goes on to suggest that the attraction toward beautiful bodies is but a first step up a stairway or ladder of eros. As one learns to see greater forms of beauty from a single body, to multiple beautiful bodies to beautiful souls, to beautiful acts and institutions, one ultimately sees beauty itself, the unchangeable, eternal, divine reality that is the source of all beauty in the world. Here in the form of beauty itself is the true source for all good works, virtue, and love of the gods. This is the true goal and end of eros for those who can understand and apprehend this mystery.

The seventh and final speech of the *Symposium* appears to be an abrupt change of topic. The former speeches were all encomia on Eros. Now Alcibiades rejects both the sober practices of the former speeches as well as the divine topic. He suggests starting a new round, the topic this time being Socrates. Alcibiades compares Socrates to the figurines of mythical Silenuses—ugly on the outside but containing smaller figures of gods on the inside. Alcibiades admits an infatuation with the wisdom of Socrates and attempts to seduce the older, ugly man in hope of gaining access to Socrates' wisdom. Socrates rebuffs the beautiful Alcibiades and shows that he holds the physical satisfaction of erotic pleasures an unworthy trade for the true eros of wisdom and virtue. Although seemingly on a different topic than the earlier speeches, Alcibiades' speech in fact complements them and constitutes a satisfactory conclusion to the dialogue. For in telling of Socrates' true nature and recounting his own attempt to seduce the philosopher, one sees the ideal Platonic love presented by Diotima and manifested in Socrates.

Scott Rubarth

See also Desire; *Dialoghi d'Amore*; Eros; Gods and Goddesses in Greek and Roman Religions; Intellectual Love of God; Passions; Platonic Love; Soul Mates; Wisdom of Love

References and Further Reading

Bury, R. G., ed. 1973. *The Symposium of Plato*. Second Edition. Cambridge, MA: W. Heffer and Sons.

Corrigan, Kevin, and Elena Glazov-Corrigan. 2004. *Plato's Dialectic at Play: Argument, Structure, and Myth in Plato's Symposium*. University Park, PA: Pennsylvania State University Press.

Dover, K. J., ed. 1980. *Plato: Symposium*, *Cambridge Greek and Latin Classics*. Cambridge, England: Cambridge University Press.

Halperin, David M. 1990. "Why Is Diotima a Woman? Platonic Eros and the Figuration of Gender." In *One Hundred Years of Homosexuality and Other Essays on Greek Love*. London: Routledge.

Hunter, Richard. 2004. *Plato's Symposium*. Oxford: Oxford University Press.

Nussbaum, Martha C. 1986. *Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*. Cambridge: Cambridge University Press.

Osborne, Catherine. 1994. *Eros Unveiled: Plato and the God of Love*. Oxford: Clarendon.

Plato. 1989. *Symposium*. Edited and translated by Alexander Nehamas and Paul Woodruff. Indianapolis, IN: Hackett.

Rosen, Stanley. 1968. *Plato's Symposium*. New Haven, CT: Yale University Press.

Vlastos, Gregory. 1981. "The Individual as Object of Love in Plato." In *Platonic Studies,* 3–42. Princeton, NJ: Princeton University Press.

T

Tantra

Tantra or Tantrism is an Indian esoteric religious practice found in both Hinduism and Buddhism.The word *Tantra* derives from the Sanskrit root *tan* (to extend). As a descriptive category, Tantra applies to a spectrum of practices ranging from any non-Vedic ritual to popular magic. For the most part, however, tantra is divided into three basic classes of ritual practice: those of the *vama marga* ("left-hand path"), those of the *dakshina marga* ("right-hand path"), and those of the *kula marga* (*kula* path) that seeks expansion of consciousness by awakening the serpent kundalini.

What all forms of tantra share is an emphasis upon female divine power or *shakti* and a commitment to transcend duality. *Shakti* is nature, the creative power of existence. *Shakti* thus is female and is often envisioned as the consort of the god Shiva who, without her, is nothing but a corpse. Being nature, *shakti* inheres in the human body and practitioners of Tantra seek to harness the power of the divine feminine in an attempt to extend their own bodily experience and consciousness to a state of "joy" (*ananda*) and "liberation" (*mukti* or *moksha*).

The central axiom of tantric practice is that human experience and awareness are characterized by duality. Distinctions between male and female, pure and impure, and body and spirit, effectively prevent humans from realizing the unity of existence. This is a state of ignorance, characteristic of being trapped in the illusory ebb and flow of the phenomenal world (*maya*)—the condition especially pronounced during the present *Kali Yuga*, the final age of darkness before the dissolution and recreation of the universe. At its most basic, the goal of tantric practice is to break through the conceptual dualisms that dominate human perception of reality.

Most literature on tantra has focused, often in salacious and exaggerated detail, on the practices of the "left-hand path." In Indian culture, the left hand is used for cleansing the body and thus is associated with pollution. Accordingly, left-handed tantra is a means of reaching enlightenment or "purity" through that which ordinarily defiles. One of the basic dualistic oppositions in the Hindu tradition is between purity and pollution. To overcome this dualism, practitioners of tantra use five elements (*panca tattva*), colloquially called the "five *m*s": *mansa* (meat), *matsya* (fish), *madya* (alcohol),

www.abc-clio.com ABC-CLIO 1-800-368-6868

mudra (parched grain), and *maithuna* (sexual intercourse).

All these elements are pollutants according to orthodox Hinduism: alcohol, meat, fish, and parched grain pollute because they are associated with decay, killing, and death; sexual intercourse not only pollutes because of the exchange of bodily fluids, but is also dangerous because of the expenditure of energy it requires. Meat, fish, alcohol, and parched grain are used during what is called the "circle ritual," in which participants sit in a circle and collectively partake of these forbidden substances.

Participants also engage in sexual intercourse to overcome two other basic dualisms: caste and gender. For example, a high-caste man engaging in intercourse with a low-caste woman; the man also imagines himself as a woman. Crucial to this ritualistic performance of intercourse is that the man disengages from coitus just prior to ejaculation and thus retains and transmutes the sexual energy released by the rite. Since this is associated with shakti, these religious disciplines are active and concerned with using nature and the human will as crucial means to a kind of spiritual conquest or domination.

Tantra of the "right-hand path" would use substitutes for the five elements. For example, a coconut might take the place of meat, and milk might replace alcohol. Instead of actually engaging in sexual intercourse, practitioners of the "right-hand path" might meditate upon Shakti and Shiva engaged in coitus and thus envision the universe as a union between feminine and masculine.

In addition to rituals surrounding the five elements, all practitioners of tantra use *dhyana* (meditation), along with *mantras* (sound syllables), *mudras* (gestures), and *mandalas* (mental diagrams). In meditation, a tantric practitioner often repeats a particular sound syllable that has magic qualities. A tantric practitioner might also make use of specialized hand gestures in concert with the repetition of the mantra to cultivate *ekagrata* (one-pointedness) and work toward the eventual cessation of mental activity.

Most crucially, the tantric practitioner visualizes particular schematic representations of a deity or the cosmos itself to inculcate a deeper awareness of reality and the unity of existence. For practitioners of the *kula* path, meditation, mantras, and mandalas are crucial to awakening kundalini—the serpent that resides at the base of the spine. Once awakened, kundalini progressively moves through and activates the vital energy centers or *chakras* of the body until liberation is achieved.

In general, the goal of these practices is a state of "nonsuppression" and "enjoyment," in the words of the psychoanalyst Sudhir Kakar. By immersing oneself in what is forbidden and fearful, the tantra practitioner overcomes the barriers that prevent the appreciation of life as it is. In this sense as well, Tantra makes use of the constituents of *maya* or the phenomenal world in order to transcend it. In making an analogy to Western modes of healing, Kakar also argues that tantra constitutes a kind of therapy. For example, tantra also makes use of traditional Hindu metaphysics to posit three basic personality types. According to the philosophical school known as Samkhya, *prakriti* (nature) reflects the interweaving of three invisible *gunas* (strands): *sattva* (clarity); *rajas* (passion); and *tamas* (darkness).

In Tantra theory, three types of persons correspond to these strands: there is the *pasu*, someone who is "animalistic" and whose temperament is "dark;" there is the *vira*, or hero, whose temperament is passionate; and there is the *dvijya*, or "god-like" person, whose temperament is lucid. These three personality types have particular states of consciousness that correspond to their innate disposition.

For many Hindu practitioners of tantra, the central goddess is Kali, a particularly powerful manifestation of divine female power who is often portrayed smeared in blood, wearing a girdle of severed arms and a necklace of sev-

ered heads. Kali is the quintessential outsider goddess: Cremation grounds are her home and forbidden substances like meat and alcohol are her primary offerings. She beckons humans to liberation from the cycle of existence through the conquest of fear and the acceptance of the whirlwind of the phenomenal world.

The Hindu tantric tradition has also shaped Vajrayana Buddhism, the "vehicle of the thunderbolt." Distinguished from Mahayana and Theravada Buddhism, Vajrayana Buddhism has been deeply influenced by Hindu tantra. Tantra was brought to Tibet by the yoga master Asanga and the Indian Buddhist teacher Nagarjuna. Like Hindu tantra, Vajrayana Buddhism understands the feminine as the active principle of the universe. Accordingly, meditative and ritual practice is dedicated to *Taras*—wives or consorts of the Buddha or other deities.

Like their Hindu counterparts, Buddhist practitioners of the thunderbolt vehicle were often accused of reveling in forbidden practices such as eating meat, drinking alcohol, and engaging in illicit sexual intercourse. But considering that the elements of the world are merely products of the mind, they themselves have no permanence and can be used as means to reach enlightenment. Indeed, as one Buddhist tantra poet observes, just as a washerman uses dirt to clean a garment, the wise man uses pollution to reach purity.

Mathew N. Schmalz

See also Bhakti; Body in Buddhism; Body in Hinduism; Food in Buddhism; Food in Hinduism; Goddesses in Buddhism; Goddesses in Hinduism; Kundalini; Lust; Magic and Love in Buddhism; Purity; Sacrifice in Buddhism; Sexual Pleasure in Buddhism; Sexual Pleasure in Hinduism; Shakti; Teachers in Buddhism; Teachers in Hinduism

References and Further Reading

Aryadeva. 1958. "The Vehicle of the Thunderbolt and the Decline of Buddhism in India." In *Sources of Indian Tradition*. Edited by William Theodore de Bary, 194–196. New York: Columbia University Press.

Eliade, Mircea. 1969. *Yoga and Immortality*. Princeton, NJ: Princeton University Press.

Kakar, Sudhir. 1991. *Shamans, Mystics, and Doctors*. Chicago: University of Chicago Press.

Kinsely, David. 1977. *The Sword and the Flute*. Berkeley, CA: University of California Press.

Varenne, Jean. 1976. *Yoga and the Hindu Tradition*. Chicago: University of Chicago Press.

Teachers in Buddhism

The Teacher is a common epithet for the Buddha. After his enlightenment, the Buddha was an itinerant teacher for forty years, instructing even with his last words. The Buddha's "teachings," the *Buddha-dharma*, are said to exist in our world only because of the Buddha's compassionate acts of teaching, and the ongoing compassionate work of the realized teachers in each generation of the Buddhist *sangha* (monastic community). Every Buddhist practitioner owes a debt of gratitude to a lineage of teachers extending back to the Buddha and beyond—for even the Buddha himself had studied under other, earlier Buddhas in his past lives.

The Buddha emphasized that a teacher of the *dharma* should be clear and orderly, speaking out of compassion and never for personal gain. He termed himself, like all *dharma* teachers, a *kalyāṇamitra* ("virtuous friend"), and considered association with such "friends" the foundation of good practice. A virtuous friend represents the teachings, and so must be a model of good behavior as well as wisdom. This in turn supports the disciple's faith in the *dharma*. Such teacher–student relationships are considered to provide the backbone of the *sangha*, and allow it to convey the *dharma* safely from generation to generation.

As a teacher, the Buddha's clairvoyance and limitless compassion allowed him to give

teachings that perfectly suited each disciple's mental state. For a student lacking in the sufficient insight to understand his doctrine of *anātman* ("no-self"), the Buddha might use the notion of a *self* when explaining reincarnation. For a disciple who could handle "no-self, but not the vertiginous doctrine of "emptiness" (*'sūnyatā*), the Buddha might explain how the apparent self consists of momentary, atomic elements.

This relativistic, pragmatic teaching strategy is traditionally called the Buddha's "skillful means"—a central doctrine of the *Mahāyāna* (Great Vehicle) teachings. Although the ultimate goal, *nirvana*, is beyond language, and therefore beyond any "teaching," each given piece of the *dharma* works to move some particular disciples forward on the path from wherever they happen to be.

Sometimes the Buddha appears unwilling to teach in ordinary language, choosing silence or some other unconventional method of "teaching." The Zen (Chinese *Chan*) traditions emphasize a story wherein the Buddha holds a flower before his students. Only one disciple, Mahākāśyapa, smiles in understanding—and so is chosen as the authentic lineage-holder. This story exemplifies a nonlinguistic, "mind-to-mind" transmission of realization from teacher to student. Like the Buddha's "skillful means," the unconventional conveyance of the doctrine recounted in numerous Zen *koans* (apparently contradictory premises) requires that the master know the disciple's mental state.

In Buddhist tantra, the teacher—the *guru* (Tibetan *lama*)—is revered as equivalent to a living Buddha. The tantric disciple is enjoined to worship the guru with immense faith and never to question or disparage him or her. The Tibetan saint Milarepa was a model of devotion to his guru, Marpa. Marpa put Milarepa through tremendous hardships, making him build and demolish several stone towers, until Milarepa was close to death from sores and exhaustion. Never once did Milarepa criticize Marpa, and the result was that Milarepa's negative karma was exhausted, and he achieved Buddhahood in a single lifetime.

Jonathan C. Gold

See also Bodhisattva; Buddha; Community in Buddhism; Devotion; Guru; Saints in Buddhism; Tantra

References and Further Reading

Aryashura. 1992. *Fifty Stanzas on the Spiritual Teacher,* Second edition, revised. Commentary by Geshe Ngawang Dhargyey. Dharamsala, India: Library of Tibetan Works and Archives.

Dreyfus, Georges B. J. 2003. *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk*. Berkeley, CA: University of California Press.

Pye, Michael. 1978. *Skillful Means: A Concept in Mahāyāna Buddhism*. London: Duckworth.

Teachers in Christianity

The greatest teacher and exemplar is Jesus Christ, considered by most Christians as the lover who is uniquely human and divine and who not only heals the beloved, but reconciles them to God.

Jesus appears to have drawn from the rich Jewish tradition of loving-kindness (*hesed*). The synoptic gospels describe his summary of the Torah in two parts—love of God and love of neighbor (Mark 12:30), even if the neighbor is an enemy (Matthew 5:44). The miraculous healings of Jesus demonstrate that love is not an emotional but a moral stance, demanding positive action to secure the well-being of others, especially the dispossessed and marginalized.

In the Christian tradition, such self-sacrificial love on behalf of others (agape) is understood as perfectly exemplified by the vicarious suffering of Jesus. Because of its connections with Christ, the necessity of love is a recurring theme in the Christian scriptural tradition (1 Peter 1:22; 1 John 4:7). In many Bible translations, agape is translated as "charity" (from the Latin *caritas*).

In the theology of Paul of Tarsus, author of much of the Christian Testament, the death of Christ is proof of God's agape for a sinful humanity (Romans 5:8). The greatest of the divine gifts, agape appears to be a dynamic force that is conterminous with the presence of the Spirit of God, engendering the practical realities that make harmonious communal life possible (1 Corinthians 13; Galatians 5:25). As in the synoptic tradition, it is the culmination of the entire Torah (Galatians 5:14).

For Paul, who is both founder and pastor to many congregations, love is not only a theological concept but also an ethical prescription preventing corrosion of early Christian communities in times of communal discord and factional bickering (Galatians 5:15). For Paul, those who live in God's Spirit by baptism are enabled in their capacity to love fully. He therefore teaches with admonitions that direct his Christian readers to actively pursue what is best for their local church. This should not be understood to preclude authentic concern for the wider human community, especially in the context of Paul's universalizing tendencies (Romans 10:12).

In the theology of St. Augustine of Hippo (354–430), love appears as a desire whose quality is determined by its object (St. Augustine 1983, 1). Created by a loving God, humans are unable to find complete fulfillment for their desires except in the Creator (St. Augustine 1998, 1:1). Love of creation is proper to the human person, but is concupiscent and selfish when it becomes an end in itself. Augustine reserved the word *caritas* for divine love and for that form of human love motivated by the divine. He identified the Holy Spirit as the love that unites the Father and Son in the Godhead—a collective interest that the Christian is commanded to imitate (St. Augustine 1980). Both mechanical and ethical, this Trinitarian model features a singular divinity that is simultaneously a community of persons who remain distinct, yet mutually concerned and engaged.

In *Discipleship*, the German Lutheran pastor Dietrich Bonhoeffer (1906–1945) argued against the exclusivist and unjust ideology of National Socialism by embracing the seemingly irrational command of Jesus to bless one's enemies and to do good to them. The suffering inflicted by evil is to be born passively and without violent response, with a fondness that seeks to serve but not cooperate with the evildoer.

Unlike ordinary human love that naturally prefers friends and family, this extraordinary undivided love is offered without regard to the response of the beloved. This is the perfect love that is a salvific participation in the Passion of Christ. It overcomes violence by its refusal of participation, effectively robbing it of the glorification it received as a Nazi tool. In prophetic witness to this teaching, Bonhoeffer himself was hanged by the Gestapo at the Flossenbürg concentration camp.

John Switzer

See also Church Fathers; Community in Christianity; Divine Love in Christianity; Jesus; Love of Neighbor in Christianity; St. Paul

References and Further Reading

Augustine of Hippo. 1980 reprint. "On the Trinity." In *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church,* Vol. 3. Edited by Philip Schaff. Grand Rapids, MI: Eerdmans.

Augustine of Hippo. 1983 reprint. "Homily on Psalm 121." In *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church.* Vol. 8. Edited by Philip Schaff. Grand Rapids, MI: Eerdmans.

Augustine of Hippo. 1998. *Confessions.* Translated by Henry Chadwick. New York: Oxford University Press.

Bonhoeffer, Dietrich. 2001. *Discipleship*. Translated by Barbara Green and Reinhard Krauss. Minneapolis, MN: Fortress Press.

Burnell, Peter. 2005. *The Augustinian Person*. Washington, DC: Catholic University of America Press.

John, Jeffrey. 2004. *The Meaning in the Miracles*. Grand Rapids, MI: Eerdmans.

Moltman, Jürgen. 1993. *The Way of Jesus Christ*. Minneapolis, MN: Fortress Press.

Ridderbos, Herman. 1982. *Paul: An Outline of His Theology*. Translated by John Richard De Witt. Grand Rapids, MI: Eerdmans.

Teachers in Hinduism

In Hindu traditions, love for the teacher is usually subsumed under the rubric of *guru bhakti* "guru devotion," a concept important in Hindu religious traditions generally and of crucial practical significance in some. As a form of devotion, *guru bhakti* normally entails a more submissive attitude toward its object than is usually implied by the English *love*. Terms such as *prema,* "love", sometimes do figure in the discourse of *guru bhakti,* especially in traditions where the teacher is seen as the embodiment of an overwhelming divine. In those traditions, opening oneself to powerful feelings of love for the teacher is integral to spiritual practice.

Love for the teacher in this sense is most pronounced in the devotional movements that developed in India from the seventh century CE and continue into modern times. It draws on notions about the teacher–student relationship that are evident a thousand years earlier in the discourse of the classical Upanishads (ca. 1000–200 BCE), which usually presents the religious goal not as love, but as *knowledge*. There, gnosis is described as the "merging" of student and teacher (*Taittiriya* 1:3, 2–3); and praise is given to the student "who knows his teacher as a god" (*Shvetashvatara* 6:23). Ideas about the essential merging of the student and the teacher and the latter's divinity take on powerful new valences with the development of theistic Hinduism in the first millennium CE.

The supreme deities of Hindu theism are complex beings, described in mythologies that give them multifaceted, often contradictory personalities: Shiva is both an ascetic and a sexual being; Kali fiercely destroys evil but is also described as beautiful. In their multifaceted nature, these divinities can serve as alternative images of totality, but the contradictions presented in their mythologies also echo the obvious inconsistencies of human nature. A disciple in a devotional state might easily perceive the beloved, but often enigmatic human guru, as the manifestation of a mythic divinity —sometimes figuratively, sometimes less so. For example, Anandamayi Ma, a twentieth-century figure, was for a time in her late twenties and early thirties known to many ordinary disciples simply as "Kali in human form," but sometimes, during the ceremonial worship of Kali, she would go into unusual spiritual states and appear to devotees as a very vivid living incarnation. In more mundane circumstances, maintaining a loving adoration of the guru is not always so easy—devotees of the same period also describe Anandamayi's troublesome food habits.

For the *Radhasoamis* and other late Hindi sant traditions, the strong affection that a disciple can feel for a guru is sometimes seen in the image of the passionate love that the mythic milkmaid Radha feels for the beautiful Lord Krishna. This love takes the form of a hierarchy, with the disciple as Radha longing for the guru as Krishna; it is, however, also mutual—the guru, taken as the embodiment of the Lord, loves the disciple unconditionally. In Vaishnava esoteric traditions such as those of the Bauls of Bengal, the explicitly erotic aspects of the Radha-Krishna paradigm can be integral to a sexualized religious practice. There they are likely to level out hierarchies, just as the mutual interdependence and affection of a practicing couple who teach each other may displace the couple's attachment to any initiating guru.

For the sants and most other traditions of devotional yoga, by contrast, the erotic is entirely sublimated into a subtle, spiritualized love—the realized guru gives the disciple a divine seed, which the disciple nurtures as affectionate spouse. As the seed matures, the disciple's

spiritual essence transforms into the guru's own. By cultivating love for the guru, the disciple becomes one with the guru in the divine.

Daniel Gold

See also Bhakti; Devotion; Divine Love in Hinduism; Guru; Krishna; Prema; Saints in Hinduism; Shiva

References and Further Reading

Gold, Daniel. 1987. *The Lord as Guru: Hindi Sants in North Indian Tradition*. New York: Oxford University Press.

Hallstrom, Lisa Lassell. 1999. *Mother of Bliss, Anandamayi Ma*. New York: Oxford University Press.

Openshaw, Jeanne. 2002. *Seeking Bauls in Bengal*. Cambridge: Cambridge University Press.

Teachers in Islam

Teachers in Islam are given a number of different titles such as *shaykh,* or *'alim* in Arabic and *mullah* or *hoja* in Persian and Turkish. A teacher is often also a legal scholar (*faqih*), a specialist in prophetic traditions (*muhaddith*), a jurisconsult (*mufti*), a judge (*qadi*), or mystic (*sufi*). Many teachers are polymaths who excel in more than one of these positions.

Whatever their title or area of expertise, teachers in the Muslim world are beloved and respected. The status and role of teachers in Islam is rooted in the Qur'anic concept of knowledge and its importance. The first verses said to have been revealed to the Prophet Muhammad contain the command "Read!" (*Qur'an* 96:1) and also delcare that God teaches humanity "by the pen" (96:4). Studying and promulgating knowledge, especially religious knowledge, is portrayed as a community responsibility that is an important part of mobilizing for the cause of God (9:122). The Prophetic traditions (*hadith*) also emphasize the importance of knowledge. Popular sayings attributed to the Prophet Muhammad tell Muslims that seeking knowledge is an obligation for believing men and women even if that means traveling to China. These ideals have led Muslims to travel in search of knowledge to study with various teachers throughout the world. Such a journey was historically called a *riḥa* in Arabic.

Students would study in public or private *madrasas,* institutions of advanced religious learning, or in private seminars. In both *madrasas* and private study circles, learning was always very personalized. Throughout the early and medieval periods, students read to (*qar'a 'ala*) and heard material from (*sama'a*) their teachers. Teachers would formally certify students who had mastered their subjects. The certification (*ijaza*) was personally inscribed by the teacher on the book a student had mastered, and it granted the student permission to teach the material. In many cases, the book was the work of the teacher himself. Many of the works of Islam's great early teachers were passed on in this way by their students. In other cases, students were certified to teach books their teachers had mastered under the instruction of their own teachers.

The importance of the student/teacher relationship is evident in Islamic biographical dictionaries that contain sketches of Muslims spanning centuries and covering much of the Muslim world. An important element in such biographies is the list of an individual's teachers and students. The teacher's role—as described by the thirteenth-century mystic Nasir al-Din al-Qunawi—is to offer glimmers of illumination in a dark world (Renard 201). The ideal of a student's respect for and devotion to his teacher is perhaps best illustrated by the eleventh-century Persian teacher, jurist, and mystic, 'Ayn-al-Qudat Hamadani, who admonished students to "attend the sandals of teachers;" he considered such devotion to teachers more important than service to the ruler (Safi 187).

The importance of knowledge and the teachers who transmit it has not diminished.

Muslims still travel the world in search of knowledge, both religious and secular.

Aisha Y. Musa

See also Community in Islam; Devotion; Muhammad; Qur'an; Saints in Islam; Shaykh; Sufism

References and Further Reading

Bulliet, Richard W. 1983. "The Age Structure of Medieval Islamic Education." *Studia Islamica,* 57:105–117.

Colish, Marcia L. 1887. *Medieval Foundations of the Western Intellectual Tradition, 400–1400: Yale Intellectual History of the West.* New Haven, CT: Yale University Press.

Renard, John. 1996. *Seven Doors to Islam: Spirituality and the Religious Life of Muslims.* Berkeley, CA: University of California Press.

Safi, Omid. 2006. *The Politics of Knowledge in Premodern Islam: Negotiating Ideology and Religious Inquiry Islamic Civilization & Muslim Networks.* Chapel Hill, NC: University of North Carolina Press.

Teachers in Judaism

Teachers, disciples, and the relationship between them comprise a central theme in Jewish literature throughout the ages. This unique bond is poised between the relationship of parents and their children, and the relationship of the lover and the beloved. One could read the history of Jewish literary culture through the lens of relationships of transmission, devotion, and rebellion—many of which were infused with passionate love. The paradigmatic language concerning the bond between teacher and disciples came from the biblical stories of God and Moses, and the prophets Elijah and Elisha.

The paradigmatic structures of discipleship emerged more fully and formally in the World of the Sages (200 BCE–500 CE), who developed the Oral Tradition. Their culture was explicitly grounded in the relationships of learning, transmission, reception, and elaboration. The famous opening of "Tractate Avot" in the *Mishnah* proclaims that Moses received the Torah from Sinai and transmitted it to Joshua, Joshua to the elders, and the elders to the men of the Great Assembly. The Mishnah further states that a person must "make for himself a *rav*" (master). The literature of this era comprises hundreds of stories about teachers and disciples—stories of exemplary, loving teachers such as Rabbi Yohanan ben Zakkai and his students; fiery, severe, and magically potent masters such as Rabbi Eliezer ben Hyrcanus the Great; humorous masters full of life-wisdom such as Rabbi Joshua ben Hananyah; and violent and fearsome masters such as Rabbi Yohanan. These stories offer a cast of devoted, rebellious, and creative disciples.

The culture of the Sages initiated the creation of legally obligating norms that related to the appropriate association between those who taught the oral tradition and those who received it. These laws formulated the attitudes of students toward their masters in exalted terms of authority and respect. The master was considered to be the spiritual parent or progenitor of the student and if, for example, the student's teacher and the student's biological father were both in danger, the student was obligated to first rescue the master.

The connection of master and disciple was not limited to formal study of Written and Oral Torah; rather, a student served his master. In the formulation of the *Mishnah*, *Shimmush hakhamim* (the serving of sages) took precedence over the study of Torah—a disciple must not teach halakha in the presence of his teacher or anywhere in his vicinity, nor attempt to usurp or take issue with him. The disciple was to tend to all of his teacher's needs, and every event in his presence, no matter how mundane, was a "learning opportunity." For example, a teacher and disciple might go together to the bathhouse and market. The disciple would serve his teacher wine and food and learn sexual etiquette from him. Their relationship was

suffused with both nurturing love from the teacher and the passionate desire of wrestling and challenge from the student.

In The Book of Knowledge of his monumental work *Mishneh Torah* (twelfth century CE), Moses Maimonides devotes a full chapter to the topic of teachers and disciples. In this chapter, Maimonides likens the bond between a disciple and his master to one between a person and the Shekhinah: "There is no respect greater than that shown a teacher and no awe more vital. For the Sages say, 'the awe toward your masters should be as that toward Heaven'" (*Hilkhot Talmud Torah* 5:1).

In this chapter, Maimonides discusses major educational questions such as: who must teach Torah; how much should one learn; the ideal age to begin learning; the profile of the ideal teacher; the level of commitment of a teacher toward the disciples; the ideal student–teacher ratio; and questions of the teacher's patience, encouragement, strictness, and discipline.

Beginning in the thirteenth century, additional spiritual language appears in the literature of kabbalah to describe the bond of teachers and disciples. The *Zohar*, jewel of medieval kabbalah, focuses on the character of Rabbi Shimon bar Yohai, the perfect master of both divine and human characteristics, and his relationship to his devoted disciples. Here the adoration of the master reached new heights. Rabbi Shimon bar Yohai's disciples experienced a connection with their teacher as divine plentitude:

> For when we stand in the presence of
> Rabbi Shimon
> the well-springs of our heart open in
> all directions and all is revealed.
> And when we withdraw from him,
> we do not know anything and all the
> springs are closed.
> (*Zohar* 2:86b)

In the sixteenth century, Rabbi David ben Zimra, the teacher of Rabbi Isaac Luria—"the holy Ari"—stated that one must search for a teacher who was of the same soul-root. Gazing upon the face of a master created a transformation in the beholding disciple. The intimate relationship of love between master and disciple impregnated the soul of the disciple with that of the master, which inspired the loving adoration of Luria's disciples. Luria himself experienced the act of teaching as restricting the flow of abundance to suckle his students in a way that would be nourishing and not overwhelming. A great master could read his students' faces, especially their foreheads, to diagnose their spiritual condition and offer healing.

The Hasidic movement (eighteenth through the twenty-first century) created a spiritual revolution with psycho-mystical dimensions. It placed great emphasis on the association of the disciples to their master, the *Tzaddik*. The word *Hasid* itself connotes one who is a loving devotee of a master. Following the kabbalah, Hasidism views the great teachers as conduits of Torah and mediators between the human and divine worlds. Disciples seek intimacy with the soul of the masters in various forms of loving communion (*devequt*). The Hasidic movement and its various schools/strands, created a rich hagiographic literature, telling stories in praise of the various masters of Hasidism and the devotion of their disciples. Worthy of note are the books that promote the education of youth in the enthusiastic, loving spirit of Hasidism that were composed by Kalonymus Kalman Shapira of Piaseczno—known for his teachings in the Warsaw ghetto.

The opponents of Hasidism (the *mitnaggedim*) created a radically different culture of study based on prodigious learning and virtuoso analyses of the Oral Tradition. They developed their own unique culture centered on their master, the *Rav,* according him exceptional reverence.

These traditional relationships between teachers and disciples continue in Orthodox circles. In the more liberal denominations in the Diaspora as well in the secular educational system in Israel, there is an awareness of the

need to establish an appropriate language of relations between teachers and students attuned to the changing times. A novel development of the past century is the entrance of women into the arena of Torah, both as masters and as learners. The circle of disciples around the Bible scholar Nechama Leibowitz—who taught several generations of loving disciples in Jerusalem—perpetuates both her teachings and her memory.

Melila Hellner-Eshed

See also Desire; Devotion; Hasidism; Kabbalah; Rabbinic Judaism; Saints in Judaism

References and Further Reading

Kravitz, Leonard, and Kerry M. Olitzky. 1993. *Pirke Avot: A Modern Commentary on Jewish Ethics*. New York: URJ Press.

Maimonides, Moses. 1965. *Mishneh Torah: The Book of Knowledge*. Edited and translated by Moses Hyamson. Jerusalem: Boys Town Publishers.

Palmer, Parker. 1993. *To Know as We Are Known: Education as a Spiritual Journey*. New York: HarperSanFrancisco.

Rosenak, Michael. 1995. *Roads to the Palace: Jewish Texts and Teaching*. Oxford: Berghan Books.

Saks, Jeffrey, and Susan Handelman. 2003. *Wisdom from All My Teachers: Challenges and Initiative in Contemporary Torah Education*. Jerusalem: Urim Press.

Schachter-Shalomi, Zalman. 1991. *Spiritual Intimacy: A Study of Counseling in Hasidism*. Northvale, NJ: Jason Aronson.

Steiner, George. 2003. *Lessons of the Masters*. Cambridge, MA: Harvard University Press.

Temptation

When believed to be caused by an external force, temptation is often personified as some kind of evil power or being, such as Satan, and explained through God's desire to test an individual's faithfulness. Although most dogmatic pronouncements assert that God does not directly cause temptation, it could be argued that a number of scriptural passages point in that direction.

For generations, young people, especially in the Roman Catholic tradition, have been taught that an angel sits on one shoulder and the devil sits on the other—the angel urging the person to do good and the devil fomenting acts of evil. Informing this image is the belief that temptation originates outside the individual. This is especially true in Christianity, where two of the gospels in the canon contain detailed accounts of the devil's temptation of Jesus. Matthew and Luke list three temptations: the economic temptation—the challenge to turn stones into bread to satisfy Jesus' hunger; the political temptation—the offer to make Jesus ruler of all the kingdoms of the world if he would worship Satan; and the spiritual temptation—the dare to throw himself off the top of the temple.

In answer to each of these, Jesus quotes a passage from the Bible and commands Satan, "Begone!" (Matthew 4:1–11; Luke 4:1–13). Similarly, the Buddha also endured three temptations—lust, fear, and social obligation. The Buddha did not need to refer to any sacred literatures to fend off the lures of women, the avalanche of arrows, or the visions of his family in captivity. He had become so detached from the concerns of this world and his physical being that he did not need to even acknowledge the temptations, and they had no effect on him. The Buddhist Sutras offer little to explain the origin of these temptations. Since all of "reality" perceivable by the senses is ultimately illusory, so too are the Lords of Lust, Death, and Social Duty. These temptations are seen as metaphors for the conflict inside the soul of human beings without appealing to—or blaming—some external source.

This notion that temptation arises from within an individual's own psyche is made more explicit in Hinduism. In the classical rendering of Hinduism, a person is born into a caste, and there is no potential for upward or

downward social mobility during a given lifetime. People born into the Merchant Caste (*Vaishya*) are going to live their entire lives in that caste—they will marry another from that caste, and their children will be born into that caste. Hinduism teaches that an elephant is not a mouse, and a mouse is not an elephant. It would be foolish for an elephant to act as if it was a mouse, and it would be ridiculous for a mouse to act as if it was an elephant. So it is with humans. Any temptation to live as if a person was born in a different caste is a manifestation of ego. Social duty (*dharma*) overrides all human desires, and the goal is to eliminate the ego.

The guarding of what the senses can perceive is at the heart of the Jewish understanding of temptation. In Judaism, the Talmud teaches that there are two forces at work in a person at all times—the good inclination (*Yetzer Hatov*), and the bad inclination (*Yetzer Hara*). The *Yetzer* itself is potential action, and it can be influenced for good or for bad. These influences come through the five senses, and hence the teaching to "guard one's gates"—the eyes, ears, nose, mouth, hands, and feet—by monitoring the sensory messages that are allowed into the psyche. While some rabbis thought that "this world was not meant for us to enjoy," others argued that "the righteous are privileged to enjoy the fruits of both worlds [this one and the hereafter]" (Heschel 2005, 161).

Christianity insists that God does not directly tempt the individual nor intend temptations; rather, temptations are permitted by God so that humans can gain experience in being virtuous and self-controlled, and thereby acquire merit. However, both the Jewish and Christian Scriptures are replete with examples of God testing humans; this is illustrated by Genesis 22:1–14, the story of Abraham's sacrifice of his son Isaac. This test of Abraham's faith and obedience seems barbaric to some, and perhaps no one has written as eloquently about this as the Danish theologian, Søren Kierkegaard, in his essay "Fear and Trembling." In one passage, Kierkegaard imagines Abraham thinking while on his way home after God had aborted the sacrifice, "What kind of God would demand this kind of devotion, would devise this kind of test?" The same question could be asked of the strange wager between God and "The Satan" in Job (especially Job 1:6–12).

In Matthew's and Luke's gospels, Jesus conveys instructions to his disciples regarding prayer. Reading what has come to be known as "The Lord's Prayer," Jesus tells his followers to pray, "And lead us not into temptation" (Matthew 6:13; Luke 11:4). The suggestion that the purpose of temptation is to practice morality does not seem to work, for, as Kierkegaard pointed out, the result for Abraham—even after he passed his test—was alienation from God, not the rapture of divine communion.

Another area of discomfort for some is the optimistic passage in Paul's first letter to the Corinthians, "No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (1 Corinthians 10:13).

This is reminiscent of the cautionary passage in the Qur'an (2:214): "Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you? Distress and affliction befell them and they were shaken violently." In several other passages, the Qur'an reveals that temptation is a device used by Allah to identify the true believers from all the rest in the hereafter (3:154; 34:21). The message is clear that no one is exempt from the temptations of life.

Of all temptations, none has a greater pull on the human psyche than that of love and sex. Giovanni Battista Scaramelli, S. J. (1687–1752) wrote in his *Directorium Asceticum* (Guide to the Spiritual Life), "From these disorderly passions arise all the sins and vicious

habits that are the ruin of our souls . . . that love holds the first place among the passions, that it communicates motion to them all, and draws them after it, working out its inclinations" (Scaramelli 1917, 226).

Dante would have agreed, for he wrote in his *Inferno*:

> . . . Love, which in gentlest hearts will soonest bloom
> seized my lover with passion for that sweet body
> from which I was torn unshriven to my doom.
> Love, which permits no loved one not to love,
> took me so strongly with delight in him
> that we are one in Hell, as we were above.
> (Dante Alighieri 1982, 97–102)

Dido, the tragic queen of Carthage and the speaker here, who was unable to persuade Aeneas to stay with her, is not without company: This level of hell is populated by the great lovers of classical literature—Paris and Helen, Antony and Cleopatra, Tristan and Isolde, Lancelot and Guinevere, and Paolo and Francesca.

None of these characters seem particularly upset about being in Hell, they believe that the experience of love was worth the later punishment. Perhaps it is easiest to "forgive" Tristan and Isolde, for their passion was at least partially inspired by the love potion that they accidentally drank. It could be said that Gottfried's *Tristan and Isolde* is the defining thought on this conundrum regarding love, sex, and temptation: If two people experience true love, not only is it permissible to yield to the temptation to come together, it is virtually demanded. It gets complicated when a beloved is engaged or even married to someone else, but all these social contracts pale in comparison to the power of true love.

In the anonymous fourteenth-century romance *Sir Gawain and the Green Knight,* a different sensibility is at work. Having cut off the head of the mysterious Green Knight a year before, Gawain travels to the Green Chapel to meet the Green Knight and have his own head cut off. Arriving early, Gawain accepts the hospitality of a hunter and his wife for the three days before his appointment with death. On each of the three mornings, the hunter's beautiful wife enters Gawain's bedchamber once the hunter leaves the cottage and invites him to love. Each morning, Gawain remains steadfast in his refusal to cuckold his host.

Like the Buddha and Jesus before him, Gawain faced the three great temptations that assail humanity: fear, lust, and social duty. He willingly travels to the Green Castle for his date with destiny and he resists the temptation to lie with the hunter's wife. His sense of social duty, both as a knight and as a man on a mission to fulfill a vow, overrides both the fear of death and the desire for physical fulfillment.

To the extent that people live their lives motivated by fear and lust, romance seems to say that they will be burdened by an endless stream of temptations. To the extent that people can live their lives *not* motivated by fear and lust, that elusive escape Paul mentioned in 1 Corinthians becomes more readily accessible.

Bryan Polk

See also Asceticism; Buddha; Desire; Jesus; Lust; Qur'an; Rabbinic Judaism; Renaissance Literature; Sacrifice in Christianity; Sacrifice in Judaism; St. Paul

References and Further Reading

Anonymous. 2001. *Sir Gawain and the Green Knight*. New York: Signet Classics.
Campbell, Joseph. 1988. *The Power of Myth*. New York: Doubleday.
Dante Alighieri. 1982. *The Inferno*. Translated by John Ciardi. New York: Mentor.
Heschel, Abraham Joshua. 2005. "Torah and Life." In *Heavenly Torah*, translated by Gordon Tucker and Leonard Levin, 144–167. New York: Continuum.

Hunt, Leigh, and James Henry. 2001. *The Story of Rimini: 1816* [Facsimile of 1816 edition]. London: Woodstock Books.
Kierkegaard, Søren. 2006. *Fear and Trembling* [Texts in the History of Philosophy]. Edited by C. Stephen Evans and Sylvia Walsh. Cambridge: Cambridge University Press.
Scaramelli, Giovanni Battista, S. J. 1917. *Directorium Asceticum* (*Guide to the Spiritual Life*), Seventh Edition, Vol. 2. London: R. and T. Washbourne.
Vergil. 1961. *The Aeneid*. Translated by Patric Dickinson. New York: Mentor.
von Strassburg, Gottfried. 2001. *Tristan and Isolde*. Edited by Francis G. Gentry. New York: Continuum.

Tikkun Olam

See Kabbalah; Rabbinic Judaism; Social Justice

Torah

See Ahavah; Commandments to Love; Compassion in Judaism; Desire; Divine Love in Judaism; Hebrew Bible; Kissing in Judaism; Rabbinic Judaism

Transformation

See Awe; Bliss; Compassion and Mystical Experience; Ecstasy; Pain; Spiritual Discipline in Buddhism; Spiritual Discipline in Christianity; Spiritual Discipline in Hinduism; Spiritual Discipline in Islam; Spiritual Discipline in Judaism; Spiritual Love in Women Mystics; Tantra; Yoga

Troubadours

See Poetry in Christianity; Renaissance Literature

U

Unconditional Love

Unconditional love refers to love that is bestowed without any conditions. Classic examples of unconditional love include that of a parent for a child and of God for humans—even of a dog for its master.

Hence Aristotle (384–322 BCE) notes that there are mothers who, out of love, have turned their children over to other people to raise, and so love their children although they are not loved in return. The psychologist Erich Fromm (1900–1980) claims that a mother's love for a child—unlike a father's—is unconditional in that a mother loves her child as it is her child and not as it has fulfilled certain conditions or expectations.

Referring to God's love, Jewish Scriptures speak of a God who loves the Israelites even when they reject God and disobey God's commands (Hosea 3:1; 11:1–4). For God is "a God of pardons, gracious and compassionate, slow to anger and rich in mercy" (Nehemiah 9:17–18; Exodus 34:6–7). The Christian Scriptures amplify this unconditional love of God for humans. God is the one who causes the sun to rise and the rain to fall on the good and bad alike (Matthew 5:45; Acts 10:34–35); moreover, the one who takes on a human form suffers and dies on a cross for the salvation of sinful humans in a great act of kenosis or philanthropy (Matthew 20:26–28; John 3:16; Romans 5:6–8, 8:32; Philippians 2:6–8).

Most philosophers have held that love must be unconditional in the sense that a person should not stop loving others whose characteristics change—or at least their accidental or superficial characteristics, such as appearance, wealth, or health. Hence Clement of Alexandria (ca. 150–215) claims that love is unconditional for a man will cleave to his wife even if she becomes disfigured through some kind of accident. Abelard (1079–1142) claims that spouses are to love each other even if one of them becomes incapacitated.

Many philosophers also claimed that love must be unconditional in that the lover does not expect anything in return from the beloved. So it is that a number of ancient Greek and Roman philosophers argued that in a true friendship one must love friends for themselves, in good times as well as in bad. They contrasted a true friend with a flatterer whose love dries up when the other person is in need.

Seneca (ca. 4 BCE–65 CE) asks, "What is my object in making a friend? To have someone to be able to die for, someone I may follow into exile . . . the thing you describe is

www.abc-clio.com ABC-CLIO 1-800-368-6868

not friendship but a business deal, looking to the likely consequences, with advantage as its goal." One then forms friendships not to have someone to take care of oneself when sick, but instead to have someone to take care of when they are sick (Seneca 1969, 9:9). The Roman Stoic Epictetus (ca. 55–135) claims that people whose friendships are based on advantages are like self-interested animals whose friendship will dissolve in times of need: "Do you not often see little dogs caressing and playing with each other, that you would say nothing could be more friendly; but, to learn what this friendship is, throw a bit of meat between them, and you will see" (Epictetus 1995).

Christian thinkers agreed with the claim to love other people for themselves and not for an earthly reward. As Jesus Christ said "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies . . . For if you love those who love you, what recompense will you have? Do not the tax collectors do the same?" (Matthew 5:43–48; Luke 14:12–14; Acts 20:35). The Christian manual *Didache* (ca. 100) claims that the true Christian must give to everyone who asks, without looking for repayment. Gregory the Great (ca. 540–604) asserts that love is true only if one is willing to love someone who may not return that love. Indeed some of the early Christians sold themselves into slavery to provide others with food (Clement of Alexandria 2004, 55).

For this reason, the medieval author Boncompagno da Signa (1170–1245) warns, "The conditional friend (*amicus conditionalis*) only makes friends under the condition that if you give me something I will give you something, but if you do not I will keep everything for myself" (from Signa's *On Friendship*, Section 21). Such a friendship is wicked for, as Aelred of Rievaulx (1110–1167) declares, "We must not love our friend as we do cattle from whom we hope to derive some good and cease to love them when there is no hope of profit" (Rievaulx 1977 Book 3, Section 68-69).

Many early Christians stated that love must be so pure and unconditional that people should be willing to delay or give up personal salvation for the sake of others (Exodus 32:32; Romans 9:3). John Cassian (ca. 364–435) says that the highest love is an apostolic love in which, like Paul, Christians put off their own salvation to serve fellow Christians. Mahayana Buddhism contains a similar teaching that urges Bodhisattvas to be so perfect in giving to others that they delay their own nirvana to help others achieve theirs first (Lankavatara sutra, 11; Lotus Sutra, 3). St. John Chrysostom (ca. 349–407) and John Cassian (ca. 364–435) taught that Christians who truly love other humans would be willing to go to hell for their sakes.

It was not uncommon for Christians to distinguish a threefold hierarchy of divine lovers: at the lowest level are the slaves, who love God out of fear of punishment; next are the mercenaries, who love God out of hope of reward in heaven; and finally, the sons of God love God purely for God's own sake. And so sons of God would love God even if there were no heaven, or even if—perish the thought—God would send them to hell for such a love.

There were aso a number of late medieval and Renaissance Christian mystics who claimed that Christian love of God must be so unconditional that its followers must not care about receiving spiritual consolation or joy while praying, attending mass, engaging in virtue, loving God, or feeling arid or desolate. St. Thomas à Kempis (1380–1471) asserts that it is a great thing to be willing to forgo all consolation, whether human or divine, and serve God in desolation—that is, suffering—and without any reward at all. As St. Teresa of Ávila (1515–1582) has it, the love of God does not reside in consolation or spiritual delight, but in serving with humility—or as St. Francis de Sales said, one must serve God even when there is no delight in doing so, resembling a deaf musician who nonetheless sings for his king.

St. Catherine of Siena (1347–1380) suggested that people serve God best when consolations are absent. By serving God when the soul is arid and feels no sweetness, or is desolate, one shows that one loves God because God deserves love, and in imitation of Christ crucified, rather than out of spiritual self-will.

More recently, the Lutherans Karl Barth (1886–1968) and Anders Nygren (1890–1978) have argued that Christian love is *agapic*, meaning that it is unmotivated, characterized by sacrifice and self-giving, and gives no thought to being loved in return. The Jewish philosopher Emmanuel Levinas (1906–1995) argued that one has an infinite, asymmetrical, and unconditional responsibility for another person, that is, the other. Indeed one can never do enough for another person, and one must become a "hostage to the other."

Alan Vincelette

See also Altruistic Love; Bodhisattva; Catholic Mysticism; Compassion in Buddhism; Compassion in Christianity; Divine Love in Christianity; Divine Love in Islam; Divine Love in Judaism; Friendship; Jesus; Medieval Christian Philosophy; Protestant Mysticism; Spiritual Love in Women Mystics; St. Paul

References and Further Reading

Aelred of Rievaulx. 1977. *On Spiritual Friendship*, translated by Mary Laker, 21–23, 42–45, 62–64, 68–69. Kalamazoo, MI: Cistercian Publications.

Aristotle. 2003. *Nicomachean Ethics*, translated by J. A. K. Thompson, Section 4: 6; Section 8: 2–3, 8, 13. London: Penguin Books.

Barth, Karl. 1967. *Church Dogmatics*, Vol. 4, 2. Edinburgh: T and T Clark.

Catherine of Siena. 1980. *The Dialogue*, translated by Suzanne Noffke, Sections 56–60, 63, 68, 72, 100, 106; Epistles 17, 38, 71, 94. Mahwah, NJ: Paulist Press.

Clement of Alexandria. 2004. *Stromata*. Whitefish, MT: Kessinger.

Epictetus. 1995. *The Discourses*, translated by Robin Hard, Section 2: xxii, 1–2. London: Dent.

Frankfurt, Harry. 2004. *The Reasons of Love*. Princeton, NJ: Princeton University Press.

Fromm, Erich. 1956. *The Art of Loving*, 33–36, 41–43. New York: Harper and Row.

Seneca. 1969. *Letters from a Stoic*, translated by Robin Campbell, Epistle 9: 9, 13. London: Penguin Books.

Suzuki, Daisetz Teitaro, tr. 1999. *The Lankavatara Sutra*. New Delhi: Munshirm Manoharlal.

Teresa of Ávila. 1976–1980. In *The Collected Works,* Vol. 1 and 2, translated by Kieran Kavanaugh and Otilio Rodriguez, "Life": 9, 11, 15, 17, 22; "Interior Castle": 3: 2; 4, 1–2; "The Way of Perfection": 38. Washington, DC: ICS.

Vacek, Edward. 1994. *Love, Human and Divine*. Washington, DC: Georgetown University Press.

Watson, Burton, tr. 1993. *The Lotus Sutra*. New York: Columbia University Press.

Unrequited Love

See Desire; Eros; Longing in Hinduism; Longing in Sufism; Separation; *Song of Songs*

Upanishads

See Birth in Hinduism; Body in Hinduism; Divine Love in Hinduism; Ecstasy; Fatherhood in Hinduism; Food in Hinduism; Grace in Hinduism; Hospitality; Nature in Hinduism; Soul in Hinduism; Yoga

W

Wedding Rituals

Marriage represents a crucial rite of passage within all the world's religious traditions. Although there is extraordinary cultural variation in how marriage rites are practiced, the wedding rituals of the world's religious traditions do share key features. First, there is customarily a ritual that symbolizes the bride's transition from a pre-married state, usually in the form of being presented or gifted to the groom. Second, the couple recites an explicit statement of the duties incumbent on them as a married couple. Third, the families of the bride and groom observe some ritual, frequently a communal meal, to celebrate the union. Fourth, wedding rituals often contain elements that are understood to bring blessings and happiness to the couple in their married life.

What is most crucial to understand about wedding rituals is how they represent or embody what a particular religion teaches about the married state. In some religious traditions, marriage is a covenant or legal agreement between the bride and groom that can be dissolved with just cause. In other religious traditions, the marriage bond is permanent and can only be severed by the death of a spouse.

Judaism

As David Biale observes in his discussion of sexuality in the Jewish tradition, the Bible viewed procreation as a blessing but not necessarily as a commandment. However, in rabbinic literature, procreation becomes a commandment. Yet in addition to emphasizing procreation, the Jewish tradition has also understood matrimony as an important way of containing natural sexual desire. Perhaps for this reason, the appropriate age for marriage has been a primary issue of concern over the course of Judaism's history. For example, in the Middle Ages, it was considered a blessing if children married when they neared puberty. In the nineteenth century, a strong reaction ensued against the effects of such early marriages —reactions that included temporary periods of celibacy or study of the Torah and Talmud. In Judaism, as in all religious traditions, attitudes toward marriage and its practices reflect the tension between individual agency and social obligation.

As Harvey Goldberg observes in his discussion of Jewish marriage rituals, matrimony in the Jewish tradition has been based upon the male assuming rights over a woman and the woman's assenting to these rights. Accordingly,

www.abc-clio.com ABC-CLIO 1-800-368-6868

central to the whole process of marriage is the contract, or *ketuba*. The *ketuba* is a document that delineates the economic responsibilities of the man if the marriage is terminated. Over the course of Jewish history, the ketuba has sometimes contained an itemized list of the dowry that the woman brings to the marriage. The ketuba is often written in Aramaic, and there is a tradition of illuminated ketubas that point to the centrality of the document.

The Jewish tradition considers two parts of the wedding ritual to be essential: the betrothal (*eruisin* or *kiddushin*) and the marriage itself (*nesuin*). In times when the parties marrying were quite young, a period elapsed between the betrothal and marriage. In most contemporary Jewish communities, however, the betrothal and marriage are part of a single ceremony. The marriage ceremony begins with the *kiddushin*. After an introductory declaration, two blessings are given by a rabbi: one over the wine and another giving thanks for the *kiddushin* itself. After this, the groom places a ring on the bride's finger. This is a particularly important part of the ceremony because it represents a transferal of wealth and the bride's acceptance of the rights of her husband. The bride and groom then drink wine together and a portion of the *ketuba* is read and signed by two witnesses.

The husband acquires the wife by performing three actions: transferring money, signing an agreement, and consummating sexual relations. The bestowal of the ring and the reading of the contract symbolize the first two aspects of the acquisition. Sexual relations are symbolized by the *huppah* or wedding canopy under which the marriage ceremony or *nesuin* takes places. As in times past when the groom would place his prayer shawl over his bride, entering the *huppah* represents living a full-married life under the same roof. While the bride and groom are under the *huppah*, the rabbi pronounces seven blessings: one over the wine, three relating to humanity as a whole, one concerning the return of Jews to Jerusalem, and two final blessings over the bride and groom. The bride and groom then drink wine together and the groom breaks the glass. A feast that unites family and friends of the couple usually follows.

Islam

Marriage is positively enjoined in the Islamic tradition, whereas celibacy is generally condemned. Marriage is thus understood as a divine commandment, necessary for procreation and the control of lust, but also for achieving harmony and equilibrium, which are central concerns in Islamic law and spirituality. According to Islamic law, a man may have up to four wives. However, given the stipulation that the husband must treat all his wives equally, polygamy is rarely practiced within contemporary Islam. In addition to marrying a Muslim woman, a Muslim man is permitted to marry a Jew or a Christian, whereas a Muslim woman may wed only another Muslim. There are also complex rules considering levels of kin affinity and lawful marriage. Cross-cousin marriage, however, is generally considered to be ideal because of inheritance issues.

Marriages are arranged in many Islamic societies, although this is not a legal requirement. Marriage begins with the betrothal or *khitbah*. The prospective groom or his representative initiates the *khitbah* by declaring his intention to marry to the family of the prospective bride. Then a meeting is convened and the groom or his male representative makes public his intention to marry. Ordinarily, the groom presents an engagement ring at this time, contingent on acceptance of the marriage offer.

As in Judaism, the contract is central to Islamic marriage. The bride and groom or their representatives must attend the *aqd an-nikah* (contract ceremony) along with at least two male witnesses, or a man and two women if two men are unavailable. The marriage contract specifies the gift or *bride-wealth* that the bride will receive, and stipulates conditions for divorce, alimony, or anything else of impor-

tance to the couple. The *sadaq* or *mahar* (gift or bride-wealth) may include jewelry or money.

The formal wedding ceremony is quite simple and may be held anywhere, although a mosque is considered to be the most auspicious place for the ceremony. Normally, the wedding ritual consists of an offer of marriage made by the groom or his representative, and its acceptance by the bride or her representative. In many cultures, the bride and groom or their representatives join hands under a white cloth and the religious leader presiding over the ceremony delivers a blessing. A portion of the Qur'an is also often read. Both the bride and groom or their representatives recite a series of vows to affirm a lawful marriage bond.

A feast usually follows the wedding, along with music and dancing depending on the cultural context. By tradition, the bride and groom often consume their first meal privately. The groom usually presents a gift to his bride before touching her for the first time. Marriage is a legal bond in Islam and must be enacted with due consideration and without coercion. Although marriage may be dissolved, divorce can only take place under constraints of Islamic law. The wife possesses rights not only to fair treatment and freedom after a prescribed waiting period but also to financial support.

Christianity

The Christian tradition considers matrimony to be an essential vocation. Although both Catholicism and Protestantism place great emphasis on marriage, they acknowledge slightly differing views of the significance of the wedding ritual. Catholicism considers matrimony to be one of the seven sacraments. A Catholic sacrament is a ritual act that effects what it signifies. That is to say, sacraments symbolize an infusion of divine grace in the sacrament's recipient. However, this transferal of grace is contingent on the disposition of the recipient, but independent of the disposition of the sacrament's administrator. Partly for this reason, Catholicism considers marriage to be indissoluble. Although a marriage can be annulled if not contracted legally, the bond of matrimony remains until the death of the spouse once consecrated and consummated sacramentally.

Protestantism emphasizes the covenantal nature of the wedding ritual. The wedding ritual is understood to bring a blessing upon the couple and represents a public affirmation of commitment, but it generally lacks the distinctive sacramental or ritualistic emphasis found in Catholicism. Protestantism also permits divorce, but the standards for dissolution of the marriage vary according to denomination.

The structure of both Protestant and Catholic marriage ceremonies is generally similar. In the Western world, there is a tradition of the formal entrance of the bride, who is often dressed in white to symbolize purity or virginity. The bride is then "given" to the groom by her father or another male guardian. After an initial blessing by a minister, priest, or deacon, readings follow from both the Old Testament and the New Testament, ending with a sermon or homily.

The rite of marriage begins with the bride and groom publicly stating their intention to marry. The bride and groom affirm that they have entered into the marriage freely and will be faithful to each other. Catholicism also requires that the couple affirm their openness to procreation. Within many protestant denominations, bride and groom may write vows specific to their marriage celebration. After the vows, there is an exchange of rings and a blessing. In essence, the vows represent a covenantal relationship between husband and wife. In the Catholic tradition, the action of the priest adds an explicitly sacramental element to the ceremony, and for this reason a celebration of the Eucharist often follows the wedding ritual.

Christian wedding rituals generally display considerable crosscultural variation. In the Western world, there is a tradition of the unity candle in which both bride and groom light a candle to symbolize their marital bond. In

India, both Protestant and Catholic weddings usually feature elements from the surrounding Hindu culture. In North India for example, Catholic marriages take place at the home of the bride and often use a *mandap* (marriage canopy) that is customary for Hindu wedding rituals. In Africa, dance and ancestor veneration figure prominently in the wedding ceremony. Depending on the cultural context, a dowry can also become an important part of the arrangements for a Christian marriage. However, Christian wedding celebrations of all cultures usually conclude with a feast or banquet.

Hinduism

Hindu wedding rituals are complex and variable. For example, the *Laws of Manu* addresses eight different forms of marriage, depending on the context. However, a generally accepted ritual framework for marriage celebrations exists in contemporary Hinduism that is subject to substantial regional variation. Traditionally, Hindu marriage is based on caste endogamy and village exogamy: A bride and groom should be from the same caste but from different villages. Although traditional marriage patterns have become more flexible in recent decades, Indian newspapers are full of matrimonial ads that make reference to the caste of a prospective bride or groom, along with other personal qualities.

In addition to an appropriate pairing of family and educational backgrounds, the amount of a bride's dowry can become an important part of marriage negotiations. Once a match has been made there is a *tilak* (engagement ceremony). An auspicious day for the wedding is chosen, usually on the basis of astrological calculations. Traditionally, the wedding takes place at the home of the bride and a large retinue of relatives and friends accompanies the groom. The day before the wedding ceremony, the hands and feet of the bride are painted with a red paste called *mehendi*. Both bride and groom bathe the day of the wedding and a purifying paste of turmeric and sandalwood is applied. Before the actual wedding ceremony, the families of the bride and groom usually honor the elephant-headed god Ganesh, who brings good luck and prosperity.

The groom arrives at his bride's home in a procession called a *bharat*. The groom usually is seated on a horse or a palanquin and his friends dance around him. At the bride's house, the groom and guests are welcomed by *arati*, a ritualized rotation of an oil lamp or flame, and the marriage ceremony begins under a special *mandap* (wedding canopy).

The specific rituals that follow often vary according to the practices of the specific community and locality. However, the first ritual is generally the *kanya dan* ("gift of a virgin"), during which the father or male guardian pours a libation of water and gives away his daughter in front of witnesses. The groom responds by promising to ensure his bride's wealth and happiness. The bride and groom then enter the *mandap* and sit next to each other. The priest ties the bride's garment to the shirt of the groom and then the bride and groom garland each other and exchange rings. A fire is lit and offerings such as clarified butter, sugar, and rice are made into it. The bride and groom then ritually clasp each other's hand, make an offering of parched grain, recite a series of blessings in Sanskrit, and then circle the fire usually three or seven times, both of which are auspicious numbers.

In some localities, the bride and groom also stand on a stone to symbolize the strength of their marital bond. The groom places *sindhur*, a bright colored powder, in the part of his wife's hair. This is a crucial symbol of marriage that marks the woman's status as a wife. The groom also gives his wife a *mangal sutra* (necklace with a pendant) that confers divine protection and good fortune. After an interlude comes the *vidhai* (farewell), which is often an exceedingly emotional event marked by a ritualized form of crying or wailing. The bride then takes leave of her family and joins her husband to begin married life.

Crucial to Hindu understanding of matrimony is that marriage is not simply a union of individuals. Instead, marriage constitutes a union of families. For this reason, a bride's entire family takes part in the wedding rituals. The groom also has a helper, often a member of the barber class, who assists him while making offerings into the fire. Although divorce can and does happen in traditional Indian society, it is discouraged, as is widow remarriage.

Buddhism

There is no single canonically defined Buddhist wedding rite. Because of this, tremendous transcultural variation exists in Buddhist wedding rituals. In some cultures, there is simply a chanting of particular verses from the Buddhist scriptures with monks present. In other cultures monks do not attend the ceremony but do give a blessing to the couple before the wedding rituals begin. In Nepal, much of the ritual surrounding Buddhist weddings derives from Hindu practice. For example, the Newar community observes caste endogamy and village exogamy. In Newari marriage, worship of Ganesh and the ritual parting of the hair are central elements, along with the specifically Newari Buddhist ritual of *Honkegu* in which the heads of the bride and groom are brought together and showered in milk.

In Vietnam, the central aspect of Buddhist wedding rituals is ancestor veneration, whereas Thai Buddhists observe a tradition of a "merit-gift" to a local monastery to ensure the fruitfulness of the marriage. As do all religious traditions, Buddhism recognizes the importance of feasting after a wedding ritual, not only as a celebration but also as a means of strengthening bonds between the families of the bride and groom.

Although cultural variation is perhaps the chief characteristic of Buddhist marriage, proposals to systematize the celebrations have appeared in recent years. For example, the International Buddhist Institute of Hawaii has developed a ceremony that theoretically could be used in a variety of cultural contexts. The ceremony begins with chanting in praise of the Buddha. After the couple exchanges vows, a selection from the *Sigalovada Sutta* is read. The *Sigalovada Sutta* contains the Buddha's admonitions to husbands and wives to show each other honor, fidelity, and compassion. The couple then chants the *Tisarana* (three refuges) that include the Buddha, his teachings, and the Buddhist community as a whole. The couple may also chant the *Pancasila* ("Five Precepts") that include vows to abstain from killing, stealing, sexual misconduct, falsehood, and intoxication. Overall, what conjoins the diverse forms of Buddhist wedding rituals is a concern for auspiciousness, mutuality, and compassion as core elements in the teachings of the Buddha.

Mathew N. Schmalz

See also Community in Buddhism; Community in Christianity; Community in Hinduism; Community in Islam; Community in Judaism; Food in Buddhism; Food in Christianity; Food in Hinduism; Food in Islam; Food in Judaism; Marriage in Buddhism; Marriage in Christianity; Marriage in Hinduism; Marriage in Islam; Marriage in Judaism; Sex in Marriage

References and Further Reading

Abdul-Rauf, Muhammad. 1972. *Marriage in Islam*. New York: Exposition Press.

Babb, L. A. 1975. *The Divine Hierarchy*. New York: Columbia University Press.

Biale, David. 1992. *Eros and the Jews: From Biblical Israel to Contemporary America*. New York: Basic Books.

"Buddhist Weddings." [Online article or information; retrieved June 20, 2007.] www.weddingguide.co.uk/articles/ceremonies/buddhist.asp.

Fruzzetti, Lina M. 1982. *The Gift of a Virgin: Women, Marriage, and Ritual in a Bengali Society*. Delhi: Oxford University Press.

Goldberg, Harvey E. 2003. *Jewish Passages: Cycles of Jewish Life*. Berkeley, CA: University of California Press.

Keown, Damien. 2005. *Buddhist Ethics: A Very Short Introduction*. New York: Oxford University Press.

Lawler, Michael. 1985. *Secular Marriage: Christian Sacrament*. Mystic, CT: Twenty-Third Publications.
Lewis, Todd. 1984. *The Tuladhars of Kathmandu: A Study of Buddhist Tradition in a Newar Merchant Community*. PhD diss., Columbia University.
Manu. 1992. *The Laws of Manu*. Translated by Wendy Doniger. New York: Penguin Books.
Pandey, Rajbali. 1993. *Hindu Samskaras: Socio-Religious Study of the Hindu Sacraments*. Delhi: Motilal Banarsidass.
Roman Catholic Church. 1994. *Catechism of the Catholic Church*. Vatican City: Libreria Editrice Vaticana.

Wine in Sufism

As a broad metaphor, wine refers to intoxication of any kind that allows a person to temporarily escape the ego and throw off the shackles of reason. Therefore, Sufi mystics often describe spiritual love as wine. Unlike other sorts of "wine"—that is, intoxication—which either degrade human beings to animals or limit them to the domain of humanity, spiritual love elevates above the level of humanity proper, making humans akin to the angels in the highest realms of existence.

Reinterpreting the imagery of the *khamriyyāt* (wine poems)—which extolled the virtues of wine and praised the pleasures of drinking—as a system of symbols describing the states and stages of mystical love, the Sufis gradually developed a complex and sophisticated mystical vocabulary that was impossible to understand without an extensive study under the guidance of a qualified spiritual master.

A popular Sufi definition of wine describes it as an overwhelming state of love, provoked by witnessing the perpetual self-disclosures of the Real, manifesting itself as Beloved (Khomeini 2001, 320). Depending on its ripeness—degree of fermentation—wine is called different names (such as Persian *bāde, may, sharāb*), which in the Sufi mystical vocabulary refer to different degrees of love's perfection.

Thus, *bāde* ("unripe, not yet properly fermented wine") refers to [passionate] "love (*'ishq*) when it is still weak, as it is the case with the common folk in the beginning of the [mystical] wayfaring" ('Irāqī 2001, 403); *may* (wine) dominates "the overwhelming states of love, accompanied by sound actions, typical of the folk of perfection (the elite) in the middle stages of their wayfaring" ('Irāqī 2001, 415); and sharāb (well-fermented wine) refers to "the overwhelming states of love, accompanied by actions that provoke reproach, typical of the folk of perfection (the elite of the elite) at the final stages of their wayfaring" ('Irāqī 2001, 411).

"Cup" (Arabic: *qadah;* Persian: *jām, sāghar*) refers to the mystic's heart in the aspect of its being the locus of the Beloved's manifestations. In turn, the *cup-bearer* (Arabic: *sāqī*) refers to God as the effuser and the source of love and, metaphorically, to a Sufi master. The *tavern* (Arabic: *khammāra/hānūt;* Persian: *maykhāna*) is interpreted as either the heart of the lover on the microcosmic level or as the entire created world on the level of macrocosm. Upon the lover's reaching a certain station in his spiritual journey, the "tavern" appears to him as *kharābāt* (ruins), that is, as the state of absolute oneness wherein there is no distinction between love, beloved, and lover. The mystics who have achieved this state are referred to as the "habitués of the ruins" (*kharābātiyān*) and "profligates" (*rindān*). The spiritual master who is able to guide the disciples to this state is called the "elder of the ruins" (*pīr-e kharābāt*).

Yanis Eshots

See also Paradise in Islam; Persian Love Lyric; Poetry in Islam; Sufi Poetry; Sufism

References and Further Reading

De Bruijn, J. T. P. 1997. *Persian Sufi Poetry*. Richmond, VA: Routledge/Curzon.
'Irāqī, Fakhr al-Dīn. 2001. *Dīvān-e kāmil* [The

Complete Collection of Poetical Works]. Edited by P. Qā'imī. Tehrān: Enteshārāt-e Paymān.

Khomeini, Rūh Allāh. *Dīvān* [The Collection of Poetical Works, Thirty-fifth Edition]. Tehrān: Mu'assisa-ye tanzīm wa nashr āthār-e Imām Khomeinī.

Wisdom of Love

Unlike the modern notion of romantic love, whose enchantments are confined to lover and beloved, the wisdom of love as understood by various religions rises to the height of the sacred—to the divine. The properly religious notion of the wisdom of love entails the use and conversion of carnal passion for a higher and sacred purpose.

In the Jewish tradition, the primary locus of the wisdom of love is found in the biblical text the *Song of Songs,* traditionally attributed to King Solomon. The *Song of Songs* is indisputably a love poem, poignantly expressing the deeply felt yearnings of a man for his beloved—the woman he seeks but cannot find. The plain meaning is clearly one of sensuous desire, so the rabbis glossed the text allegorically—the lover became Israel and the beloved, God. In the Christian tradition, the lover of the *Song of Songs* is interpreted to be the Church or the Christian communion, and the beloved, once again, is God.

The Christian theologian's penchant for asceticism evokes the embodied spirituality of Judaism. The two holiest "places" in Judaism are the innermost chamber of the Temple in Jerusalem—the Holy of Holies, into which the High Priest enters but one day a year on Yom Kippur—and the home, the conjugal union of husband and wife in the intimacy and privacy of the bedroom. Even within the Holy of Holies, the two sculpted figures of Cherubim, facing each other on the cover of the Ark, are, according to the rabbis, found in an intimate embrace when the people of Israel are in harmony with God.

In contrast both to the hedonism of pagan Rome and to the embodied spirituality of Judaism, Christianity has tended toward asceticism, opposing the body as lustful, concupiscent, and a vessel of evil. The troubadours and Provencal poets of the early Middle Ages and their later followers in Germany and elsewhere in European Christendom, praised the love of a man for a woman as "initiation, dedication, metamorphosis, and absorption into a higher and fuller life, at once more human and more divine," according to the historian Friedrich Heer (1962, 181).

In the seventeenth century, the mathematician and Christian theologian Blaise Pascal wrote in his *Pensées* that "The heart has its reasons of which reason knows nothing." These famous words are far from celebrating a spiritualized eroticism. Rather, they oppose the dry abstractions of a cognitive or intellectualized Christianity in the name of deeper faith convictions based in inspired intuition. This view alone is capable of appreciating the "God of Abraham, Isaac, and Jacob" over the "God of the philosophers" (Blaise 1995).

In Islam, the spiritualization of sensual love is found foremost in the poetic mysticism of Sufism. As with their mystical counterparts elsewhere, the Sufi mystics strive to extinguish their individuality to achieve union with God, transcending all the dualities of the world. Such a union, so their poets teach, is like the blissful union of love, obliterating differences, swooning in an all-consuming love of God. A whole literature of exquisite poetry expressing passionate, sensual, intimate erotic yearning and abandon becomes an allegorical doorway to the love of God, as found, for instance, in the love poems of such Muslim notables as Attar (1179–ca. 1229), Hafiz of Shiraz (1230–1290), Jelaluddin Rumi (1207–1273), and Jami (1414–1492).

Perhaps the most dramatic and explicit utilization of erotic love for religious purposes is

found in certain sects of the Hindu and Buddhist traditions on the Indian subcontinent. Outstanding among them in sacred architecture is the enormous Lakshmana Temple found at the Khajuraho Temple complex, entirely decorated as it is with thousands of sculpted figures of men and women (*asparas*: heavenly maidens) in various combinations of sexual intercourse and ecstasy.

Exceptional in sacred literature is the now-famous instructional book *Kamasutra* ("Rules of Desire") by Vatsyayana. Composed in Sanskrit sometime between 320 and 540 CE, it describes, among other topics, sixty-four different sexual positions and very specific methods of erotic stimulation. Tibetan devotees of Tantric Buddhism and the closely related Kundalini yoga, attempt, through sublimating and elevating sexual energy found at the base of the spine (to achieve spiritual enlightenment).

The important twentieth-century Jewish philosopher Emmanuel Levinas (1906–1995) used the expression *wisdom of love* explicitly in his ethical metaphysics. For Levinas, it is ethics, the "good" and the "wisdom of love" —the obligations of morality and the call to social justice—that condition and make possible philosophy, the "true" and the "love of wisdom," and not vice versa, contrary to what most philosophers and theologians have argued in the past.

Richard A. Cohen

See also Asceticism; Disenchantment; Eros; Kabbalah; *Kamasutra;* Kundalini; Lover and Beloved in Sufism; Passions; Social Justice; *Song of Songs;* Sufi Poetry; Sufism; Tantra

References and Further Reading

Heer, Freiedrich. 1962. *The Medieval World: Europe from 1100 to 1350.* Translated by Janet Sondheimer. London: Weidenfeld and Nicolson.

Kaufman, Michael. 1993. *The Woman in Jewish Law and Tradition*. Northdale, NJ: Jason Aronson.

Pascal, Blaise. 1995. *Pensees.* London: Penguin Classics.

Shah, Idries. 1971. *The Sufis*. Garden City, NY: Doubleday.

Vatsyayana. 2002. *Kama Sutra*. Translated by Sir Richard Burton. New York: Random House.

Y, Z

Yearning

See Desire; Divine Love in Buddhism; Divine Love in Christianity; Divine Love in Hinduism; Divine Love in Islam; Divine Love in Judaism; Eros; *'Ishq*; Longing in Hinduism; Longing in Sufism; Lover and Beloved in Sufism; Persian Love Lyric; Separation; *Song of Songs*.

Yin and Yang

Yin (陰) and Yang (陽) refer to two traditional complementary forces recognized in Chinese metaphysics whose interaction generates *wanwu* (萬物), the "ten thousand things" that comprise the phenomenal world. From antiquity this symbiotic pairing has occupied a generative role in Chinese religion as an interpretive lens for explicating and structuring reality across a range of cultural discourses and practices. On the one hand, the yin-yang dyad provides a descriptive model for a reality, its instantiation as a male-female pair serving as metaphor and pattern for cosmogonic generation, change, and transformation. On the other hand, as seen in longevity, sexual, and alchemical practices, Yin and Yang provide a prescriptive model for self-cultivation, a starting point for a soteriological return to a state of wholeness before the generative "fall" into the phenomenal world.

Yin and Yang express aspects of the *qi* (氣) (*pneuma*) that fills the universe and out of which all things are constituted. Etymologically, Yin and Yang were linked in ancient China to descriptions of the shady (yin) and sunny (yang) sides of a slope, expressing the flux of reality through the imagery of light and shadow. Over time, Yin came to be associated with phenomena such as earth, clouds, rain, moon, water, autumn, winter, and that which was dark, cold, moist, hidden, receptive, and feminine in nature. Yang became identified with phenomena such as heaven, sun, fire, spring and summer, and that which was bright, warm, active, and masculine in nature. Although those elements in the Yang chain were generally seen as hierarchically superior to their corresponding opposites in the Yin chain, the two were seen as fundamentally complementary rather than conflicting. Yin and Yang were also seen not as static essences but as animating patterns of change and transformation.

In the Warring States period (475–221 BCE) and the Qin–Han periods (221 BCE–220

www.abc-clio.com ABC-CLIO 1-800-368-6868

Yin, Yang, and animals of the Chinese zodiac. Daoist temple, China. (Felix Andrews)

CE), Yin and Yang were integrated into all-encompassing cosmological frameworks that knit together conceptions of the body, family, society, nature, and cosmos into a system of microcosmic-macrocosmic correspondences.

The first of these frameworks was that of the Five Phases (*wuxing*, 五行), which described *qi* as spatial and temporal processes corresponding to Wood, Fire, Metal, Water, and Earth. In correlative Han cosmology, particularly with the integrative labors of Zou Yan (鄒衍) in the third century BCE, the schema became a comprehensive framework for organizing all phenomena into a single universal organism.

The second of these frameworks was that of the divinatory classic the *Yi jing,* 易經 (Classic of Changes), which presented a binary representation of the processes of change, graphically represented as configurations of broken or unbroken lines and assembled into series of three, to form eight trigrams, or series of six, to form sixty-four hexagrams. Early texts such as the third century BCE *Xi ci,* 繫辭 (Great Appendix), a commentary on the *Yi jing*, would explicitly link the binarism of the *Yi jing* to Yin and Yang, declaring, "One Yin and one Yang, this is Dao (way)." Any phenomena could be analyzed using the successive stages of development of the hexagrams, whose infinite play provided a way to read the signs and traces of an ever-changing reality.

Identified as Yang and Yin, the *Qian* (乾; unbroken) and *Kun* (坤; broken) lines of the *Yi jing* provided a metaphysical basis for constructing visions of the moral order. The Confucian worldview nested the individual within familial, social, and cosmic networks characterized by hierarchy and mediated by ritual ac-

tivity. Each element in the Yang sequence was seen as taking precedence over its counterpart in the Yin sequence. As gendered manifestations of the yin–yang pair, the position of female to male was seen in the context of the subordinate position of ministers to rulers, of children to parents, wives to husbands, and younger to elder siblings within the "five bonds" that characterize human relationships.

However, such a conventional prioritizing of Yang over Yin was by no means universally accepted. The *Daode jing,* familiarly, the *Dao De Ching,* 道德經 (*Classic of the Way and its Virtue*), attributed to Laozi 老子, reversed that polarity through a "countercultural" elevation of the feminine principle. The nature and activity of the *Dao* is suggested through metaphors such as water, valley, mother, and that which appears weak, pliant, tentative, and infantile—the pursuit of social hierarchies, virtues, and aspirations is rejected. Followers of the Dao are instead encouraged to abide in that which is incipient, unadorned, and spontaneous as a way to live out their years in a danger-filled world. It should be noted that in China, as in other cultures, a philosophical valorization of the feminine did not necessarily translate into concomitant transformations in women's social status.

Yin and Yang were seen as the basis for generating all things. The forty-second chapter of the Laozi text expresses such a cosmogony of emanation: "The Dao gives birth to one; one gives birth to two; two gives birth to three; and three gives birth to the ten thousand things." The pairing of Yin and Yang, represented as the coupling of the hexagrams Qian and Kun, was understood as—and represented in—the language of sexual union. The union of heaven and earth was compared to the mating of male and female, their commingled essences manifested in such natural phenomena as the clouds and rain nourishing all things.

The small-scale universe of the human body was also seen as structured according to yin–yang interplay; its visceral systems and conduits served to house and circulate qi in its various manifestations. As a whole, the sexual functions were characterized as Yin in nature and identified with the lower of the three *dantian* (丹田; cinnabar fields) into which the body was structured. The male and female reproductive fluids of semen and blood, often expressed as *jing* (精; quintessence), and *xie* (血; blood), were viewed as modalities of the yin–yang interplay.

In the aforementioned cosmogony, Yin and Yang represented basic aspects of the phenomenal world after its separation from the Dao. Efforts at self-cultivation, then, came to focus on ways to recover a prior and undifferentiated wholeness, expressed in the following line from the *Daode jing*: "Returning is the movement of the Dao." This impulse may be characterized as a soteriology of return, and traced through a variety of manifestations in religious practice.

Regarding sexual practices which were not without controversy, already in the longevity practices of the Han period, one finds references to methods of *coitus reservatus* aimed at "making the seminal essence return to nourish the brain." Early medieval Daoism initiatory rites known as *heqi* (合氣; the merging of qi) involved ritual intercourse as part of a liturgical return to the original unity of the Dao.

In alchemic practices, the sexual imagery of the Yin and Yang was adopted as an operative metaphor for the quest for immortality. In writings such as those in the tradition of the alchemical treatise *Zhouyi cantong qi* (周易參同契), the human body and the alchemist's crucible came to be seen as homologues of each other; hermetically-sealed microcosms in which processes of firing, smelting, and transmutation of elemental Yin and Yang—water and fire, mercury and lead—could lead to an acceleration and reversal of time, and result in the production of the elixir of immortality.

In subsequent traditions of *neidan* (內丹; inner alchemy), which developed with particular vigor from the Tang period (618–907) and

onward, the adept's own quintessence (qi 氣) and numen (*shen* 神) were cycled throughout the body in a reversal of the ordinary cosmogonic sequence. In a salvific counterpart to the gestative process, an immortal embryo would be produced within the mortal body of the adept.

The yin–yang pairing has proved to be one of the most durable features of the Chinese religious worldview, an orienting framework in which human beings have reflected upon the nature of the self, human relationships, nature, and the cosmos.

Julius Tsai

See also Confucianism; Daoism; Harmony; Sexual Symbolism

References and Further Reading

Chan, Wing-tsit. 1963. *Sourcebook in Chinese Philosophy*. Princeton, NJ: Princeton University Press.

Furth, C. 1999. *A Flourishing Yin: Gender in China's Medical History*, 19–58. Berkeley, CA: University of California Press.

Graham, A. C. 1989. *Disputers of the Tao*, 312–370. LaSalle, IL: Open Court.

Maspero, Henri. 1981. *Taoism and Chinese Religion.* Amherst, MA: University of Massachussetts Press.

Needham, J. 1956. *Science and Civilization in China*, Vol. 2. Cambridge: Cambridge University Press.

Pregadio, F., and L. Skar. "Inner Alchemy (*neidan*)." In *Daoism Handbook,* edited by L. Kohn, 463–497. Leiden, Netherlands: Brill Academic Publishers.

Schipper, K. M. 1978. "The Taoist Body." *History of Religions* 17 (3/4): 355–386.

Yoga

Yoga is a Sanskrit word from the Hindu traditions of India that can refer to a variety of human practices, disciplines, and experiences to attain union with the Supreme Being. Yoga also refers to any state of perfection that is realized through rigorous meditational or ascetical discipline. Yoga is practiced by the self, both in order to reach a state of transcendent consciousness, and to be united with the divine.

At higher levels, yoga is a state of union of the self with the supreme love bestowed by divinity, which also becomes subsumed in this union. The relationship of yoga to love—more specifically to divine love—usually involves the achievement of liberation or a state of bestowed grace. Thus, yoga is more than the human achievement of evolution to higher states of consciousness; indeed, at the highest level, yoga becomes the very power of love that transforms the heart, and to which even divinity submits. Yoga is thus the harnessing power that conducts supreme love and subsumes both the soul and God eternally.

Although yoga originated in Hinduism, the practice was adopted by other indigenous traditions of India, namely Buddhism and Jainism, and later Sikhism. In modern times, practices of yoga have spread to Western cultures, and in the United States alone, about 30 million people practice some aspect or form of yoga. Yoga centers are found all over the country, with several major international magazines dedicated to its practice and philosophy. Moreover, yoga practice has been integrated into the regimens of health retreats, spas, gyms, and even major medical centers, which incorporate yoga as a means of rehabilitation or restorative health.

In the broadest sense, the word *yoga* denotes the "joining together" of two entities. Many introductions to yoga explain that the term is a Sanskrit word derived from the verbal root *yuj*, which means to *yoke* or *connect*. The essential elements as well as the ultimate meaning of yoga are present in the English definition of the noun form of *yoke*. The simple lexical description of a yoke is a harness or crossbar by which the heads or necks of two farm animals are linked. Similarly, two entities, namely the soul and God, are joined together by this harness called yoga—the harnessing

power being the divine love that unites the individual soul with the supreme Soul. This joining can also be understood as the soul uniting with super-consciousness, or a state of spiritual transcendence.

Evidence of meditational and ascetical practices of yoga date as far back as five millennia to India's oldest civilizations.The word *yoga* first appears in the sacred texts of the Upanishads and attains its place as one of "the six schools of Indian philosophy," foundational to much Hindu thought. However, the sacred texts that relate love to the highest levels of yoga are three: the *Yoga Sutra of Patanjali*, the Bhagavad Gītā, and the Bhagavata Purana.

The word *yoga* possesses a complex set of meanings because of its many applications, and this can be observed in the text of the Bhagavad Gītā. Although the word generally denotes the soul's union—or path to union—with the divine, more specifically, *yoga* indicates a variety of means, paths, or practices for reaching any one of several levels of perfection. These levels are expressed by words bearing prefixes that modify the term, yoga: *karma-yoga* (the yoga of action) (Bhagavad Gītā 3:3); *jñāna-yoga* (the yoga of knowledge) (Bhagavad Gītā 3:3); and *buddhi-yoga* (the yoga of discernment) (Bhagavad Gītā 2:49).

The level of achievement or state of perfection is expressed in such terms as *yoga-samsiddhim* (Bhagavad Gītā 6:37). Within the realm of the divine, yoga is a feminine power of divinity known as *yoga-māyā* (the power of yoga) (Bhagavad Gītā 7:25); and the divinity of Krishna is known by the epithet of *yogesvara* (the supreme Lord of yoga) (Bhagavad Gītā 11:4, 9; 18:75, 78).

The Gītā establishes the relationship of yoga to *bhakti* ("devotion to God") by the end of the sixth chapter:

> Truly, the one among all yogis,
> for whom the inner self
> has come to me,
> Who possesses faith,
> who offers love to me—
> I consider that one to be
> most deeply absorbed in yoga.
> (Bhagavad Gītā 6:47)

This verse reveals that the highest form of yoga involves the soul's offering of love (*bhajate*) to Krishna.

The Yoga Sūtra of Patañjali also acknowledges the ultimate status of the supreme Lord in the practice of yoga by stating that "the perfection of *samādhi*—which itself is the highest perfectional stage of the eight-limbed system called *ashtanga*—is *īśvara-pranidhāna* ("dedication to the supreme Lord)" (Yoga Sūtra 2:45). In the simplest of terms, then, the goal of yoga is to please the supreme Lord to whom the yogi offers love, or bhakti.

The practice of yoga as an explicit offering of bhakti for Krishna is even more developed in the Bhāgavata. Many of its passages urge practitioners to make yoga a practice that exceeds its lower goals and to focus instead on the highest aspiration of Krishna bhakti (Bhāgavata Purana 3:25, 19; 4:31, 12).

Toward the beginning of the Bhāgavata Purana, is an emphatic statement that "the intent of yoga is *vasudeva-parā yogā* (Krishna)" (Bhāgavata Purana 1:2, 28). Like the Gītā, parts of the Bhāgavata text—two chapters in particular—explain in great detail the yoga practice (Bhāgavata Purana 3:28; 11:14): The personal form of the supreme deity of Vishnu is to be appreciated through meditation, or *dhyāna* (Bhāgavata Purana 10:3, 28), and that those who are advanced in yoga are granted a vision of the Lord (Bhāgavata Purana 3:21, 13). Many verses are devoted to describing how the yogi should focus the mind on the form of Krishna (Bhāgavata Purana 3:28, 12, and others) and that it may take many lifetimes absorbed in the perfection of yoga meditation (*samādhi*) to finally attain a vision of the divine form (Bhāgavata Purana 3:24, 29).

Yoga in the Rasa Līlā, the Bhāgavata's famous five-chapter divine love story, functions

dramatically. The word *yoga* first appears in the compound "Yogamāyā," or "the divine feminine power of yoga," in the last line of the very first verse of the Rasa Līlā:

> Even the Beloved Lord,
> seeing those nights
> in autumn filled with
> blooming jasmine flowers,
> Turned his mind toward
> love's delights,
> fully taking refuge in
> Yogamāyā's illusive powers.
> (Bhāgavata Purana 10:29, 1)

This usage of yoga in the compound Yogamāyā is like none other throughout the entire Bhāgavata text. In this single instance, the supreme Lord himself takes full refuge in Yogamāyā to enact his greatest *līlā,* "divine act of Krishna." Toward the end of the story, Yogamāyā appears for a second time, but in the abbreviated form known as Māyā (10:33, 38), which arranges for the maidens of Vraja to fulfill their traditional outer world roles while remaining absorbed in the inner world of their hearts, fully immersed in love for the divinity. Yoga, then, is known in this passage as the divine feminine power that facilitates God's desire for loving exchanges with his devotees, as well as the devotees' desires for loving reciprocation with God. Ironically, yoga is also that power that conceals God's heart from souls who are not ready for Love.

The word *yoga* appears four times in the Rasa Līlā as the epithetical name *yogesvara*, referring to the divinity of Krishna. However, in one instance in the compound *yogesvaresvara*, the meaning is expanded to "the supreme Lord of the masters of yoga." These rare yogis who have achieved perfection through the practice of yoga are the gopīs, the greatest among all masters of yoga. Krishna, who is the master of these yoginis (female masters of yoga), is capable of arranging for their pleasure through the agency of Yogamāyā.

The Sanskrit word for meditation, *dhyāna*—or related words derived from the same verbal root *dhyā*—are found in seven places in the Rasa Līlā story. The Bhāgavata extols the cowherd maidens as masters of meditation. Meditation is the method whereby the *gopīs* bridge the gap of separation from Krishna, a way of embracing Krishna from within, for the maidens who cannot embrace him outwardly. Krishna even advises the gopīs who appear before him that they can feel even more love for him in his absence, by means of meditation than they can in his presence (Bhāgavata Purana 10:29, 27). The yoga of meditation is so essential to the passionate devotion of the gopīs that they sometimes embrace Krishna within through meditation, although he is directly present before them (Bhāgavata Purana 10:32, 7–8).

Generally speaking, accomplishment in yoga depends on human endeavor and discipline, and a yogi's efforts, if successful, leads to the achievement of yogic perfection. However, the Bhagavad Gītā claims that the highest perfection of yoga is reached only if its practice leads one to Krishna. It is not surprising, then, that at the very center of the godhead, yoga is exhibited in the Rasa Līlā story by both Krishna and the Gopīs. Such yoga is of the nature of premā, or pure divine love. Neither Krishna nor the cowherd maidens are ordinary yogis. Rather, they are *supreme* yogis who do not strive for the union of yoga through discipline and practice. Their form of yoga is what is bestowed upon both divinity and devotee by an act of grace emanating from the divine feminine power of yoga known as Yogamāyā. In the Rasa Līlā, yoga is thus reinterpreted in light of bhakti, in terms of what is perceived as the supreme yoga, or yoga of the divine realm.

Graham Schweig

See also Asceticism; Bhagavad Gita; Bhakti; Body in Hinduism; Divine Love in Hinduism; Healing; Krishna; Kundalini; Prema; Spiritual Discipline in Hinduism

References and Further Reading

Dasgupta, Surendranath. 1969. *A History of Indian Philosophy,* Volumes I and II. Cambridge: Cambridge University Press.

Eliade, Mircea. 1958. *Yoga: Immortality and Freedom*. Princeton, NJ: Princeton University Press.

Feuerstein, Georg. 2003. *The Deeper Dimension of Yoga: Theory and Practice*. Boston: Shambhala Publications.

2005. "Prema Yoga in the Rasa Lila: The Vraja Gopikas as the Masters of Yoga." *Journal of Vaishnava Studies* 14 (1) [Fall issue].

Schweig, Graham M. 2005. *Dance of Divine Love: India's Classic Sacred Love Story: The Rasa Līlā of Krishna (from the Bhāgavata Purāṇa)*. Princeton, NJ: Princeton University Press.

Schweig, Graham M. 2006. *Bhagavad Gita: The Beloved Lord's Secret Love Song*. San Francisco: HarperCollins.

Werner, Karel, ed. 1989. *The Yogi and the Mystic: Studies in Indian and Comparative Mysticism*. Richmond, England: Curzon Press.

Zakat

See Charity in Islam; Community in Islam; Love of Neighbor in Islam; Qur'an

---

Zohar

See Kabbalah; Kissing in Judaism; Sabbath; Shekhinah; *Song of Songs*

General Index

Abrabanel, Judah (Leone Ebreo), 151, 152, 155–157, 295, 505
Abraham, 18, 64, 114, 198, 201, 268–269, 315, 527
  and the sacrifice of Isaac, 527–529, 617
Absalom, 199
Absolute Unitary Being (AUB), 126
Abu Naṣr Alfarabi, 277, 457
Abulafia, Abraham, 175, 322
Adam, 97, 234, 240, 322, 493, 586, 592, 594
  expulsion of from the Garden of Eden, 398
al-Adawijja, Rābi'a, 458, 603–604, 607
Adichie, Chimamanda Ngozi, 40
Adler, Alfred, 240
Adler, Rachel, 209
Adultery, 75
  in Buddhism, **29–30,** 168
  in Christianity, **30–31,** 169
  in Hinduism, **31–32**
  in Islam, **32–34**
  in Judaism, **34–35**
  and polygamy, 30
Achebe, Chinua, 40
Aestheticism/Aesthetics, 68, 181
  erotic, 512
  Indian aesthetic theory, 71
African American religion, **35–38**
  attitude of toward women, 37, 38
  sexism and misogyny in, 38
African religions, **38–43,** 39 (photo)
  and African literature, 39
  and alienation, 41
  and Christian evangelism, 40
  Christianization and Islamicization of, 38–39
  and colonialism, 40
  contemporary, 42
  pantheistic traditions of, 38
  and sexuality, 40–41
  and wedding ceremonies, 654
Agape (spiritual love; love of God), 4, 5, 35, 36, 37, 73, 161, 220, 531, 542, 545, 583, 637
  early Christian interpretation of, 189, 452
  criticism of, 543
Ahavah, **43–45**
Akedah, 527–529
Akiva ben Yosef, **45–47, 200,** 381, 384, 385, 463
Albert, Richard (Baba Ram Dass), 447
Albo, Joseph, 503–504
Alcibiades, 627–628, 630
Alcohol, 226, 486, 634
Alkabetz, Shlomo, 175, 570–571
Allah, 58, 69, 107, 132, 339, 417, 467
  compassion of, 131
  wrath of toward apostates, 75
Amitabha, 210
The Analects (Confucius), 136
Ananda, 303
Anatoli, Yaakov, 436–437
Ancestors/ancestor cults, **51–53**
  African, 51
  Chinese, 51, 52
  Hopi Indian, 52–53
  Native American, 53
Androgynous myths, **53–56,** 593, 595
  androgynous figures (human and divine), 55, 507
  androgynous spirituality, 55
  androgynous visions of Christ, 54
  and Catholicism, 54–55
Angela of Foligno, 467

www.abc-clio.com ABC-CLIO 1-800-368-6868

Animals, 183, 438
  sacrifice of, 523
Apostasy, 75, 76
Aquinas, Thomas, 36, 129, 278, 402, 543, 582
  on modesty, 414–415
  on seduction, 541
Archebius, 217
Aristides, 455–456
Aristippos of Kyrene, 294
Aristophanes, 593, 628, 629
Aristotle, 244–245, 459, 647
  on happiness, 275–276, 279
Arjuna, 76–77, 353, 525
Art, **56–61,** 57 (photo), 58 (photo), 59 (photo), 60 (photo)
  in Christianity (Byzantine), 59–61
  in Islam, 58–59
  in Judaism, 56–58
Asceticism, **61–64,** 93
  in Basra, 603–604
  Christian tradition of, 62
  and fasting, 62, 63
  Hindu tradition of, 63
  Islamic tradition of, 62–63
  Jewish tradition of, 61–62
  in Khurasan, 604
  of medieval women, 62
  Sufi tradition of, 603–604
Ashram (place of rest), 122
Aśoka (King Ashoka), 314, 582
Atharva Veda, 32, 81
Atman ("universal self"; "soul"), 177, 468, 543, 560, 587, 589, 590
'Attar of Nishapur, 514, 567, 626
Averroes, 459
Avicenna, 404, 457
Awe, **64–66**
Awliya ("saints"), 533

Baal Shem Tov, 62, 201, 228
Bachya Ben Asher, 152, 436
Bacon, Francis, 442, 507
Bakan, David, 453–454
Baptism, 369–370
Baqli, Ruzbihan, 514
Barlas, Asma, 207
Barth, Karl, 649
Barthes, Roland, 574
Barzovsky, Shalom Noah, 201
al-Basrī, Hasan, 603
Bataille, Georges, 175
Baumgardt, David, 294–295
Beauty
  in Buddhism, **67–68**
  in Christianity, **68–70,** 69 (photo)
  in Hinduism, **70–71**
  in Islam, **71–72**
  in Judaism, **72–73**
Bell, Rudolf, 62
Beloved community, **73–74**
Benedict XVI (pope), 4 (photo), 232
Benedictines, 121
Bentham, Jeremy, 183, 294
Berg, David Brandt, 558
Betrayal, **74–76**
  of God, 74–75
Bhagavad Gita, 32, **76–79,** 154, 162, 186, 225, 262, 353, 440, 526, 541, 562, 616
  date of, 76
  dialogue of Krishna/Arjuna in, 76–77
  Krishna's love in, 77–78
  role of yoga in, 78–79, 663
  on spiritual discipline, 602
Bhagavata Purana, 96, 122, 247, 440–441, 663–664
Bhagwan Shree Rajneesh, 558–559
Bhakti, 12, **79–80,** 110, 111, 162, 192, 225, 300, 307, 447, 533, 589, 590, 602, 663, 664
  and the embodiment of the saints, 80
  female bhakti poets, 80
  folk Shakta bhakti, 256
  as the path of devotion, 616–617
  See also Prema bhakti
Bhave, Vinoba, 302
Biale, David, 387, 476, 651
Bisexuality, **83–85,** 592
  existential, 83–84
  experiencing desire for both sexes, 84–85
  origins of, 84
  See also Androgynous myths
Bittul ha-Yesh ("self-abnegation"), 437
Biyidi, Alexandre, 41
Black, Fiona, 586
Bliss, **85–88**
  association of with space and time, 85–86
  association of with religious love, 86
  in Buddhism, 86–87
  in Christianity, 87
  in the Eastern Orthodox tradition, 87
  in Hinduism, 86
  in Islam, 87
  in Judaism, 87
  states of, 86
  in the Tantric traditions, 86
  in the Vishnava tradition, 86
Bodhicitta, 379, 380
Bodhisattva, **88–91,** 90 (photo), 128, 160–161, 216, 254, 529, 530, 648. *See also Kuan Yin* ("Bodhisattva of Compassion")

Body, the
bhakti traditions of, 95–96
in Buddhism, **91–92**
in Christianity, **92–93**
in Hinduism, **93–96**
in Islam, **96–98**
in Judaism, **98–99**
Tantric traditions of, 95
Bohm, David, 448
Böhme, Jacob, 484
Bolchazy, Ladislaus, 313
Bonhoeffer, Dietrich, 467
Brahman, 177, 300, 467, 560, 565, 566, 589–590, 601
Brahmanas, 225
Brethren of Purity, 332
Brhadāranyaka Upanisads, 82
Buddha, 63, 90 (photo), **99–102,** 100 (photo), 263–264, 388
the *Amida Buddha*, 68
on animal sacrifice, 523
blessings and power of, 263–264
Buddha Śākyamuni, 99, 100–101, 216
and compassion, 101
forms of embodiment of, 100–101
and the Four Great Sights, 194
Gautama Buddha (Siddhartha Gautama), 99, 193–194, 222
and *Jataka* tales ("tales of the Buddha"), 230
Medicine Buddha, 291
as the personification of charity, 108–109
previous births of, 82
relationship of to women, 202–203
statues of, 56
teachings of concerning children, 194
temptations of, 642
See also Bodhisattva; Buddhism; Pali
Buddhaghosa, 468, 469
Buddhaguhya, 317
Buddhism, 55
Chinese, 216
"Engaged Buddhism," 128
Five Precepts of, 91, 223
and the Four Immeasurables, 379–380
Four Noble Truths of, 67, 127, 185–186, 303, 388, 613, 617
magic and love in, **391–393**
meaning of the lotus flower in, 68
Pure Land Buddhism, 87, 154–155, 314
Japanese, 304
Pure Land Buddhism, 87, 154–155, 314
spread of, 303–304, 421
teaching of desire, 67, 303
Theravāda Buddhism, 88, 160, 223, 359–360, 411–412, 529
Tibetan, 264, 291, 509–510, 561
Vajrayana Buddhism, 87, 194, 391, 549, 561, 635
Zen Buddhism, 223, 563, 636
See also Bodhisattva; Mahāyāna Buddhism; *Mettā*; Tantric Buddhism
Burton, Richard Francis, 349–350
Bynum, Catherine Walker, 62

Cakrasamvara Tantra, 318
Calvin, John, 289, 466, 484
on sexual intercourse, 486, 487, 547
on song, 507–508
Camus, Albert, 539
Canons of Theodore, 319
Cassier, Ernst, 431
Catholic mysticism, **103–105,** 483
and secular theories of love, 105
Catholicism, 224, 570, 570
growth of, 121
tradition of ecstasy in, 175–176
See also Catholic mysticism
Caritas (papal bull), 3–7
Celibacy, **105–108**
in Buddhism, 107–108
in Christianity, 106, 394–395
of the clergy, 106
in Hinduism, 107
in Islam, 107
temporary abstinence, 106
Chakras ("energy centers"), 356, 357
Charity, 6
in Buddhism, **108–109**
in Christianity, **109–110**
in Hinduism, **110–111**
in Islam, **111–112**
in Judaism, **112–113**
Children, 194. *See also* Filial love
and marriage, 651
Chogyam Trungpa, 186, 469
Chöphel, Gedun, 549–550
Chosenness, **114–115**
Christian Science, 290
Christianity, 6, 37, 38, 54, 59, 75, 192, 278, 339, 374–375, 427, 480, 507, 521
early Christianity (Johannine), 120–121, 608–609
pain and love in, 455–456
and procreation, **481–483**
repression of sexuality by, 84
See also African American religion
Christianity, honor and love in, **311–313**
honor versus love in Paul's ministry, 312–313
love versus honor in Christ's ministry, 311–312

Church, the, 5
  charitable organizations of, 6
  threefold responsibility of, 5
Church fathers, **115–118**
City of God (St. Augustine), 117
Clement of Alexandria, 551, 647
Clement of Rome, 394
Cloud of Unknowing, The, 105
Code of Hammurabi, 297, 298
Cohen, Hermann, 114
Coleridge, Samuel Taylor, 65, 595
Commandments to love, **118–119**
Community
  in Buddhism (*saṇgha*), **119–120**
  Catholic Worker communities, 121
  in Christianity (*koinōnia*), **120–121**
  formation of by women, 121
  in Hinduism, **122–123**
  in Islam (*umma*), **123–124,** 227
  in Judaism (*kehillah*), **124–125**
Community on Jewish Law and Standards (CJLS), 310
Compassion, 2–3, 13, 613
  art of, 21–22
  in Buddhism, **127–129,** 128 (photo)
  in Christianity, **129–130**
  in Hinduism, **130–131**
  in Islam, **131–132**
  in Judaism, **132–133**
  and love, 11–14, 539
  and mystical experience, **125–127**
  representation of in art, 129
Confucianism, 75, 131, **133–135,** 136, 543
  attitudes of toward love, 134
  and the concept of *ren* (benevolence), 133–134, 135–136
  and romantic love, 134–135
  as the state religion of the Han Dynasty, 136
Confucius, 22, 133, **135–137,** 282
  career of, 135
  on the importance of human relationships, 136
  religious beliefs of, 136
  teaching of concerning love, 135–136
Contraception, 557–558. *See also* Sex, in marriage
Council of Trent (1551), 231
Covenant, **137–139**
Covington, Dennis, 176
Cratylus (Plato), 187
Crescas, Hasdai, 407–408, 459, 504
Cromwell, Oliver, 487–488
Crowley, Aleister, 444

Dalai Lama, 2 (photo), 128, 273, 328, 438, 548
Dāna, 110, 111
Dante, 75, 644. *See also Divine Comedy* (Dante)
Dao/Daoism, 136, **141–143,** 150, 282–283, 606
  historical beginnings of, 141
  liturgy of, 141–142
  teaching of concerning love, 142–143
Darwin, Charles, 183
David (King David), 199, 288
  friendship of with Jonathan, 43, 293, 573
  sins and repentance of, 44, 294
Day, Dorothy, 121, 583
Day of Atonement (Yom Kippur), 235
de Beauvoir, Simone, 504
de Ruiter, John, 448
de Waal, Frans, 183
Dead Sea Scrolls, **143–145**
  on God's love of Israel, 144–145
  on love for God, 144
  on love for humanity, 144
  on sexual and familial love, 144
Death
  in Buddhism, **145–146**
  in Christianity, **146–147**
  in Hinduism, **147–148**
  in Islam, **148–149**
  in Judaism, **149–150**
Descartes, René, 442, 459–460
Desire, **150–153,** 193, 459, 637
  and the concept of *orexis* ("desire associated with memory"), 556
  Greek thought concerning, 151
  in the Jewish tradition, 151–152
  problematic desire of, 150–151
Devotion, **153–155**
  in Buddhism, 154–155
  in Catholicism, 154
  to God, 153
  in Hinduism, 154
  in Islam, 153–154
  in Judaism, 153
  in Protestantism, 154
  to saints, 154
Dhammapada, 230, 314
Dharma, 111, 131, 196, 215, 300, 348, 349, 376, 382, 393, 396, 543, 643
  and the *kshama* element of forgiveness, 233
Dharma-Śāstras, 95
Dharmashastras, 131
Dialoghi d'Amore (Abrabanel), 151, **155–157,** 295, 296, 505
Diamond Sūtra, 89
al-Din Hafez, Mohammas Shams, 461
al-Din Razi, Najm, 11
al-Din Rumi, Jalal. *See* Rūmī
Dionysius the Areopagite, 103–104, 175–176
Diotima, 151, 187–188, 630
Disenchantment, **157–158**

Divine Comedy (Dante), **159–160,** 470
Divine love, 162
in Buddhism, **160–161**
in Christianity (*caritas*), 6, 103, **161–162,** 637
in Hinduism, **162–163**
and *'ishq*, 7–8, 331–332
in Islam, **163–165,** 533
in Judaism, 44, 373, **166–167**
and women in Islam, 164
Divorce
in Buddhism, **167–168**
in Christianity, **169–170**
in Hinduism, **170–171**
in Islam, **171–172**
in Judaism, **172**
Don Quixote (Cervantes), 158
Doniger, Wendy, 53, 572
Duns Scotus, John, 401

Eck, Diana, 327–328
Ecstasy, **175–177,** 176 (photo)
in Buddhism, 177
in Christianity, 175–176
in Hinduism, 176–177
in Islam, 176
in Judaism, 175
Eddy, Mary Baker, 290
El Shaddai ("The Almighty"), 252
Elizur, A., 577
Elliot, Elizabeth, 415
Emotions, **182–183**
as defined by Descartes, 182
and the emotive theory of ethics, 182–183
Spinoza's view of, 183
Enoch, 17–18
Envy, **184–187**
in Buddhism, 185–186
in Christianity, 184–185
in Hinduism, 186–187
in Islam, 185
in Judaism, 184
Kierkegaard's view of, 184–185
Nietzsche's view of, 185
Epic of Gilgamesh, 298, 365–366
Epictetus, 648
Epicurus, 294
Erasmus, 395
Erikson, Erik, 387
Eros, in Greek mythology, 257–258
Eros (ecstatic love; erotic love; physical love), 3–5, 35, 36, 37, 73, 104, 161, **187–190,** 189 (photo), 331, 452, 531, 545
and the ladder of love, 188–189
Platonic view of the early church fathers, 116, 460
in Plato's dialogues, 187–188
See also Symposium (Plato)
Eschatology, 457
The Ethics (Spinoza), 323–325
Eucharist, 224, 421, 607
Eve, 97, 234, 240, 322, 426, 453, 594
expulsion of from the Garden of Eden, 398
Ezekiel, 175

Falk, Marcia, 227
Fantasies, **191–193**
and masturbation, 192
religious, 192–193
and romantic love, 192
al-Farabi, Abu'l Naṣr, 403, 404, 405
Fatherhood
in Buddhism, **193–194**
in Christianity, **194–196,** 195 (photo)
in Hinduism, **196–198**
in Islam, **198–199**
in Judaism, **199–200**
Faure, David, 548
Feminist thought
in Buddhism, **202–204**
in Christianity, **204–205**
ecofeminism, 205
in Hinduism, **205–206**
in Islam, **207–208**
in Judaism, **208–209**
Ferron, Rose, 176
Festivals of love
in Buddhism, **209–210**
in Christianity, **210–211**
in Hinduism, **211–213,** 212 (photo)
in Islam, **213–214**
in Judaism, **214–215**
Filial love, 194
in Buddhism, **215–216**
in Christianity, **217–218**
in Confucianism, **218–219**
in Hinduism, **219–220**
in Islam, **220–221**
in Judaism, **221–222**
Flagellants, 93
Food
in Buddhism, **222–223**
in Christianity, **223–225**
in Hinduism, **225–226**
in Islam, **226–227**
in Judaism, **227–229**
matzah (unleavened bread), 221
Forgiveness, 36
in Buddhism, **229–231,** 233
in Christianity, **231–232**
in Hinduism, **232–233**

Forgiveness (*continued*)
in Islam, **233–235**
in Jainism, 233
in Judaism, **235–236**
Foucault, Michel, 241, 348
Frank, Jacob, 522
Frazer, James George, 430–431
Freud, Sigmund, 270, 432. *See also* Freudo-Marxism
Freudo-Marxism, **239–242**
influence of, 241–242
premise of, 239–240
Friendship, 205, **242–245,** 243 (photo)
and goodwill, 244–245
Greek and Roman views of, 243–244
modern philosophical beliefs concerning, 242–243
Fromm, Erich, 240, 241

Gandhi, Mohandas (the Mahatma), 63, 302, 382, 581, 582, 583
Gardner, Gerald, 444
Gay and Lesbian Vaishnava Association (GALVA), 307
Gay/lesbian/bisexual/transgender (GLBT) movement, 83, 84–85
and queer theology, 85
Geertz, Clifford, 468
Gemilut hasadim ("doing acts of *hesed*"), 268, 269
Genitals, 260, 629
ablutions regarding, 97
and self-castration, 299
Gertrude of Helfta, 607
al-Ghazali, Abu Hamid Muhammad, 165, 404, 405, 535
al-Ghazali, Ahmad, 165, 514, 535–538
Ginsberg, Allen, 469
Girard, René, 432
Gita Govinda ("Song of Govinda" [Jayadeva]), 32, 151, 177, **247–249,** 248 (photo), 355, 472, 552
eroticism of, 247
and love in the religious imagination, 512
plot of, 248
Gnosticism, 379
Gobodo-Madikizela, Pumla, 42
God, 5–6, 64, 162, 464, 466, 616, 617
as archetype of all saints, 533–534
and beauty, 69
bhakti interpretations of, 79–80
character traits of, 497
and compassion, 133
covenant of with Israel, 137–139
devotion to, 153
as father, 195–196, 199–200, **249–252,** 250 (photo)
feminist interpretation of God as Father, 196
forgiveness of, 234
grace of, 264–265, 267–269
intellectual love for, 406–408
love of, 14, 64–65, 451–452, 608–610
love of for Israel, 44, 144–145, 221, 238–239, 250–251, 497–498, 504, 571, 619, 647
as mother, **252–253**
motivations for serving, 499–500
names of, 267
suffering/grieving of, 620
unconditional love of, 648–649
wrath of, 619
See also Covenant; Intellectual love of God
Goddesses
in Buddhism, **253–254**
in Hinduism, **254–256,** 255 (photo)
See also specifically listed individual goddesses
Gods
in Buddhism, **260–262**
in Hinduism, **262–263**
See also specifically listed individual gods
Gods and Goddesses (Greek and Roman), **256–260,** 258 (photo)
fertility, 259–260
Greek, 256–256
Roman, 259
Goldberg, Harvey, 651
Gopal Krishna, 358
Gore, Charles, 121
Govinda Dasa, 545
Grace
in Buddhism, **263–264**
in Christianity, **264–265**
in Hinduism, **265–267,** 266 (photo)
in Islam, **267–268**
in Judaism, **268–269**
in Sikhism, 579
Great Horned God, 84
Greek myths, 84
Greek tragedy, 22
Green, William Scott, 48
Gregory I (pope), 59
Gregory VII (pope), 106
Gregory of Nyssa, 105, 189, 545
on harmony, 281
Grombrich, Richard, 63
Guhyasamāja Tantra, 318
The Guide of the Perplexed (Maimonides), 167
Guilt, **269–271**
Guru Amardās, 579
Guru Arjan, 178
Guru Gītā, 272–273
Guru Gobind Singh, 178, 179–180, 272, 578
Guru Granth, 178, 180, 181, 578–579
Guru Nanak, 178, 179, 181, 272, 578, 579

Gurus, **271–274**
and familial love, 273
purpose of, 271–272
relationship of to disciples, 194, 272–273
sexuality of, 273
Sikh gurus, 179–180

Hajj ("pilgrimage"), 226–227
Ha-Levi, Judah, 407, 408
Happiness, **275–280**
Greek philosophical beliefs concerning, 275–276
Islamic beliefs concerning, 276–277
Jewish beliefs concerning, 276, 277–279
scientific understanding of, 279–280
secular understanding of, 279
Hārītī, 254
Harmony, **280–283**
Chinese beliefs concerning, 282
in Confucian thought, 282
in Daoism, 282–283
early Christian beliefs concerning, 281
Egyptian beliefs concerning, 280
Greek beliefs concerning, 281
Native American beliefs concerning, 281
in the Vedic civilization of India, 280–281
in Zoroastrianism, 280
Harrison, Beverly Wildung, 204
Harrison, Jane, 431
Hartman, David, 138
Hartshorne, Charles, 480–481
Hasidism, **283–288, 278,** 284 (photo), 641
ambiguity of toward worldly love, 286–287
central place of love in, 283–284
definitions of love in, 284–285
and elevating illicit thoughts, 287
levels of love for God, 285
love of God expressed in contemplative prayer, 285
love of humankind and God, 286
Neo-Hasidism, 287
Hassan, Riffat, 207
Hatred, **288–289,** 499
Hay, Louise, 449
Healing, **289–292**
in Buddhism, 291
in Christianity, 290
in Hinduism, 291
in Islam, 290–291
in Judaism, 289–290
and metoposcopy, 290
Hebrew Bible, **292–294**
Hedonism, **294–296**
ethical hedonism, 294–295
Heidegger, Martin, 270, 538
Heinlein, Robert, 445
Heraclitus, 281
Hermaphroditism, 337, 507
Heschel, Abraham Joshua, 21, 251, 328, 583
on love as the Sabbath, 373–374
Hierodouleia ("sacred service"), **296–300**
and cultic sexual activity, 296–298
and the *devadasis* ("female servants"), 297–298
and the *hierodule* ("sacred servant"), 296, 297
in Mesopotamia, 297–209
and self-castration, 299
Hillel the Elder (Rabbi Hillel), 98, 182, 315, 381, 384, 500
Hindu Marriage Act (1955), 170
Hindu Succession Act (1956), 205
Hinduism, 55, 79
birth in, **81–83**
mysticism of, **300–302**
Hirawi, Husaini, 10
Hiri, 413–414
Hirsch, Samson Raphael, 279
Holi Festival (Festival of Color), 211–213, 212 (photo), 477
Holy of Holies, 605, 657
Holy Spirit, 103, 421
Homosexuality, 35, 299, 395, 507, 563
in Buddhism, **302–305**
in Christianity, **305–306**
Greek view of, 628
and *hijras* (homosexual prostitutes), 299
in Hinduism, **306–308**
in Islam, **308–309**
in Jainism, 337
in Judaism, **309–310**
See also Lesbianism
Hooke, S. H., 431
Horowitz, Sarah Rebecca, 252
Hospitality, **313–316**
in Buddhism, 314
in Christianity, 315
in Hinduism, 314
in Islam, 315
in Judaism, 314–315
Humanism. *See* Secular humanism
Humility, 15
Hupka, Ralph B., 338
Husserl, Edmund, 295
Hutton, Ronald, 443, 445

Ibn Arabi, 403, 494, 514, 626
Ibn Da'ūd, Muhammad, 331, 513
Ibn Gabirol, 166
Ibn Hajar Haytami, 363
Ibn Hazam, 331, 513

Ibn Khaldun, 404
Ibn Rushd, 403, 404, 405
Ibn Sīnā', 332, 405
Ibn al-Tayyib al-Sarakhsī, Ahmad, 331
Ibn Taymiyya, 332, 405
Ibn Zayd, Abd al Wāhid, 331
Idolatry, 56, 339
Ignatius of Antioch, 394, 456
Imitatio Dei (imitation of God), 132, 268, 288
Incest
  in Buddhism, **317–318**
  in Christianity, **318–320**
  in Hinduism, **320**
  in Islam, **321**
  in Judaism, **321–323**
Inferno (Dante), 75
Intellectual love of God, **323–325**
Interfaith dialogue, **325–329,** 327 (photo)
Interior Castle (St. Teresa of Avila), 105
Ioffe, Adolf, 240
Isaac, 64, 201, 292–293, 426, 515
'Ishq ("excessive/passionate love"), **331–333**
  and divine love, 331–332
Ishvara Krishna, 601
Islam, 38, 427
  and mysticism, 176
  paradise in, **456–458**
  rights of women in, 553
Israel, 44, 114–115, 443
  God's love for, 44, 144–145, 250–251, 497, 498, 504, 571, 619, 647
  See also Covenant

Jacob, 64, 198, 201, 292, 293, 294, 322, 346, 351, 515
  wives of, 576
Jacobi, Renate, 514
Jacobs, Louis, 202
Jainism, 82, **335–338,** 582
  and *ahimsa*, 335, 336, 337, 382
  beliefs of concerning sexual behavior, 336, 337
  forgiveness in, 233
  love in, 14–16
  and mendicants, 336
  and the three jewels of complete faith, 337
  and the *Tirthankaras*, 336–337
James, William, 343
Janowitz, Naomi, 252
Jayadeva, 247, 249
Jealousy, **338–340**
Jesus of Nazareth (Jesus Christ), 69, 217–218, 224, 311–312, **340–343,** 342 (photo), 369, 374, 467, 521, 643
  actions of showing love, 341–342
  crucifixion of, 59, 524
  death of as proof of God's love, 637
  devotion to the five wounds of, 456
  and God's love, 608
  Incarnation of, 104
  self-sacrificing love of, 524
  suffering of, 614, 636–637
  teachings of concerning fatherhood, 195
  teachings of concerning love, 340–341, 381
  See also Christianity
Jewish Enlightenment, the, 279
Job, 527, 614
John Paul II (pope), 232, 326, 547
John XXIII (pope), 325
John Scottus Eriugena, 54
Joy, 324, **343–344.** *See also* Pleasure
Judaism, 37, 55, 65, 276, 339, 521
  fear and love in, **200–202**
  Hellenistic, 381
  intermarriage in, **329–331**
  kissing in, **350–352**
  See also Hasidism; Rabbinic Judaism
Julian of Norwich, 608
Justice, 5–6, 618

Kabbalah, 167, 182, 322, **345–347,** 592
  and application of the *Tiqqun* ("cosmic repair"), 347
  and the archetypes of transcendent love, 345
  and the divine family, 346–347
  on human well-being, 277–278
  prophetic, 175
  on sexual intercourse, 546
  and Shabbat, 520
  See also Shekhinah ("presence"); *Zohar*
Kabbalat Shabbat, 570
Kakar, Sudhir, 55, 290, 634
Kali, 177, 206, 300, 634–635, 638
Kali Yuga ("final age of darkness"), 633
Kalyan Mandir, 15
Kama (human erotic love), 163, 348, 349, 396, 447, 548
Kamadeva, 213, 247, 248
Kamasutra ("sex/love treatise"), 307, **347–350,** 362, 658
  books similar to, 348
  composition of, 347–348
  English translation of, 349–350
  erotic science (*kama-shastra*) of, 348, 512
Kant, Immanuel, 183, 279
Karma, 82, 229–230, 261, 300, 301, 616
Kierkegaard, Søren, 184–185, 191, 540–541, 643
King, Martin Luther, Jr., 35–36
  criticism of Christians by, 74
  and the idea of a "beloved community," 73–74
  and social justice, 581, 582, 583

King, Noel Q., 42
Kitab al-Zahra (*Book of the Flower*), 513
Kosher food. *See* Food, in Judaism
Kou Qianzhi, 141–142
Krishna (Kṛṣṇa), 76–78, 79, 96, 154, 162, 163, 177, 339, **352–356,** 354 (photo), 545, 663
  central teaching of, 525
  as the divine lover (Gopāla Kṛṣṇa), 353, 358
  as a giver of pleasure, 467
  and the *gopis*, 192, 301, 354–355, 376, 664
  and the Holi festival, 212, 212 (photo), 213
  as the incarnation of Vishnu, 525
  and longing, 375–377
  love for, 80
  and Mirabai, 606–607
  and Rādhā, 86, 355–356, 472, 638
  as upholder of dharma, 353
  See also Gita Govinda ("Song of Govinda"); Hinduism, mysticism of; Longing, in Hinduism
Kuan Yin ("Bodhisattva of Compassion"), 606
Kundalini, **356–358**
Küng, Hans, 326–326
Kurukullā, 391, 392

Lacan, Jacques, 241
Lavan ("circling"), 180
Law, William, 485
The Law Code of Manu, 170, 307, 314, 416, 548
Leade, Jane, 484, 485
Legalism, 136
Leo III (emperor), 59, 60
Lerner, Michael, 584
Lesbianism
  in Buddhism, **359–360**
  in Christianity, **360–361**
  in Hinduism, **361–362**
  in Islam, **363–364**
  in Judaism, **364–365**
Lesser Ury, 65
Levinas, Emmanuel, 199, 295, 649, 658
Lévi-Strauss, Claude, 431–432
Lévy-Bruhl, Lucien, 431
Lewis, Bernard, 553
Lichtenstein, Tehilla, 253
Lilith, **365–368,** 366 (photo), 367 (photo)
Liturgy
  in Buddhism, **368–369**
  in Christianity, **369–370**
  in Hinduism, **370–372**
  in Islam, **372–373**
  in Judaism, **373–374**
Locke, John, 294
Lonergan, Bernard, 614–615
Longing
  in Hinduism, **374–377**
  in Sufism, **378–379**
Lord Lao (Laojun), 141
Lorde, Audre, 209
Love
  and autonomy, 23–25
  courtly, 409, 506, 510
  and the dopamine/serotonin systems of the brain, 127
  history of, 16–19
  messengers of, **408–410**
  and the order of love (*ordo caritatis*), 402
  passionate, 503
  Platonic, **464–465**
  as *proprium*, 503, 504
  reasonless, **503–504**
  and religion, 563
  unconditional, **647–649**
  wisdom of, **657–658**
  See also Agape; Commandments to love; Divine love; *Eros*; *Kama* (human erotic love); Love, altruistic; Love of neighbor; *Philia*; Romantic love; Self-love; *Symposium* (Plato)
Love, altruistic, **47–51**
  and adequacy, 49
  difficulty of defining, 48
  and duration, 49
  and extensivity, 49
  and the Godhead, 50
  and intensity, 49
  and purity, 49
Love of neighbor
  in Buddhism, **379–380**
  in Christianity, **380–381**
  in Hinduism, **381–383**
  in Islam, **383–384**
  in Judaism, **384–385**
Lu Xiujing, 142
Luria, Isaac, 346
Lust, **386–389**
  in Buddhism, 388
  in Catholicism, 387
  in Hinduism, 388
  in Islam, 388
  in Judaism, 387
  in Protestantism, 387–388
Luther, Martin, 211, 387, 507, 547
Luzzatto, David, 133, 435
Lysis (Plato), 464

Ma'at ("cosmic force"), 280
Macy, Joanna, 438
Mahābhārata, 84, 154, 262, 382, 512, 616

Mahāpajāpatī Gotamī, 202–203
Mahāyāna Buddhism, 87, 88–90, 100, 101, 177, 216, 223, 263, 509, 530
  and charity, 109
  and compassion, 613
  and enlightenment, 438
  and the power of the Buddha, 264
  teaching of concerning compassion, 160–161
Maimonides, Moses, 75, 133, 167, 200, 268, 351, 387, 442, 457, 641
  on desire, 152
  on happiness, 277
  on resurrection, 98
Malcolm X, 36
Mantras, 371
Manu, 32, 362
Marcuse, Herbert, 241
Marlowe, Christopher, 507
Marriage, 26, 27, 168, 180, 447, 487
  as *Anand Karaj* (blissful event), 180
  in Buddhism, **393–394**
  in Christianity, **394–395,** 510, 511
  in Hinduism, **395–396**
  intermarriage in Judaism, **329–331**
  in Islam, 198, **396–398**
  in Judaism, 173, **398–399,** 399 (photo)
  See also Procreation; Sex, in marriage; Wedding rituals
Marriot, McKim, 291
Marx, Karl, 431. *See also* Freudo-Marxism
Mary, **399–401,** 422, 476, 421, 422
  appearances of, 400–401
  cult of, 400
  as the supreme model of the Christian life, 401
  virginity of, 399–400, 427, 570
Mary Tudor (Queen Mary), 486
Maslow, Abraham, 558
Mason, Jeffrey, 183
Mata Amritanandamayi Devi, 12 (photo), 532, 638
Materialism, 15
McCarthy, Susan, 183
McDaniel, June, 256
Mechthild of Magdeburg, 607
Meditation, 125–127
  areas of the brain involved in, 126
  effect of on the autonomic nervous system, 126
  and the "Four Immeasurables" practice of, 128
  Metta (loving-kindness), 230
  mindfulness-based, 125
  secular, 125–126
  Vipassana (insight), 230
Medieval philosophy
  Christian, **401–403**
  Islamic, **403–406**
  Jewish, **406–408**
Meher Baba, 448, 449
Menachem of Chernobyl, 467
Mencius, 133, 218
Mernissi, Fatima, 207
Mesillat Yesharim (*The Path of the Just* [Luzzatto]), 435–436
Mettā, 108, **410–413, 421**
  root meanings of, 410
Mettā Sutta, 421
Middle Ages, 62, 166, 211, 224, 319, 371, 463, 482–483, 528, 588, 651
  devotion of to Christ's five wounds during, 456
  rise of Christianity during, 318
  See also Medieval philosophy
Milarepa, 177
Mill, John Stuart, 294
Milton, John, 289
Mirabai, 606–607
Mishnah Berurah, 228
Mitzvah ("good deed"), 72
Mo Tsu (*Mozi*), 582
Modesty
  in Buddhism, **413–414**
  in Christianity, **414–415**
  in Hinduism, **415–416**
  in Islam, **416–417**
  in Judaism, **418**
Mohism, 136
Mommersteeg, Geert, 40
Mongo Beti. *See* Biyidi, Alexandre
Moses, 19, 56, 57, 106, 351, 640
Moses, Alfred Geiger, 290
Mother Earth. *See* Native American religions
Motherhood, 179
  in Buddhism, **420–421**
  in Christianity, **421–422**
  in Hinduism, **422–424**
  in Islam, **424–425**
  in Judaism, **425–427**
Muhammad (the Prophet), 58, 107, 123, 207, 315, 321, 417, 425, **427–428,** 457, 527, 533–534
  celebration of his birthday (*mawlid*), 213
  importance accorded to, 427–428
  love of for individual women, 208, 512–513
  as a manifestation of Allah's grace, 257
  persecution of, 618
  prohibition of against anal sex, 548
  prophetic mission of, 427
  spiritual genealogy of, 428
  as the symbol of divine compassion, 131–132
  teachings of, 404

Muhammad, Elijah, 36
Müller, Max, 349, 430, 431
Murdoch, Iris, 539
Mysticism, **428–429**
  Merkabah tradition of Jewish mysticism, 175
  Protestant mysticism, **483–486**
  See also Catholic mysticism; Hinduism, mysticism of
Myth, **429–432**
  and magic, 430
  as the primary narratives of a culture, 429
  social nature of, 431
  structural theory of, 431–432
  as truth, 430
  See also Shakti/Shaktism, in mythological literature

Nabert, Jean, 270
Nafs ("self/person"), 590–591
  and passion, 591–592
  and *qalb* ("heart"), 591
  as self, 591
Nathan of Gaza, 521
Narcissism, **433**
Naṣr, Seyyed Hossein, 328
Native American religions, **419–420**
  and harmony, 281
  legislation concerning, 419–420
  myths of, 430
  purification rituals of, 489
  and sacred sites, 419
  and the Sun Dance ritual, 454
Nature
  in Buddhism, **437–438**
  in Christianity, **439–440**
  in Hinduism, **440–441**
  in Islam, **441–442**
  in Judaism, **442–443**
Neo-paganism (modern pagan witchcraft), **443–446,** 446 (photo)
  origins of, 444
  relationship of with nature, 444
  and sex magic, 444–445
  and spells, 444
  views on relationships, 445
  witch weddings, 445
Neoplatonism, 379, 507
Neoplatonic emanationism, 166
New religions, **447–451**
  and alienated youth, 449–450
  and the concept of love, 447–448
  Christian-influenced, 447
  failures of, 448–449
  Hindu-influenced, 447, 448
  Raelians, 448
  and self-love, 449
New Testament, **451–452,** 455
Nicomachean Ethics (Aristotle), 275
Nietzsche, Friedrich, 185, 431
  criticism of agape by, 543
Nirvana, 261
Noah, 18, 106, 534
Novak, David, 115
Nozick, Robert, 560
Nurbakhsh, Javad, 8
Nussbaum, Martha, 539
Nygren, Anders, 649
Nying je, 1

Ochs, Carol, 54
Onah ("sex for the sake of pleasure"), 555, 556–557
Opus Dei, 62, 154
Origen, 116, 189
Otto, Rudolf, 202

Pain, **453–455**
  disintegrative, 454
  labor pain, 453, 454
  and love in Christianity, **455–456**
  transformative, 454–455
Pali, 209, 222, 359–60, 420. *See also Mettā*
Palmer, Susan, 449
Paramatma ("universal soul"), 382
Passions, 335–336, **459–460,** 503
Paul VI (pope), 483, 557
Perls, Fritz, 558
Phaedrus (Plato), 188, 464, 627
Philebus (Plato), 466
Philia (brotherly/familial love), 73, 161, 452, 531
Philo of Alexandria, 276, 373, 466
Philosophy. *See* Medieval philosophy; Process philosophy
Pirkei Avot, 184
Pirkei Heikhaloi, 175
Plaskow, Judith, 208–209, 253
Plato, 244, 459
  on happiness, 275
  Platonic love, **464–465,** 627
  on pleasure, 466
Plantonism, 379
Pleasure, **465–468**
  definition of, 465–466
  distinction between spiritual and sensual pleasure, 467
Poetry, 80, 455, 502, 552, 545
  in Buddhism, **468–470**
  in Christianity, **470–471**
  in Hinduism, 262, **471–472**

Poetry (*continued*)
in Islam, **472–474,** 553
in Jainism, 15
in Judaism, **474–475**
kavya (classical Indian), 526
love poetry as an effeminate endeavor, 506–507
Persian, 165, **461–462,** 514
in Sufism, 458, **621–624,** 623 (photo)
Polygamy, 397
Pordage, John, 484
Porete, Marguerite, 607–608
Porneia (adultery; incest), 169
Pornography, **476–478**
in Buddhism, 478
in Catholicism, 476–477
in Hinduism, 477–478
in Islam, 477
in Protestantism, 477
Poussin, Nicolas, 57
Prasada, 266, 267
Prayer, 124, 605–606, 643
contemplative, 285
Preeti, 110, 111
Prema bhakti, 13, 110, 111, 163, **478–479**
Process philosophy, **479–480**
Procreation, **481–483**
Protestant mysticism, **483–486**
Puja ("worship"), 225, 266, 371
Puranas, 54, 111, 262, 266
Puritanism, **486–488**
decline of in England, 487
decline of in North America, 488
moralism of, 487–488
in North America, 488
persecution of, 486, 487
Purity, 97, **488–491,** 618
in Hinduism, 490
in Islam, 490–41
need for because of the disorder pollution, 488–489
purification rites among Native Americans, 489
purification rites among the Zulu, 489–490
Puruṣa ("spirit"), 94, 96, 353, 441
dualism of with *prakṛti* ("matter"), 616
Purusharthas ("three aims of human life"), 348

al-Qādir al-Jīlānī, 'Abd, 618
Qalonimus ha-levi Epstein, 595
Quigley, William P., 583
Qur'an, 148, 234, 321, 427, 428, **493–495,** 494 (photo)
esoteric Sufi readings of, 494–496
and God's love, 493–494
recitation of, 71, 72

Rabbi Nahman of Breslov, 284
Rabbi Yochanan, 594, 595
Rabbinic Judaism, **497–501**
beliefs of concerning hatred, 499
and the love between God and Israel, 497–499
and the love between one person and another, 499, 500
and the motivations for serving God, 499–500
Rachel, 201, 293, 346, 351, 515
Rādhā, 86, 213, 247, 248, 355–356, 376, 472
Rahner, Karl, 439
Rama, 206
Ramakrishna, 177, 256, 272
Ramanuja, 601
Ramayana (*Story of Rama* [Valmiki]), 196, 206, 219, 233, 377, 382, 541
Rasa ("essence/flavor"), **501–503**
erotic, 502
role of in poetry, 502
Rāsa Līlā, 247, 355
Rashtriya Swayamsevak Sangh (RSS), 307
al-Razi, Muhammad, 547
Rebecca, 426, 515
Reich, William, 240
Renaissance literature, **505–509,** 506 (photo)
configurations of love in, 505
and courtly love, 506
genres of, 508
and love poetry as an effeminate endeavor, 506–507
Renan, Ernst, 217–218
Ricci, Matteo, 304
Ricouer, Paul, 270
Rig Veda, 301, 395, 571
Roach, Richard, 485
Romantic love, 26–27, 39–40, 192, 338
in Buddhism, **509–510**
in Christianity, **510–511**
in Hinduism, **511–512**
in Islam, **512–515**
in Judaism, **515–516**
Rosenzweig, Franz, 114–115, 251, 295, 374, 519
Royce, Josiah, 73
Rudra ("the howler"), 571
Rūmī, 8, 9, 332, 386, 462, 514, 515, 567, 617, 618, 623–624, 626
Ruzbihan Baqli, 9, 163, 625–626

Sabbah, Fatna, 270
Sabbatai, 521–522
Sabbath (Shabbat), 228, **517–520**
emotions of at Sabbath's end, 518–519
healing powers of, 520
kabbalistic influence on, 520

nuptial associations of, 518
as the occasion for love, 519
as the occasion for sexual love, 519–520
Sabbath-love, 517–518
Sabbatianism, **520–522**
and erotic love, 521–522
gender equality in, 522
and love of one's fellow humans, 521
Sacks, Jonathan, 328
Sacrifice
in Buddhism, **522–524**
in Christianity, **524–525**
in Hinduism, **525–526**
in Islam, **526–527**
in Judaism, **527–529**
Said, Edward, 176
Saints, 80
in Buddhism, **529–530**
in Christianity, **530–531**
in Hinduism, **532–533**
in Islam, **533–534**
in Judaism (*tsaddik*), **534–535**
Saiving, Valerie, 204
Samsara, 197, 225, 300, 335, 412, 613
Samskāras (life-cycle rites), 82, 613
Śankara, 440, 565
Advaita Vedānta school of, 590
Santo, Audrey, 176
Sarah, 315, 426
al-Sarrāj, Abū Naṣr, 378
Sartre, Jean-Paul, 504, 538
Satan, 75
Saundaryalahari (Shankaracharya), 70–71
Sawanih al-'ushshaq (al-Ghazali), **535–538**
Scaramelli, Giovanni Battista, 643–644
Schiller, Friedrich, 295
Schneerson, Menachem Mendel (the Lubavitcher Rebbe), 17 (photo)
Scholem, Gershom, 570
Schopenhauer, Arthur, 183, 296
Second Vatican Council (1962–1965), 326
Secular humanism, **538–539**
Sedgwick, Catharine, 598
Seduction, **539–542,** 540 (photo)
in Buddhism, 541
as the counterfeit of love, 541
in Hinduism, 541
Self-love, **542–544**
in Buddhism, 543
in Christianity, 542–543
in Islam, 543
in Judaism, 542
Sembene, Ousmane, 41
Seneca, 647–648
Separation, **544–546**
Seton, Elizabeth Ann, 121
Sex, in marriage, **546–549**
in Buddhism, 548
in Catholicism, 547
in Islam, 547–548
in Judaism, 546–547, 562, 605
in Protestantism, 547
Sexual pleasure
in Buddhism, **549–550**
in Christianity, **550–551**
in Hinduism, **551–553**
in Islam, **553–554**
in Judaism, **554–557**
Sexual revolution, **557–559**
Sexual symbolism, **559–564**
of the bride and bridegroom, 562
in Buddhism, 561
Chinese traditions of, 561
and divine love, 561–562, 562–563
in Hinduism, 560–561
religious use of, 559–560
and self-transformation, 560
Sexuality, 36, 117, 169, 482, 483, 509. *See also* Androgynous myths; Bisexuality; *Hierodouleia*; Homosexuality; Incest; *Kamasutra*; Lesbianism; Pornography; Sex, in marriage; Sexual pleasure
Shabistari, 514
Shakespeare, William, 507, 595
Shakti/Shaktism, 206, 256, **564–567,** 633, 634
in mythological literature, 566
in philosophical literature, 565
in Vedic literature, 564–565
in the yoga tradition, 565–566
Shakyamuni, 99, 100–101, 215
Shankara, 601
Shaykh ("authority"), **567–569**
Shekhinah ("presence"), 252, **569–571,** 606
Shelley, Percy B., 595
Shiva, 54, 55, 196–197, 262, 263, 388, **571–573,** 607, 634
Sibling rivalry, **573–578,** 575 (photo), 576 (photo)
artistic interpretations of, 575
Cain and Abel, 573–574
Jacob and Esau, 351, 574–575
Joseph and his brothers, 576–577
as the struggle for domination, 574
Siddhartha Gautama, 99, 160, 222, 193–194, 222
Sigālovāda Sutta ("Discourse to Sigālovāda"), 30, 215
Sikhism, 79, 272, 273, **578–581,** 580 (photo)
and the divine as beloved, 178–181
emotion in, **178–182**
love in, 579, 580–581

Sikhism (*continued*)
marriage in, 180, 579
Sikh gurus, 179–180
theology of, 579
Sima Qian, 136
Simchat Torah ("Rejoicing in the Torah"), 214
Sin, 69, 76
internalization of, 270
Sir Gawain and the Green Knight, 644
Sita, 206
Sivaraksa, Sulak, 584
Smith, William Robertson, 431
Snyder, Gary, 438, 469
Social justice, **581–584**
in Buddhism, 380, 583–584
in Jainism, 582
in the twentieth century, 581–582, 583
Socrates, 187–188, 630
Solomon (King Solomon), 278
Song of Songs, 5, 44–45, 72, 104–105, 138, 151–154, 166, 189, 209, 510, 559, 569, **584–586,** 585 (photo), 620
as an allegory of God's love for Israel, 238–239
commentaries on, 463
as a female/male duet, 585–586
food imagery in, 227
immortality as the climax of, 586
kissing in, 351
medieval interpretations of, 166
Origen's commentary on, 116
philosophical allegory in, **463–464,** 657
sensuality of, 516
traditional commentary on, 588–589
See also Akiva ben Yosef; *Song of Songs*, fragrance in
Song of Songs, fragrance in, **237–239**
and the garden of delight, 238–239
gendering of scent in, 237–238
as a metaphor of the relationship of God and Israel, 498–499
and time, 237
Sorokin, Pitirim A., 47, 48–49, 50–51
Soul
in Buddhism, **587–588**
in Christianity, **588–589**
in Hinduism, **589–590**
in Islam, **590–592**
in Judaism, **592–593**
Soul mates, **593–596**
as described in the *Zohar*, 594–595
in English literature, 595
in Greek mythology, 593
in Judaism, 594–595
and modern biopsychology, 595–596
Soyinka, Wole, 41
Spangler, David, 448
Spiegel, Shalom, 527
Spinoza, Baruch, 156, 182, 268, 459
distinction of between types of knowledge, 343
and the intellectual love of God, 323–325, 344
on love, 295
Spinsterhood, **599–599**
Spiritual discipline
in Buddhism, **599–600**
in Christianity, **600–601**
in Hinduism, **601–603**
in Islam, **603–605**
in Judaism, **605–606**
Spiritual love, in women mystics, **606–608**
in Buddhism, 606
in Christianity, 607
in Hinduism, 606–607
in Islam, 607
in Judaism, 606
The Spring and Autumn Annals (Confucius), 136
Sri Aurobindo, 186, 532
Sri Ramanujacharya, 266, 300
Sri Vaishnavism, 266
St. Anthony, 62
St. Augustine, 36, 105, 115, 374, 439, 466, 531, 588
on love, 116–117, 460, 600, 637
on marriage, 394
St. Bernard of Clairvaux, 104, 531, 589
on discipline of the heart, 600–601
St. Catherine of Sienna, 104, 531, 649
St. Clare, 531
St. Dorothy of Caesarea, 211
St. Dwynn of Wales, 211
St. Francis of Assisi, 49, 104, 211, 531, 601, 615 (photo)
St. Francis de Sales, 176, 648
St. Ignatius of Loyola, 531
St. John, 451, **608–610**
St. John of the Cross, 62, 176, 531
St. Louis De Monfort, 401
St. Maximus Confessor, 531
St. Paul (Paul the Apostle), 195, 264, 312–313, 341, 361, 381, 482, **610–612**
on the Incarnation, 104
on love, 451, 452, 510, 610–611, 637
on Mosaic Law, 611–612
on self-love, 612
spirit/flesh dualism of, 550
St. Teresa of Avila, 176, 192, 541, 608, 648
St. Thérèse of Lisieux, 176, 531
St. Thomas à Kempis, 648
St. Valentine, 211
Stayton, William R., 193

Steinberg, Leo, 476
Stevenson, Charles, 182
Stokstad, Marilyn, 59–60
Strauss, David, 217
Suffering
  in Buddhism, **612–614**
  in Christianity, **614–615,** 615 (photo)
  in Hinduism, **615–617**
  in Islam, **617–619**
  in Judaism, **619–621**
Sufism, **624–627**
  five kinds of love in, 625–626
  saints in, 533–534
  two paths of, 624–625
  wine in, **656–657**
  See also Sufism, love in
Sufism, love in, 7, 9–10
  ascetic practices in, 603–604
  divine love, 8
  instinctive love, 8
  and the Islamic view of love, 7
  knowledge and love, 7–8
  love and the heart, 10
  love and the intellect, 10–11
  lover and beloved in, **385–386**
  real love, 8–9
  spiritual love, 8
  temporal love, 8–9
  See also Shaykh ("authority")
Sumnun the Lover, 164–165
Sunyata ("emptiness"), 291
Swidler, Leonard, 326–327
Symposium (Plato), 187–188, 296, 459, 464, 507, 544, 593, **627–631**
  dating of, 627
  difference of from other symposia, 628
  influence of on Shelley, 594

Tagore, Rabindranath, 70
Talmud, 215, 387, 547, 594
Tantra/Tantrism, 55, 249, 273, 392, 549, **633–635**
  central figure of Kali in, 634–635
  and the "left-hand path," 633
  purity/pollution dualism in, 633–634
  and the "right-hand path," 634
  and Vajrayana Buddhism, 635
Tantric Buddhism, 272, 523
  traditions/practices of, 83, 86, 95
Teachers
  in Buddhism, **635–636**
  in Christianity, **636–638**
  in Hinduism, **638–639**
  in Islam, **639–640**
  in Judaism, **640–642**
Templeton, John M., 47, 48
Temptation, **642–645**
Thecla, 551
Theoxenia, 313–314
Theoxeny, 313
Thich Nhat Hanh, 438, 469
Thiong'o, Ngugi wa, 40
Tirthankaras ("ford-makers"), 336–337
Tirukural scripture, 314
Torah, the, 57, 114, 201, 239, 351, 497
  Simchat Torah ("Rejoicing in the Torah"), 214
Transvestites/transvestism, 299
Trible, Phyllis, 586
Trinity, the, 370, 588, 609
Trotsky, Leon, 240
Tsaddik ("Jewish saint"), 534–535
Tu B'Av, 214–215
Turner, Henry McNeal, 36
Turner, Victor, 468
Tutu, Desmond, 581, 583
Tylor, Edward B., 430

umma ("community"), **123–124,** 227
Unitary Continuum, 126
Upanishads, 225, 266, 589, 638
  Brihadaranyaka Upanishad, 300, 440
  Chandogya Upanishad, 197, 300, 440
  Katha Upanishad, 197, 440
  Śvetāśvatara Upanishad, 565
  Taittirīya Upanishad, 440, 467

Vamsha (continuation of the biological line), 197
Vanita, Ruth, 307
Vatican II. *See* Second Vatican Council
Vatsyayana, 348, 349
Vedanta Society, 122
Vedic civilization, 280–281
  mythology of, 81
  sacrificial traditions of, 94, 525
  and the use of Sanskrit, 370–371
  See also Shakti/Shaktism, in Vedic literature
Vedas, 219, 225
  Atharva Veda, 392
Viraha, 375
Vishnu, 84, 86, 225, 262–263, 447, 525, 571, 663
Vishnu Purana, 31
Voluntarism, 27
von Baader, Franz, 484

Wadud, Amina, 207
Wallis, Jim, 583
Wang Xiang, 218
Weber, Max, 157, 242

Wedding rituals, **651–656**
in Buddhism, 655
in Christianity, 653–654
in Hinduism, 654–655
importance of the *ketubah* ("marriage contract"), 209, 398, 652
in Islam, 652–653
in Judaism, 651–652
Weissler, Chava, 252
Wenig, Maggie, 252
Wesley, John, 601
Whitehead, Alfred North, 480, 481
Wicca, 83, 84, 447. *See also* Neo-paganism
Williams, Delores, 205
Wittgenstein, Ludwig, 183
Wolf, Naomi, 367
Women, 519–520
and asceticism, 62
and desire, 554–555
female gurus, 272
formation of community by, 121
in Islam, 164, 553
See also Buddha, relationship of to women; Divorce; Feminist thought; Lesbianism; Marriage; Motherhood; Muhammad (the Prophet), love of for individual women; Sex, in marriage; Sexual pleasure; Sexual revolution; Spinsterhood; Spiritual love, in women mystics
Wyschogrod, Michael, 115, 250

Xavier, Francis, 304
Xenophanes, 340

yakṣiṇī-sādhana, 392–393
Yang Xi, 141
Yashodhara, 348
Yeats, William Butler, 444, 503
Yetzer ("potential action,"), 643
Yin and Yang, 282, **659–662,** 660 (photo)
Yoga, 78–79, 186, 301, 441, 601–602, **662–665**
accomplishment in, 664
ashtanga yoga, stages of, 602
bhakti yoga, 562
definition of, 662
and forgiveness, 233
modes of practicing, 110
origin and spread of to other religions, 662
shakti in yoga tradition, 565
yamas and *niyamas* self-restraint practices, 233
and the "Yogamāyā" ("divine feminine power of yoga"), 664
See also Kundalini; Shakti/Shaktism, in yoga tradition
Yoga Sutra of Patanjali, 663

Zakat, 112
Zell, Oberon, 445
Zeus, 84, 339, 593
Zevi, Sabbatai, 520–522
Zevi, Sarah, 521–522
Zhang Daoling, 141
Zionism, 387, 443
Žižek, Slavoj, 241–242
Zohar, 150, 239, 322, 345, 346, 561, 562, 592, 641
and the doctrine of the divine *Sefiroth*, 167
framing narratives of, 347
and the meaning of a kiss, 351–352
on sex in a state of sadness, 555
on suffering, 620–621
on twin souls, 594–595
See also Shekhinah ("presence")
Zoroastrianism, 280

Selected Topical Index (by Religion)

Buddhism

Adultery, 75
  in Buddhism, **29–30,** 168
Amitabha, 210
Ananda, 303
Animals, 183, 438
  sacrifice of, 523
Aśoka (King Ashoka), 314, 582
Beauty, **67–68**
Bliss, 86–87
Bodhicitta, 379, 380
Bodhisattva, **88–91,** 90 (photo), 128, 160–161, 216, 254, 529, 530, 648. *See also Kuan Yin* ("Bodhisattva of Compassion")
Body, the
  bhakti traditions of, 95–96
  in Buddhism, **91–92**
Buddha, 63, 90 (photo), **99–102,** 100 (photo), 263–264, 388
  the *Amida Buddha*, 68
  on animal sacrifice, 523
  blessings and power of, 263–264
  Buddha Śākyamuni, 99, 100–101, 216
  and compassion, 101
  forms of embodiment of, 100–101
  and the Four Great Sights, 194
  Gautama Buddha (Siddhartha Gautama), 99, 193–194, 222
  and *Jataka* tales ("tales of the Buddha"), 230
  Medicine Buddha, 291
  as the personification of charity, 108–109
  previous births of, 82
  relationship of to women, 202–203
  statues of, 56
  teachings of concerning children, 194
  temptations of, 642
  See also Bodhisattva; Buddhism; Pali
Buddhaguhya, 317
Buddhism, 55
  Chinese, 216
  "Engaged Buddhism," 128
  Five Precepts of, 91, 223
  and the Four Immeasurables, 379–380
  Four Noble Truths of, 67, 127, 185–186, 303, 388, 613, 617
  Japanese, 304
  magic and love in, **391–393**
  meaning of the lotus flower in, 68
  Pure Land Buddhism, 87, 154–155, 314
  spread of, 303–304, 421
  teaching of on desire, 67, 303
  Theravāda Buddhism, 88, 160, 223, 359–360, 411–412, 529
  Tibetan, 264, 291, 509–510, 561
  Vajrayana Buddhism, 87, 194, 391, 549, 561, 635
  Zen Buddhism, 223, 563, 636
  See also Bodhisattva; Mahāyāna Buddhism; *Mettā*; Tantric Buddhism
Cakrasamvara Tantra, 318
Celibacy, 107–108
Charity, 6
  in Buddhism, **108–109**
Chogyam Trungpa, 186, 469
Community (*sangha*), **119–120**
Compassion, 2–3, 13, 613
  art of, 21–22
  in Buddhism, **127–129,** 128 (photo)

www.abc-clio.com ABC-CLIO 1-800-368-6868

Contraception, 557–558. *See also* Sex in marriage
Dalai Lama, 2 (photo), 128, 273, 328, 438, 548
Death, **145–146**
Desire, **150–153**
Devotion, **153–155**
  in Buddhism, 154–155
Diamond Sūtra, 89
Divine love, **160–161**
Divorce, **167–168**
Ecstasy, 177
Envy, 185–186
Fatherhood, **193–194**
Feminist thought, **202–204**
Festivals of love, **209–210**
Filial love, **215–216**
Food, **222–223**
Forgiveness, **229–231,** 233
Friendship, 205, **242–245,** 243
Goddesses, **253–254**
Gods, **260–262**
Grace, **263–264**
Guhyasamāja Tantra, 318
Hatred, **288–289,** 499
Healing, 291
Hiri, 413–414
Homosexuality, 35, 299, 395, 507, 563
  in Buddhism, **302–305**
  See also Lesbianism
Hospitality, 314
Incest, **317–318**
Karma, 82, 229–230, 261, 300, 301, 616
Kuan Yin ("Bodhisattva of Compassion"), 606
Lesbianism, **359–360**
Liturgy, **368–369**
Love of neighbor, **379–380**
Lust, **386–389**
  in Buddhism, 388
Mahāyāna Buddhism, 87, 88–90, 100, 101, 177, 216, 223, 263, 509, 530
  and charity, 109
  and compassion, 613
  and enlightenment, 438
  and the power of the Buddha, 264
  teaching of concerning compassion, 160–161
Marriage, **393–394**
Materialism, 15
Mettā, 108, **410–413, 421**
  root meanings of, 410
Mettā Sutta, 421
Modesty, **413–414**
Motherhood, **420–421**
Nature, **437–438**
Nirvana, 261
Nying je, 1
Pali, 209, 222, 359–60, 420. *See also Mettā*
Pleasure, **465–468**
Poetry, **468–470**
Pornography, 478
Romantic love, **509–510**
Sacrifice, **522–524**
Saints, 80
  in Buddhism, **529–530**
Samsara, 197, 225, 300, 335, 412, 613
Samskāras (life-cycle rites), 82, 613
Seduction, 541
Self-love, 543
Sex in marriage, 548
Sexual pleasure, **549–550**
Sexual symbolism, 561
Siddhartha Gautama, 99, 160, 222, 193–194, 222
Sigālovāda Sutta ("Discourse to Sigālovāda"), 30, 215
Social justice, 380, 583–584
Soul, **587–588**
Spiritual discipline, **599–600**
Spiritual love, 606
Suffering, **612–614**
Sunyata ("emptiness"), 291
Tantra/Tantrism and Vajrayana Buddhism, 635
Tantric Buddhism, 272, 523
Teachers, **635–636**
Temptation, **642–645**
Wedding rituals, 655
yaksinī-sādhana, 392–393

Christianity

Adultery
  in Christianity, **30–31,** 169
  and polygamy, 30
African religions, **38–43,** 39 (photo)
  and Christian evangelism, 40
  Christianization and Islamicization of, 38–39
  and colonialism, 40
Agape (spiritual love love of God), 4, 5, 35, 36, 37, 73, 161, 220, 531, 542, 545, 583, 637
  early Christian interpretation of, 189, 452
  criticism of, 543
Androgynous myths, **53–56**
  androgynous visions of Christ, 54
  and Catholicism, 54–55
Apostasy, 75, 76
Aquinas, Thomas, 36, 129, 278, 402, 543, 582
  on modesty, 414–415
  on seduction, 541
Art (Byzantine), 59–61
Asceticism, Christian tradition of, 62
  of medieval women, 62
Awe, **64–66**

Baptism, 369–370
Beauty, **68–70,** 69 (photo)
Beloved community, **73–74**
Benedict XVI (pope), 4 (photo), 232
Benedictines, 121
Bliss
  in Christianity, 87
  in the Eastern Orthodox tradition, 87
Body, **92–93**
Calvin, John, 289, 466, 484
  on sexual intercourse, 486, 487, 547
  on song, 507–508
Canons of Theodore, 319
Catholic mysticism, **103–105,** 483
  and secular theories of love, 105
Catholicism, 224, 570, 570
  growth of, 121
  tradition of ecstasy in, 175–176
  See also Catholic mysticism
Caritas (papal bull), 3–7
Celibacy
  in Christianity, 106, 394–395
  of the clergy, 106
  temporary abstinence, 106
Charity, 6
  in Christianity, **109–110**
Christian Science, 290
Christianity, 6, 37, 38, 54, 59, 75, 192, 278, 339, 374–375, 427, 480, 507, 521
  early Christianity (Johannine), 120–121, 608–609
  pain and love in, 455–456
  and procreation, **481–483**
  repression of sexuality by, 84
  See also African American religion
Christianity, honor and love in, **311–313**
  honor versus love in Paul's ministry, 312–313
  love versus honor in Christ's ministry, 311–312
Church, the, 5
  charitable organizations of, 6
  threefold responsibility of, 5
Church fathers, **115–118**
City of God (St. Augustine), 117
Clement of Alexandria, 551, 647
Clement of Rome, 394
Cloud of Unknowing, The, 105
Community
  Catholic Worker communities, 121
  in Christianity (*koinōnia*), **120–121**
Compassion, 2–3, 13, 613
  art of, 21–22
  in Christianity, **129–130**
Contraception, 557–558. *See also* Sex in marriage
Council of Trent (1551), 231
Covenant, **137–139**
Dante, 75, 644. *See also Divine Comedy* (Dante)
Death, **146–147**
Desire, **150–153**
Devotion, 154
  to God, 153
  in Protestantism, 154
  to saints, 154
Dialoghi d'Amore (Abrabanel), 151, **155–157,** 295, 296, 505
Divine Comedy (Dante), **159–160,** 470
Divine love, 162
  in Christianity (*caritas*), 6, 103, **161–162,** 637
Divorce, **169–170**
Ecstasy, 175–176
Eddy, Mary Baker, 290
Emotions
  as defined by Descartes, 182
  and the emotive theory of ethics, 182–183
  Spinoza's view of, 183
Envy
  in Christianity, 184–185
  Kierkegaard's view of, 184–185
  Nietzsche's view of, 185
Eros (ecstatic love, erotic love, physical love), **187–190**
  Platonic view of by the early church fathers, 116, 460
The Ethics (Spinoza), 323–325
Eucharist, 224, 421, 607
Fatherhood, **194–196,** 195 (photo)
Feminist thought, **204–205**
Festivals of love, **210–211**
Filial love, 194
  in Christianity, **217–218**
Flagellants, 93
Food, **223–225**
Forgiveness, **231–232**
Friendship, 205, **242–245**
Gnosticism, 379
God, 5–6, 64, 162, 464, 466, 616, 617
  as archetype of all saints, 533–534
  and beauty, 69
  character traits of, 497
  and compassion, 133
  devotion to, 153
  as father, 195–196, 199–200, **249–252,** 250 (photo)
  forgiveness of, 234
  grace of, 264–265, 267–269
  love of, 14, 64–65, 451–452, 608–610
  motivations for serving, 499–500
  names of, 267
  suffering/grieving of, 620

God (*continued*)
unconditional love of, 648–649
wrath of, 619
See also Covenant; Intellectual love of God
Grace, **264–265**
Gregory I (pope), 59
Gregory VII (pope), 106
Guilt, **269–271**
Happiness, **275–280**
Harmony, early Christian beliefs concerning, 281
Hatred, **288–289**
Healing, 290
Holy Spirit, 103, 421
Homosexuality, **305–306.** *See also* Lesbianism
Hospitality, 315
Idolatry, 56, 339
Incest, **318–320**
Inferno (Dante), 75
Interior Castle (St. Teresa of Avila), 105
Jesus of Nazareth (Jesus Christ), 69, 217–218, 224, 311–312, **340–343,** 342 (photo), 369, 374, 467, 521, 643
actions of showing love, 341–342
crucifixion of, 59, 524
death of as proof of God's love, 637
devotion to the five wounds of, 456
and God's love, 608
Incarnation of, 104
self-sacrificing love of, 524
suffering of, 614, 636–637
teachings of concerning fatherhood, 195
teachings of concerning love, 340–341, 381
See also Christianity
John Paul II (pope), 232, 326, 547
John XXIII (pope), 325
King, Martin Luther, Jr., 35–36
criticism of Christians by, 74
and the idea of a "beloved community," 73–74
and social justice, 581, 582, 583
Lesbianism, **360–361**
Liturgy, **369–370**
Love of neighbor, **380–381**
Lust
in Catholicism, 387
in Protestantism, 387–388
Luther, Martin, 211, 387, 507, 547
Marriage, **394–395,** 510, 511
Mary, **399–401,** 422, 476, 421, 422
appearances of, 400–401
cult of, 400
as the supreme model of the Christian life, 401
virginity of, 399–400, 427, 570
Medieval philosophy, Christian, **401–403**
Middle Ages, 62, 166, 211, 224, 319, 371, 463, 482–483, 528, 588, 651
devotion of to Christ's five wounds during, 456
rise of Christianity during, 318
See also Medieval philosophy
Modesty, **414–415**
Motherhood, 179
in Christianity, **421–422**
Mysticism, **428–429**
Protestant mysticism, **483–486**
See also Catholic mysticism
Nature, **439–440**
New religions, Christian-influenced, 447
New Testament, **451–452,** 455
Opus Dei, 62, 154
Pain and love, **455–456**
Paul VI (pope), 483, 557
Philia (brotherly/familial love), 73, 161, 452, 531
Pleasure, **465–468**
Poetry, 80, 455, 502, 552, 545
in Christianity, **470–471**
Polygamy, 397
Pornography
in Catholicism, 476–477
in Protestantism, 477
Prayer, 124, 605–606, 643
contemplative, 285
Procreation, **481–483**
Protestant mysticism, **483–486**
Puritanism, **486–488**
decline of in England, 487
decline of in North America, 488
moralism of, 487–488
in North America, 488
persecution of, 486, 487
Renaissance literature, **505–509,** 506 (photo)
configurations of love in, 505
and courtly love, 506
genres of, 508
and love poetry as an effeminate endeavor, 506–507
Romantic love, 26–27, 39–40, 192, 338
in Christianity, **510–511**
Sacrifice, **524–525**
Saints, 80
in Christianity, **530–531**
Satan, 75
Second Vatican Council (1962–1965), 326
Self-love, 542–543
Separation, **544–546**
Sex in marriage
in Catholicism, 547
in Protestantism, 547
Sexual pleasure, **550–551**

Shakespeare, William, 507, 595
Sin, 69, 76
  internalization of, 270
Sir Gawain and the Green Knight, 644
Soul, **588–589**
Soul mates in English literature, 595
Spinsterhood, **599–599**
Spiritual discipline, **600–601**
Spiritual love, 607
St. Augustine, 36, 105, 115, 374, 439, 466, 531, 588
  on love, 116–117, 460, 600, 637
  on marriage, 394
St. Paul (Paul the Apostle), 195, 264, 312–313, 341, 361, 381, 482, **610–612**
  on the Incarnation, 104
  on love, 451, 452, 510, 610–611, 637
  on Mosaic Law, 611–612
  on self-love, 612
  spirit/flesh dualism of, 550
Suffering, **614–615,** 615 (photo)
Teachers, **636–638**
Temptation, **642–645**
Trinity, the, 370, 588, 609
Voluntarism, 27
Wedding rituals, 653–654
Women, 519–520

Hinduism

Adultery
  and polygamy, 30
  in Hinduism, **31–32**
Aestheticism/Aesthetics, 68, 181
  erotic, 512
  Indian aesthetic theory, 71
Alcohol, 226, 486, 634
Arjuna, 76–77, 353, 525
Asceticism, **61–64**
  and fasting, 62, 63
  Hindu tradition of, 63
Ashram (place of rest), 122
Atharva Veda, 32, 81
Atman ("universal self", "soul"), 177, 468, 543, 560, 587, 589, 590
Beauty, **70–71**
Bhagavad Gita, 32, **76–79,** 154, 162, 186, 225, 262, 353, 440, 526, 541, 562, 616
  date of, 76
  dialogue of Krishna/Arjuna in, 76–77
  Krishna's love in, 77–78
  role of yoga in, 78–79, 663
  on spiritual discipline, 602
Bhagavata Purana, 96, 122, 247, 440–441, 663–664
Bhakti, 12, **79–80,** 110, 111, 162, 192, 225, 300, 307, 447, 533, 589, 590, 602, 663, 664
  and the embodiment of the saints, 80
  female bhakti poets, 80
  folk Shakta bhakti, 256
  as the path of devotion, 616–617
  See also Prema bhakti
Bisexuality, **83–85,** 592
  existential, 83–84
  experiencing desire for both sexes, 84–85
  origins of, 84
  See also Androgynous myths
Bliss, **85–88**
  association of with space and time, 85–86
  association of with religious love, 86
  in Hinduism, 86
  states of, 86
  in the Tantric traditions, 86
  in the Vishnava tradition, 86
Body, the
  bhakti traditions of, 95–96
  in Hinduism, **93–96**
  Tantric traditions of, 95
Brahman, 177, 300, 467, 560, 565, 566, 589–590, 601
Brahmanas, 225
Brhadāranyaka Upanisads, 82
Celibacy, 107
Chakras ("energy centers"), 356, 357
Charity, 6
  in Hinduism, **110–111**
Community, **122–123**
Compassion, 2–3, 13, 613
  art of, 21–22
  in Hinduism, **130–131**
Contraception, 557–558. *See also* Sex in marriage
Dāna, 110, 111
Death, **147–148**
Desire, **150–153,** 193, 459, 637
Devotion, 154
Dhammapada, 230, 314
Dharma, 111, 131, 196, 215, 300, 348, 349, 376, 382, 393, 396, 543, 643
  and the *kshama* element of forgiveness, 233
Dharma-Śāstras, 95
Dharmashastras, 131
Divine love, 162
  in Hinduism, **162–163**
Divorce, **170–171**
Ecstasy, 176–177
Envy, 186–187
Fatherhood, **196–198**
Feminist thought, **205–206**

Festivals of love, **211–213,** 212 (photo)
Filial love, 194
  in Hinduism, **219–220**
Food, **225–226**
Forgiveness, **232–233**
Gandhi, Mohandas (the Mahatma), 63, 302, 382, 581, 582, 583
Gay and Lesbian Vaishnava Association (GALVA), 307
Gita Govinda ("Song of Govinda" [Jayadeva]), 32, 151, 177, **247–249,** 248 (photo), 355, 472, 552
  eroticism of, 247
  and love in the religious imagination, 512
  plot of, 248
Goddesses, **254–256,** 255 (photo)
Gods, **262–263**
Grace, **265–267,** 266 (photo)
Guru Gītā, 272–273
Guru Granth, 178, 180, 181, 578–579
Gurus, **271–274**
  and familial love, 273
  purpose of, 271–272
  relationship of to disciples, 194, 272–273
  sexuality of, 273
Harmony, **280–283**
  in the Vedic civilization of India, 280–281
Hatred, **288–289,** 499
Healing, 291
Hindu Marriage Act (1955), 170
Hindu Succession Act (1956), 205
Hinduism, 55, 79
  birth in, **81–83**
  mysticism of, **300–302**
Holi Festival (Festival of Color), 211–213, 212 (photo), 477
Homosexuality, 35, 299, 395, 507, 563
  in Hinduism, **306–308**
  See also Lesbianism
Hospitality, 314
Humility, 15
Incest, **320**
Jayadeva, 247, 249
Kali, 177, 206, 300, 634–635, 638
Kali Yuga ("final age of darkness"), 633
Kama (human erotic love), 163, 348, 349, 396, 447, 548
Kamadeva, 213, 247, 248
Kamasutra ("sex/love treatise"), 307, **347–350,** 362, 658
  books similar to, 348
  composition of, 347–348
  English translation of, 349–350
  erotic science (*kama-shastra*) of, 348, 512
Krishna (Kṛṣṇa), 76–78, 79, 96, 154, 162, 163, 177, 339, **352–356,** 354 (photo), 545, 663
  central teaching of, 525
  as the divine lover (Gopāla Krsna), 353, 358
  as a giver of pleasure, 467
  and the *gopis*, 192, 301, 354–355, 376, 664
  and the Holi festival, 212, 212 (photo), 213
  as the incarnation of Vishnu, 525
  and longing, 375–377
  love for, 80
  and Mirabai, 606–607
  and Rādhā, 86, 355–356, 472, 638
  as upholder of dharma, 353
  Ses also *Gita Govinda* ("Song of Govinda"); Hinduism, mysticism of; Longing in Hinduism
Kundalini, **356–358**
The Law Code of Manu, 170, 307, 314, 416, 548
Lesbianism, **361–362**
Liturgy, **370–372**
Longing, **374–377**
Love of neighbor, **381–383**
Lust, 388
Mahābhārata, 84, 154, 262, 382, 512, 616
Mantras, 371
Marriage, **395–396**
Meditation, 125–127
  areas of the brain involved in, 126
  effect of on the autonomic nervous system, 126
  and the "Four Immeasurables" practice of, 128
  Metta (loving-kindness), 230
  mindfulness-based, 125
  secular, 125–126
  Vipassana (insight), 230
Modesty, **415–416**
Motherhood, **422–424**
Nature, **440–441**
Pain, **453–455**
Paramatma ("universal soul"), 382
Pleasure, **465–468**
Poetry, 262, **471–472**
  kavya (classical Indian), 526
Pornography, 477–478
Prasada, 266, 267
Preeti, 110, 111
Prema bhakti, 13, 110, 111, 163, **478–479**
Puja ("worship"), 225, 266, 371
Puranas, 54, 111, 262, 266
Purity, 490
Purusa ("spirit"), 94, 96, 353
  dualism of with *prakrti* ("matter"), 616
Purusharthas ("three aims of human life"), 348
Rādhā, 86, 213, 247, 248, 355–356, 376, 472
Rama, 206

Ramayana (*Story of Rama* [Valmiki]), 196, 206, 219, 233, 377, 382, 541
Rasa ("essence/flavor"), **501–503**
  erotic, 502
  role of in poetry, 502
Rāsa Līlā, 247, 355
Rig Veda, 301, 395, 571
Romantic love, 26–27, 39–40, 192, 338
  in Hinduism, **511–512**
Sacrifice, **525–526**
Saints, 80
  in Hinduism, **532–533**
Seduction, **539–542,** 540 (photo)
  in Hinduism, 541
Separation, **544–546**
Sex in marriage, **546–549**
Sexual pleasure, **551–553**
Sexual symbolism, **559–564**
  in Hinduism, 560–561
  religious use of, 559–560
  and self-transformation, 560
Shakti/Shaktism, 206, 256, **564–567,** 633, 634
  in mythological literature, 566
  in philosophical literature, 565
  in Vedic literature, 564–565
  in the yoga tradition, 565–566
Shiva, 54, 55, 196–197, 262, 263, 388, **571–573,** 607, 634
Soul, **589–590**
Spiritual discipline, **601–603**
Spiritual love, 606–607
Suffering, **615–617**
Sumnun the Lover, 164–165
Tantra/Tantrism, 55, 249, 273, 392, 549, **633–635**
  central figure of Kali in, 634–635
  and the "left-hand path," 633
  purity/pollution dualism in, 633–634
  and the "right-hand path," 634
Teachers, **638–639**
Temptation, **642–645**
Tirukural scripture, 314
Upanishads, 225, 266, 589, 638
  Brihadaranyaka Upanishad, 300, 440
  Chandogya Upanishad, 197, 300, 440
  Katha Upanishad, 197, 440
  Śvetāśvatara Upanishad, 565
  Taittirīya Upanishad, 440, 467
Vamsha (continuation of the biological line), 197
Vatsyayana, 348, 349
Vedanta Society, 122
Vedic civilization, 280–281
Vedas, 219, 225
  Atharva Veda, 392
Viraha, 375
Vishnu, 84, 86, 225, 262–263, 447, 525, 571, 663
Vishnu Purana, 31
Wedding rituals, 654–655
Yashodhara, 348
Yoga, 78–79, 186, 301, 441, 601–602, **662–665**
  accomplishment in, 664
  ashtanga yoga, stages of, 602
  bhakti yoga, 562
  definition of, 662
  and forgiveness, 233
  modes of practicing, 110
  origin and spread of to other religions, 662
  shakti in yoga tradition, 565
  yamas and *niyamas* self-restraint practices, 233
  and the "Yogamāyā" ("divine feminine power of yoga"), 664
  See also Kundalini; Shakti/Shaktism in yoga tradition
Yoga Sutra of Patanjali, 663

Islam

Adultery
  in Islam, **32–34**
  and polygamy, 30
Allah, 58, 69, 107, 132, 339, 417, 467
  compassion of, 131
  wrath of toward apostates, 75
Apostasy, 75, 76
Art, 58–59
Asceticism, **61–64**
  Islamic tradition of, 62–63
  Sufi tradition of, 603–604
Averroes, 459
Avicenna, 457
Awliya ("saints"), 533
Beauty, **71–72**
Bisexuality, **83–85**
Bliss, 87
Body, the, **96–98**
Brethren of Purity, 332
Celibacy, 107
Charity, **111–112**
Community (*umma*), **123–124,** 227
Compassion, **131–132**
Contraception, 557–558. *See also* Sex in marriage
Death, **148–149**
Desire, **150–153,** 193, 459, 637
Devotion, 153–154
Divine love
  in Islam, **163–165,** 533
  and women in Islam, 164
Divorce, **171–172**

Ecstasy, 176
Envy, 185
Fatherhood, **198–199**
Feminist thought, **207–208**
Festivals of love, **213–214**
Filial love, **220–221**
Food, **226–227**
Forgiveness, **233–235**
Grace, **267–268**
Hajj ("pilgrimage"), 226–227
Happiness, Islamic beliefs concerning, 276–277
Hatred, **288–289**
Healing, 290–291
Homosexuality, **308–309**
Hospitality, 315
Idolatry, 56, 339
Incest, **321**
Isaac, 64, 201, 292–293, 426, 515
'Ishq ("excessive/passionate love"), **331–333**
  and divine love, 331–332
Islam, 38, 427
  and mysticism, 176
  paradise in, **456–458**
  rights of women in, 553
Kitab al-Zahra (*Book of the Flower*), 513
Lesbianism, **363–364**
Liturgy, **372–373**
Longing in Sufism, **378–379**
Love of neighbor, **383–384**
Lust, 388
Marriage, 26, 27, 168, 180, 447, 487
  in Islam, 198, **396–398**
  See also Procreation; Sex in marriage; Wedding rituals
Medieval philosophy, Islamic, **403–406**
Modesty, **416–417**
Motherhood, **424–425**
Muhammad (the Prophet), 58, 107, 123, 207, 315, 321, 417, 425, **427–428,** 457, 527, 533–534
  celebration of his birthday (*mawlid*), 213
  importance accorded to, 427–428
  love of for individual women, 208, 512–513
  as a manifestation of Allah's grace, 257
  persecution of, 618
  prohibition of against anal sex, 548
  prophetic mission of, 427
  spiritual genealogy of, 428
  as the symbol of divine compassion, 131–132
Nafs ("self/person"), 590–591
  and passion, 591–592
  and *qalb* ("heart"), 591
  as self, 591
Nature, **441–442**
Pain, **453–455**
Poetry, 80, 455, 502, 552, 545
  in Islam, **472–474,** 553
  Persian, 165, **461–462,** 514
  in Sufism, 458, **621–624,** 623 (photo)
Polygamy, 397
Pornography, 477
Prayer, 124, 605–606, 643
Purity, 490–41
Qur'an, 148, 234, 321, 427, 428, **493–495,** 494 (photo)
  esoteric Sufi readings of, 494–496
  and God's love, 493–494
  recitation of, 71, 72
Romantic love, 26–27, 39–40, 192, 338
  in Islam, **512–515**
Sacrifice, **526–527**
Saints, **533–534**
Sawanih al-'ushshaq (al-Ghazali), **535–538**
Self-love, 543
Separation, **544–546**
Sex
  in marriage, **546–549**
  in Islam, 547–548
Sexual pleasure, **553–554**
Shaykh ("authority"), **567–569**
Soul, **590–592**
Spiritual discipline, **603–605**
Spiritual love
  in women mystics, **606–608**
  in Islam, 607
Suffering, **617–619**
Sufism, **624–627**
  five kinds of love in, 625–626
  saints in, 533–534
  two paths of, 624–625
  wine in, **656–657**
  See also Sufism, love in
Sufism
  love in, 7, 9–10
  ascetic practices in, 603–604
  divine love, 8
  instinctive love, 8
  and the Islamic view of love, 7
  knowledge and love, 7–8
  love and the heart, 10
  love and the intellect, 10–11
  lover and beloved in, **385–386**
  real love, 8–9
  spiritual love, 8
  temporal love, 8–9
  See also Shaykh ("authority")
Teachers, **639–640**
Temptation, **642–645**
umma ("community"), **123–124,** 227

Wedding rituals, **651–656**
in Islam, 652–653
Women, 519–520
in Islam, 164, 553
Zakat, 112

Judaism

Abraham, 18, 64, 114, 198, 201, 268–269, 315, 527
and the sacrifice of Isaac, 527–529, 617
Absalom, 199
Adam, 97, 234, 240, 322, 493, 586, 592, 594
expulsion of from the Garden of Eden, 398
Adultery, **34–35**
and polygamy, 30
Agape (spiritual love love of God), 4, 5, 35, 36, 37, 73, 161, 220, 531, 542, 545, 583, 637
criticism of, 543
Ahavah, **43–45**
Akedah, 527–529
Animals, 183, 438
sacrifice of, 523
Art, 56–58
Asceticism, Jewish tradition of, 61–62
Awe, **64–66**
Beauty, **72–73**
Bisexuality, **83–85,** 592
Bittul ha-Yesh ("self-abnegation"), 437
Bliss, 87
Body, **98–99**
Charity, **112–113**
Chosenness, **114–115**
Community (*kehillah*), **124–125**
Community on Jewish Law and Standards (CJLS), 310
Compassion
in Judaism, **132–133**
and love, 11–14, 539
Contraception, 557–558. *See also* Sex in marriage
Covenant, **137–139**
David (King David), 199, 288
friendship of with Jonathan, 43, 293, 573
sins and repentance of, 44, 294
Day of Atonement (Yom Kippur), 235
Dead Sea Scrolls, **143–145**
on God's love of Israel, 144–145
on love for God, 144
on love for humanity, 144
on sexual and familial love, 144
Death, **149–150**
Desire in the Jewish tradition, 151–152
Devotion, 153
Divine love, 162
in Judaism, 44, 373, **166–167**
Divorce, **172**
Ecstasy, 175
El Shaddai ("The Almighty"), 252
Enoch, 17–18
Envy, 184
Eve, 97, 234, 240, 322, 426, 453, 594
expulsion of from the Garden of Eden, 398
Ezekiel, 175
Fatherhood, **199–200**
Feminist thought, **208–209**
Festivals of love, **214–215**
Filial love, **221–222**
Food
in Judaism, **227–229**
matzah (unleavened bread), 221
Forgiveness, 36
in Judaism, **235–236**
Gemilut hasadim ("doing acts of *hesed*"), 268, 269
God, 5–6, 64, 162, 464, 466, 616, 617
covenant of with Israel, 137–139
love of for Israel, 44, 144–145, 221, 238–239, 250–251, 497–498, 504, 571, 619, 647
names of, 267
See also Covenant; Intellectual love of God
Grace, **268–269**
The Guide of the Perplexed (Maimonides), 167
Guilt, **269–271**
Happiness
Jewish beliefs concerning, 276, 277–279
scientific understanding of, 279–280
secular understanding of, 279
Hasidism, **283–288, 278,** 284 (photo), 641
ambiguity of toward worldly love, 286–287
central place of love in, 283–284
definitions of love in, 284–285
and elevating illicit thoughts, 287
levels of love for God, 285
love of God expressed in contemplative prayer, 285
love of humankind and God, 286
Neo-Hasidism, 287
Hatred, **288–289,** 499
Healing, 289–290
Hebrew Bible, **292–294**
Holy of Holies, 605, 657
Homosexuality, 35, 299, 395, 507, 563
in Judaism, **309–310**
See also Lesbianism
Hospitality, 314–315
Idolatry, 56, 339
Imitatio Dei (imitation of God), 132, 268, 288
Incest, **321–323**
Interfaith dialogue, **325–329,** 327 (photo)
Isaac, 64, 201, 292–293, 426, 515

Israel, 44, 114–115, 443
God's love for, 44, 144–145, 250–251, 497, 498, 504, 571, 619, 647
See also Covenant
Jacob, 64, 198, 201, 292, 293, 294, 322, 346, 351, 515
wives of, 576
Jewish Enlightenment, the, 279
Job, 527, 614
Judaism, 37, 55, 65, 276, 339, 521
fear and love in, **200–202**
Hellenistic, 381
intermarriage in, **329–331**
kissing in, **350–352**
See also Hasidism; Rabbinic Judaism
Kabbalah, 167, 182, 322, **345–347,** 592
and application of the *Tiqqun* ("cosmic repair"), 347
and the archetypes of transcendent love, 345
and the divine family, 346–347
on human well-being, 277–278
prophetic, 175
on sexual intercourse, 546
and Shabbat, 520
See also Shekhinah ("presence"); *Zohar*
Kabbalat Shabbat, 570
Kosher food. *See* Food
Lesbianism, **364–365**
Lilith, **365–368,** 366 (photo), 367 (photo)
Liturgy, **373–374**
Love of neighbor, **384–385**
Lust, 387
Maimonides, Moses, 75, 133, 167, 200, 268, 351, 387, 442, 457, 641
on desire, 152
on happiness, 277
on resurrection, 98
Marriage, intermarriage, **329–331**
in Judaism, 173, **398–399,** 399 (photo)
See also Procreation; Sex in marriage; Wedding rituals
Medieval philosophy, Jewish, **406–408**
Mesillat Yesharim (*The Path of the Just* [Luzzatto]), 435–436
Mishnah Berurah, 228
Mitzvah ("good deed"), 72
Modesty, **418**
Moses, 19, 56, 57, 106, 351, 640
Motherhood, **425–427**
Mysticism, *Merkabah* tradition of Jewish mysticism, 175
Nature, **442–443**
Noah, 18, 106, 534
Onah ("sex for the sake of pleasure"), 555, 556–557
Pain, **453–455**
Pirkei Avot, 184
Pirkei Heikhaloi, 175
Pleasure
definition of, 465–466
distinction between spiritual and sensual pleasure, 467
Poetry, **474–475**
Prayer, 124, 605–606, 643
contemplative, 285
Procreation, **481–483**
Rabbinic Judaism, **497–501**
beliefs of concerning hatred, 499
and the love between God and Israel, 497–499
and the love between one person and another, 499, 500
and the motivations for serving God, 499–500
Rachel, 201, 293, 346, 351, 515
Rebecca, 426, 515
Romantic love, **515–516**
Sabbatai, 521–522
Sabbath (Shabbat), 228, **517–520**
emotions of at Sabbath's end, 518–519
healing powers of, 520
kabbalistic influence on, 520
nuptial associations of, 518
as the occasion for love, 519
as the occasion for sexual love, 519–520
Sabbath-love, 517–518
Sabbatianism, **520–522**
and erotic love, 521–522
gender equality in, 522
and love of one's fellow humans, 521
Sacrifice, **527–529**
Saints, 80
in Judaism (*tsaddik*), **534–535**
Sarah, 315, 426
Self-love, 542
Sex in marriage, 546–547, 562, 605
Sexual pleasure, **554–557**
Shekhinah ("presence"), 252, **569–571,** 606
Sibling rivalry, **573–578,** 575 (photo), 576 (photo)
artistic interpretations of, 575
Cain and Abel, 573–574
Jacob and Esau, 351, 574–575
Joseph and his brothers, 576–577
as the struggle for domination, 574
Simchat Torah ("Rejoicing in the Torah"), 214
Social justice, **581–584**
Solomon (King Solomon), 278
Song of Songs, 5, 44–45, 72, 104–105, 138, 151–154, 166, 189, 209, 510, 559, 569, **584–586,** 585 (photo), 620
as an allegory of God's love for Israel, 238–239
commentaries on, 463

as a female/male duet, 585–586
food imagery in, 227
immortality as the climax of, 586
kissing in, 351
medieval interpretations of, 166
Origen's commentary on, 116
philosophical allegory in, **463–464,** 657
sensuality of, 516
traditional commentary on, 588–589
See also Akiva ben Yosef; *Song of Songs*, fragrance in
Song of Songs, fragrance in, **237–239**
and the garden of delight, 238–239
gendering of scent in, 237–238
as a metaphor of the relationship of God and Israel, 498–499
and time, 237
Soul, **592–593**
Soul mates, **593–596**
as described in the *Zohar*, 594–595
in Judaism, 594–595
Spiritual discipline, **605–606**
Spiritual love, 606
Suffering, **619–621**
Talmud, 215, 387, 547, 594
Teachers, **640–642**
Temptation, **642–645**
Torah, the, 57, 114, 201, 239, 351, 497
Simchat Torah ("Rejoicing in the Torah"), 214
Tsaddik ("Jewish saint"), 534–535
Wedding rituals, 651–652
Yetzer ("potential action,"), 643
Zionism, 387, 443
Zohar, 150, 239, 322, 345, 346, 561, 562, 592, 641
and the doctrine of the divine *Sefiroth*, 167
framing narratives of, 347
and the meaning of a kiss, 351–352
on sex in a state of sadness, 555
on suffering, 620–621
on twin souls, 594–595
See also Shekhinah ("presence")

About the Editor

Dr. Yudit Kornberg Greenberg is professor of philosophy and religion and director of the Jewish Studies Program at Rollins College, Winter Park, Florida. Her fields of teaching and research include modern and contemporary Jewish thought and literature, women and religion, and cross-cultural views of love and the body. Dr. Greenberg is the author of *Better than Wine: Love, Poetry and Prayer in the Thought of Franz Rosenzweig* (AAR Series, Scholars Press/Oxford University Press), and has published articles and essays in modern and contemporary Jewish thought in books and in journals such as *History of European Ideas* and *The Journal of Jewish Thought and Philosophy*.

Dr. Greenberg is general editor of the Studies in Judaism series for Peter Lang Academic Publishers and a member of the editorial board of the *Journal of the American Academy of Religion.* She is currently serving as co-chair of the Comparative Study of Hinduisms and Judaisms group of the American Academy of Religion. She is the recipient of numerous awards and grants and has been a visiting scholar at the Centre for Jewish Studies at Oxford University and at the Van Leer Institute in Jerusalem. Dr. Greenberg lectures at national and international universities and conferences on topics related to love and religion.